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**RECORDS OF THE ENGLISH PROVINCE
OF THE SOCIETY OF JESUS.**

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OLIVERIUS PLUNKET Archiepiscopus Armachanus
suspensus, et Praesens Londini 1 Julij 1681. pro fide Catholica.
Cajetan. scilicet. Brou.

A.M.D.C.

—
RECORDS

OF THE

ENGLISH PROVINCE OF THE
SOCIETY OF JESUS.

*Historic Facts Illustrative of the Labours and Sufferings of its
Members in the Sixteenth and Seventeenth Centuries.*

VOL. V.

By HENRY FOLEY, S.J.



*"Lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt,
circumierunt in mdtis, in pellibus caprinis, egentes, angustiatii,
afflicti."—Epist. ad Heb. xi. 37.*

LONDON BURNS AND OATES.

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PREFACE.

IN bringing to a close this series of records of an eventful past, the Editor desires to tender a just acknowledgment of the friendly and liberal notice given to the previous volumes by our Catholic and contemporary non-Catholic press. The compilation now offered to the reader in a complete form gives promise of accomplishing its design, when the plain statement of historical facts elicits comments of a nature so kindly and appreciative.

We live, happily, in days when no portion of the history of our country will be taken any longer for granted. *Vetus error abiit*. The Rolls, the Public Record Offices, at home and abroad, the manuscripts in the British Museum, and other collections, are making wholesome inroads upon prejudices that had become imbedded in the national mind, and had largely influenced the educational and popular treatment of history. Mis-statements, devised and set in motion by men in power, from Cecil to Shaftesbury and their successors, widely accepted because of the sanction they gave to base and selfish motives, and inculcated on each generation by those who claimed authority to impart the first and most abiding impressions, cannot yield otherwise than slowly, even reluctantly, to the force of truth. Yet something is gained by each successive step in the right direction. Pains-taking researches, moreover, have been made by fellow-labourers in the same field. Mr. Hubert Burke has done good service in the elucidation of history by his *Men and Women of the English Reformation*, and, more recently, by his *Tudor Dynasty*. The sufferings of the secular clergy during those evil days have been

vividly depicted in a new and improved edition of Challoner's *Memoirs of Missionary Priests*. These, and other collateral lines of work, tend to a common result. Time brings round its sure revenges ; and a relentless, yet not uncharitable Nemesis will have free play, in proportion as men insist on gaining their knowledge of the past from authentic documents, not from secondhand distorted representations by others.

They who are yet scarcely old can remember when, outside the Catholic pale, Bishop Challoner's book was an unknown record. Those life-long sufferings and barbarous martyrdoms for the ancient faith of England, of which the five volumes now completed present but one section, lived only in the private annals or traditions, treasured up in families and colleges from which the sufferers had gone forth to labour and to die. To bring such documents to light, and lay them before the candid acceptance of the republic of literature, is a work not unlike that of unearthing the early Christian records from the Catacombs. And with many minds, the effect, it may be hoped, will resemble the new light that was cast upon Church history when, in the days of Baronius, those ancient crypts were re-discovered. "The City¹ was amazed at discovering that in her suburbs she possessed long-hidden towns, now filled with sepulchres only, but formerly Christian colonies in times of persecution ; and she then more fully understood what was read in documents, or seen in other cemeteries partially laid open."

London, May, 1879.

¹ Baron. *Annal.* ann. 130.

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ANNOTANDA ET CORRIGENDA.

Vol. I.—Page 138, note 116, for "1639," read "1605." P. 142, sixth line from top for ["months"], insert ["years"].

Vol. II., Series iv.—P. 428, Browne pedigree, for "Anna," read "Jane," daughter of Robert Ratcliffe, Earl of Sussex. For Henry "Count," read "Earl" of Southampton; for "Thomas Sackville, county," read "Earl of Dorset"; for "En. Lee," read "Edward Lee." P. 474, The two daughters of Sir John and Lady Warner were Catherine, a nun (O.S.B.), in religion Dame Agnes, professed 1679, and died at Dunkirk, 1696, æt. 36; and Susan, a nun (O.S.B.), in religion Dame Ignatia, professed 1685, died at Dunkirk, 1711, æt. 49. P. 645 note, for "Millington," read "Chillington."

Vol. III.—P. 53, last line, for "[1642]" read "[1652]." P. 548, ninth line, and Index, for "Gillorde," read "Gifford." Elizabeth, the sister of William Shelley, was the widow of Sir Thomas Gifford. P. 709, second line, insert "who" between "and became." P. 710, fourteenth line, for "Laurens," read "Lauro"; line 16, for "Monte Regale," read "Mondovi." P. 712, eighth line, for "Monaco," read "Munich." P. 722, note 24, ninth line from end, for "his father," read "his brother."

Vol. IV.—P. 16, twelfth line, for "from," read "of" Brussels. P. 23, sixth line from end, for "slaying," read "staying." P. 37, twenty-first line, for "De Fabio," read "De Fabri." P. 156, M. for "Tapis," read "Taxis." P. 161, fifth line, for "Pius," read "Paul." P. 176, fifteenth line, after "hereafter," insert a full stop, and continue "For the applying," &c., instead of "by," &c.; the last sentence being the reporter's observation. P. 225, note 20, for "Edmund," read "Edward Coke." P. 285, for "Haneril," read "Haverill." PP. 398 and 459, read "Holm Lacey." P. 427, eighth line from end, for "she received," read "their daughter received," and two lines lower insert after "professed," the words "as Dame Clare." P. 442, for "Newburgh," read "Newbury." P. 469, ninth line, omit "he was sent by," &c., and read "Croft after travelling," &c. P. 472, eighteenth line: (N.B.) A reader has suggested that the word "nobleman" in the quotation from Anthony Wood's *Athen. Oxon.* should be "student." It is, however, correct, as the following communication from the Rev. Dr. Bloxam, Fellow of Magdalen College will show: "When the good Bishop Wainflete established his noble College of St. Mary Magdalen, Oxford, he arranged that besides the Foundationers, Fellows, Demies, &c., twenty of the sons of noble and powerful personages might be admitted to study at their own expense: accordingly in 1590, the two sons of Edward, Earl of Worcester, were admitted into [or became *noblemen* pensioners of] the College, and matriculated as members of the University. 'Somerset, William, Lord Herbert, matr. 27 June, aged 15. Co. Hereford, *com. fil.* Somerset, Henry, matr. 27 June, aged 14. Co. Hereford, *com. fil.*'" P. 473, note, sixth line, for "the 16th of August of the same year," read "16th of August, 1646." P. 537, Plowden pedigree, for "Frederick Poulton," read "Ferdinando." P. 557, fourth line, for "æt. 77," read "in his 78th year." P. 662, second line from end, for "its," read "their." P. 698, omit comma between Woolcombe and Maltravers, and for "Halwell," read "Holwell." Same page, tenth line, omit "belonging to" after "friend." P. 700, Hawkins pedigree, Colonel Bellinghurst died "January 13, 1854," not "May 12, 1861." Same page, insert "Court" after "Nash."

Vol. V.—P. 96, for "Plessington, John," read "William." P. 116, seventh line from end, insert "Lord," before "Chamberlain." P. 216, seventh line, for "Nineteen," read "Twenty-one." P. 344, for "John Butler," read "Buller." P. 793, note, line twenty-one from end, for "Edward," read "Edmund Plowden."

GENERAL HISTORY OF THE PROVINCE.

PART I.

FROM 1678 TO THE END OF THE REIGN OF KING CHARLES II.

THE present volume is intended to carry on the general history of the English Province from the year 1677 to various periods in the last century, according to circumstances. It will be distributed under distinct heads, commencing with the Province proper, and then continued through the Colleges and Residences in England, taking first that of St. Ignatius, or the London District.

Its aim will be to develop the sufferings of the members of the English Province under the severe persecutions arising out of the Oates' Plot and the Revolution of 1688. The details are in great measure derived from the Annual Letters of the Province, written upon the spot, with other original documents in its archives, all of these being matter hitherto unpublished. To these have been added several unpublished papers, once in the Province, but now in the Archives de l'Etat, Brussels. Occasional references from historians who have treated of those times will be added in the notes, and an Appendix will, besides other matter, contain extracts from the trials of the martyred Fathers.

Bishop Challoner, in his *Memoirs of Missionary Priests*, observes of the persecution under Charles II., that "it was set on foot in the year 1678 (for before that time the Catholics were tolerably easy), upon occasion of what is commonly called Oates' Plot, a pretended conspiracy of Catholics for killing the King, subverting the Government, and rooting out the Protestant religion; a plot which, though it gained a general belief throughout the kingdom, is now allowed by all unprejudiced sober men to have been as villainous and malicious a forgery as was ever set on foot. In proof of this the reader may consult several tracts of Sir Richard L'Estrange and some of the best Protestant historians, such as Mr. Echard, Mr. Salmon, Mr. Higgons, the continuator of Sir Richard Baker's

Chronicle, &c. So that Catholics have reason to rank those that suffered on this occasion among the martyrs of religion, since in reality the true cause of their death was not any plot, but their constancy in the profession of their religion, and the public hatred to which they were exposed on that account."

Before entering upon our immediate subject, it will be well to give a glance at the affairs of English Catholics from the period of the Restoration of 1660 to that of Oates' Plot. In doing this, we shall freely quote from the valuable work of Mr. Madden upon the penal laws enacted against Catholics.

On May 29, 1660, King Charles II. was restored to the throne. The kingdom had passed through one of those recurring periods of civil strife and religious discord, which the so-called Reformation entailed upon the subsequent history of England. The nation, wearied and weakened by turmoil, desired rest and concord.¹ The Catholics expected toleration, but though fanaticism had nearly burned itself out in its own vehemence, the spirit of faction was not extinguished; the Parliament of the Restoration kept the nation in disquiet and apprehension, and made the condition of the Catholics worse than it had been since the death of Elizabeth.

In 1662, Charles had married a Catholic princess, Catherine of Braganza, daughter of John IV. of Portugal. This "Popish alliance," as it was called, exercised a great influence on all the subsequent events of his reign. Lingard² says that Catherine resisted the efforts made, upon her arrival in England, to dispense with the celebration of the marriage ceremony after the Catholic rite, according to the King's previous engagement, and it was performed in a private room at Portsmouth, by the almoner of the Princess, in the presence of six witnesses, pledged to profound secrecy.³

¹ Father Richard Bradshaigh, *alias* Barton, was Provincial of the English Province at this time, and wrote several interesting reports of events to the General, Father Nickell. Twelve of these are preserved in the Stonyhurst College collection of MSS. *Angl.* vol. v. nn. 44—52 and 54—56. Extracts are given in *Records*, vol. i. pp. 230, seq., with a notice of the Father. They clearly trace how wearied the nation had become of the Commonwealth. They indicate the change of the public mind in favour of the Restoration, and the strange reverse in fortune of the leaders of the rebellion, with the joyful return of Charles amidst the acclamations of the people.

² Vol. ix. p. 76. Edit. 1849.

³ In *Records*, vol. iv. "Residence of St. George," will be found a letter of Father George Gray to Father Paul Oliva, the General, upon this subject. It is dated London, May 30, 1662. After speaking of the efforts made by the Privy Council to induce the Queen to allow her marriage to be celebrated according to the Protestant custom, it goes on to relate that

In July, 1661, the House of Commons, on the report of a committee appointed to inquire into the laws against heretics, Catholic priests and their harbourers, resolved to abolish the writ, *De hæretico inquirendo*, and to repeal all the statutes which imposed the penalties of treason on Catholic clergymen, or those of *præmunire* on those who maintained the authority of the Bishop of Rome.

But this great measure of relief was frustrated by the animosity that was felt, or feigned, against the members of the Society of Jesus. A motion, proposed and carried, for their exclusion from the benefits of the intended measure led to discussions and violent disputes, inside and outside the Houses of Parliament. The progress of the Bill was suspended; the Jesuits were called upon by friends of the measure of toleration, both in pamphlets and speeches, to resign their claims to the proposed relief; and the Bill, it was argued, might be accepted under condition of these reservations. The measure, however, was finally dropped.

In consequence of their faithfulness to the royal cause, the Catholics had been promised by the King the free exercise of their religion. This had been guaranteed by the solemn engagement at Breda.

On December 6, 1662, Charles, in virtue of his dispensing power, issued a declaration of indulgence. The document pledged the King to use his endeavours to obtain an Act of Parliament in relaxation of the rigour of the laws against nonconformity. A remonstrance of both Houses was immediately presented against all indulgence to Papists; indeed, toleration of any kind had now become odious to all factions in England.

At the opening of the next Session (February 18, 1663) the King, to the astonishment of the Catholics, demanded the enactment of new laws to check the progress of Popery, while he recommended the relaxation of those in force against Dissenters. This act of infamy was designed to vindicate himself from suspicions of a leaning to the Catholic faith. An address from both Houses followed, praying for a royal proclamation,

the invincible heroine could not be stirred, declaring distinctly that she would rather return home to Portugal, with the affair unaccomplished, than yield against her conscience to their demands; and that she would be satisfied with a very small ship in which to return, out of that grand fleet which at such cost and preparation, and with such an excitement in all Europe, had conducted her to England. At length she prevailed, and the marriage was performed after the Catholic rite.

"ordering all Catholic priests to quit the kingdom under penalty of death," and after a faint struggle the King acquiesced.

The following July, an address was presented to the King, calling on him to put into execution all the penal laws against Catholics, Dissenters, and sectaries of every description, and in the next Session, Parliament, in open defiance of the Royal wish, passed (May 17, 1664) the severe penal act declaring "all meetings of more than five individuals, besides those of the family, seditious and unlawful conventicles." For the first offence the penalty was five pounds or three months' imprisonment; for the second, double that amount and time; for the third, a fine of a hundred pounds or transportation for seven years. The weak and temporizing King gave his reluctant assent to this wicked Bill, which was enforced most rigorously. Fines, imprisonment, alarms in families, violent entrance into private houses, employment of spies, informers, and swearers followed its enforcement. The world, says Lingard, seldom witnessed a more flagrant violation of a most solemn engagement. The restoration of churches had been obtained on certain terms; toleration on the one hand, the re-establishment of the Protestant Church on the other. Within eighteen months after this persecution, several calamities had fallen on the nation. The kingdom had been ravaged by the plague, and two-thirds of the capital destroyed by fire. A rooted prejudice against Catholics caused many to charge this great fire upon them; but after a most deliberate Parliamentary investigation, not the slightest ground for such an imputation was discovered.⁴

In 1666, the following address and proclamation thereupon appeared :

"October 26, 1666." (Printed in the Commons' Journal, vol. viii. pp. 641, 642. *Dom. Charles II.* vol. clxxvi. n. 45.)

An address of the House of Commons was presented to the King, requesting a proclamation for banishing priests and Jesuits, except those in attendance upon the two Queens; strict orders to the judges to execute the laws against Papists at the Assizes; the

⁴ Nevertheless, the monument on Fish Street Hill, specially erected to commemorate this great calamity, bore an inscription (only effaced during later repairs) which expressly charged the Fire of London on professors of the Catholic faith. *Odisse quem læseris* might have been inscribed beneath this atrocious monumental falsehood. But Pope, a Catholic at least in belief, has again vindicated his co-religionists in the distich :

Where London's column, pointing to the skies,
Like a tall bully, lifts its head, and lies.

disarming of all such as refuse the oaths of allegiance and supremacy, and their disbanding or displacement of military or civil officers or soldiers.

"November 10, 1666." (Printed Proclam. Coll. pp. 234, 235. *Dom. Charles II.* vol. clxxvii. n. 149.)

Proclamation at request of Parliament for banishment before December 10th next of all priests and Jesuits, excepting those in attendance on the two Queens, ordering all magistrates to forward their departure before that time, but afterwards to search for and apprehend them, and to put in execution the laws already in force against Popish recusants.

In 1669, James, Duke of York was received into the Catholic Church, by Father Joseph Simeon, *vere* Emmanuel Lobb, Provincial S.J.⁵ The conversion of the heir-apparent to the Crown caused the greatest alarm to the Puritans and anti-Catholic factions. Charles himself entertained, or, as Lingard says, simulated the same religious convictions. However, on March 11, 1671, the King issued a proclamation, declaring that as he had always adhered against all temptations whatsoever to the true religion established, so he would still employ his utmost care and zeal in its maintenance and defence. This proclamation was an echo to the No-Popery clamour then

⁵ See *Records*, vol. i. pp. 272, seq. note 52. In connection with the conversion of King James to the Catholic faith, we refer our readers to an interesting note in p. 236 of the life of the holy Teresian nun, Margaret Mostyn (Quarterly Series, Burns and Oates, 1878). Before Queen Henrietta Maria came to England, she was upon terms of affectionate intimacy with the Carmelite nuns in Paris. The day before leaving for England she spent with them, personally serving the nuns at supper, and earnestly recommending herself and her future husband and heretical country to their prayers. After the murder of her husband by the Parliamentarians, she frequently visited the nuns and sought consolation from their affectionate sympathy, and often brought her two sons, Charles II. and the Duke of York, to the convent. One day she conducted the latter there, and turning to the Prioress said she gave her this young prince, who was much attached (she added) to the Anglican religion, hoping she would convert him, and show him the truth of the Catholic religion. Mother Agnes replied: "It belongs to God, madame, to change hearts, and I am not clever enough to enter into controversy, but I will most earnestly beg of God to influence the prince's heart." The Queen rose and left them alone, and then the Prioress said to the Duke of York that she would not enter into any religious dispute, but only took the liberty of entreating him that he would daily pray to God with a sincere will and unbiassed by prejudice, that He would give him the grace of knowing the true faith in order to follow it, and she promised to ask the same favour for him. The young prince, touched by her words, agreed to do so, made the prayer every day of his life, and believed that he owed in great measure his conversion to this good religious. Forty years after, when an exile for his faith in Paris, he often visited the saintly Prioress, and reminded her of the conversation. (From the French Chronicles of the Discalced Carmelites.)

getting up in Parliament. An Act was passed, 25 Charles II.⁶ excluding Catholics from all offices in Government or place in the councils (with some few limitations), enforcing the oath of allegiance and supremacy, and ordering a declaration to be made against Transubstantiation. In February, 1673, the King, in his speech to Parliament, told the Commons that he was resolved "to stick to his old declaration of indulgence" regarding the penal laws.

The Commons, however, made so vigorous an opposition, that the King was at length induced to break the seals of his declaration in the presence of the Council.

As had happened on all former occasions of any manifestation of the King in favour of toleration, fresh clamours against Popery now resounded in both Houses, and new measures of persecution were devised. An Act was passed that no person should be allowed to instruct youth, even in a private family, without licence from the Bishop or Ordinary, and a promise on oath to conform to the Established Church.

The marriage of the Duke of York, in 1674, with the Princess Maria d'Este, sister to the reigning Duke of Modena, caused a new Protestant panic. On the meeting of Parliament addresses were presented to the King, begging him to enjoin a public fast, and act of supplication to God for the preservation of the Church and State against the undermining practices of Popish recusants. From this period to the close of Charles' reign every effort was made by Parliament to exclude the Duke from the throne, to deprive him of all offices, and banish him from the Council, the Court, and kingdom. To effect these objects it was necessary to strike at all the Catholics in England, and so by implication at the heir-presumptive. Numerous were the votes, addresses, &c., for this purpose.

In 1675, a royal proclamation was published, which embodied six orders of the Protestant prelates assembled in council at Lambeth, ordaining that all native priests should quit the realm in six weeks on pain of death. Every English subject attending Mass in the Queen's or the foreign Ambassadors' chapels should be imprisoned for a year, and pay a fine of one hundred marks. The laws against recusants were to be carried into immediate execution; requiring that any Papist who dared to enter a royal palace should, if a peer, be com-

⁶ Charles ignored the period of the Commonwealth, and counted the year of his restoration as the 12th year of his reign.

mitted to the Tower, or if under that rank, to a common gaol, &c.

Early in 1675, the Ministers brought forward as their panacea for all the evils of the nation the first proposed test, to be taken by members of Parliament, privy councillors, magistrates, &c. This measure was truly designated by the Catholic peers a "dissettlement of the whole birthright of England." The protracted discussion that arose upon it led to a conflict with the Lords, and gave the King an excuse to prorogue Parliament.

On the reassembling of Parliament a new test was ordained for members when admitted. This was directed against Transubstantiation, and the invocation of the saints, and *cultus* of the Blessed Virgin. It was to be enforced under severe penalties. The Duke of York, however, was exempted from it. In 1678, the Commons refused the supplies which they had promised the King for carrying on the war to which they had urged him, having made the alarming discovery that "a dozen Catholic priests existed in the counties of Hereford and Monmouth, and that the laws against recusants were often evaded." A few days after the King prorogued Parliament.

"It was when matters were in this state of excitement that the virtuous Shaftesbury in the Lords, and the leading anti-Catholic members in the Commons, prepared Parliament and the nation by the increased fervour of their zeal against Popery to apprehend some impending evil that called for more than ordinary vigilance and violence of language and factious conduct to avert."

"In the month of August, 1678," continues Mr. Madden, "Dr. Titus Oates made his first appearance on the stage of Shaftesbury theatre, in the character of 'a Saviour of the nation,' introduced by another reverend performer, one Dr. Tonge, Rector of St. Michael's Church, London. The piece for performance was 'the Popish Plot.' The people applauded it highly; for two years it kept its ground.

"The plot turned on the killing of the King, the overthrow of the Protestant religion in England, Scotland, and Ireland, and the substitution of the Duke of York or some other Catholic prince, for the reigning King Charles, and likewise of the Popish religion for the Established faith. The King was to be taken off, either by poison administered by his physician, Sir George Wakeman, or by being shot by a Jesuit lay-brother and another person named Honest William,

or by two other sets of assassins, two Benedictine monks and four Irishmen of names unknown. The plot was said to be originally contrived, and so far put into execution by the Order of the Jesuits. The Provincial in England was the principal agent, and several Catholic noblemen his aiders and abettors."⁷

Hume says that Oates, "though his evidence were true, must by his own account be regarded as the most infamous villain of mankind was by every one applauded, caressed, and called the saviour of the nation." Macaulay styles him, "The falsest, the most malignant, and the most impudent being that ever disgraced the human form, the founder of the school of false witnesses." Yet "on his evidence alone," adds Mr. Madden, "both Houses unanimously decreed, that the Lords and Commons are of opinion that there hath been, and still is, a damnable and hellish plot contrived and carried on by the Papist recusants for assassinating the King, for subverting the Government, and for rooting out and destroying the Protestant religion."

We now give some extracts from the Annual Letters of the English Province for the year 167 $\frac{3}{4}$ upon the state of affairs at this period. They strikingly corroborate the writings of historians of the time.

From them we learn that, in the midst of the diversity upon matters of faith, the members of the Province by prudence of conduct and urbanity of manners succeeded in living upon good terms with their fellow-countrymen, so long as the latter were peaceably disposed. "It is, however, the custom of the Protestants to assume a hostile position at the will of their ministers, and to utter atrocious falsehoods against the Catholic religion, and especially the Society of Jesus, though to persons unacquainted with their disposition it seems astonishing that men, otherwise of sound sense, to whom the whole tenour of our life and conduct is well known through daily intercourse, should so readily give credence to calumnies regarding their neighbours and relatives, against the testimony of their own senses; calumnies, moreover, so transparent, and conjured up by men of such infamous character. Yet so deadly a thing is heresy, that it easily corrupts the judgments and sympathies of men who are otherwise of sound understanding. The zeal of the Fathers in the promotion and preservation of the Catholic faith in England

⁷ *History of Penal Laws*, p. 204.

tends to arouse this anti-Catholic hostility. We must, therefore, carefully watch over poor souls, and seize every suitable opportunity of leading them from darkness into light by self-devoted exertions. Nor are our efforts more required in preserving souls from this danger than in rescuing them from utter destruction, for immorality, sloth, and licentiousness of life have introduced at Court the greatest corruption, and the conduct of the nobles, who endeavour to put a fair face on the deformity of vice, draws to destruction along these slippery paths a crowd of imitators. The infamous lives of certain individuals of either sex who assume the name of Catholic, are indeed notorious; and to this we must add the disedifying lives of some ecclesiastics, the unsound doctrine, the Jansenistical and Gallican principles of others, who actively declaim against the frequentation of the sacraments under the plea that greater devotion is attained by rarely approaching them. Hence comes in the first place neglect, then contempt of the means of grace, a habit of carping at any resolution to lead a more holy life, and taunts and charges against the religious orders. A considerable part of the instruction delivered to Catholics is made up of calumnies heaped together against the Society, and frequently even against the Holy See itself. Primed with such instruction, heated and talkative, even the less educated of their disciples affect a certain eloquence, though their ignorance keeps them dumb upon any other topic. Another bane of our country, and not the lightest, is the *Academia Cambibonum*, consisting of certain sciolists addicted to novelties, who assemble at fixed hours in a tavern, and there weigh in the scales of their small understandings the dogmas of faith, decrees of councils, the jurisdiction of the Pope, the whole ecclesiastical polity—in a word, persons and things of the most sacred character. According to their caprice they adopt this point and reject that, nor is anything too holy to escape the lash of their criticism. Hence the light of faith in many is become dim, and the spirit of piety in great measure extinguished; and thus, deprived of the safeguard of Divine protection, they have been unable to resist in the day of battle. So far as we may be permitted to trace the hand of Divine Providence, this is the special cause of the afflictions under which Catholics labour, and to many it has been the origin of their apostacy.

“A second reason is the hatred of our holy religion, which as a chain links together the hearts of heretics and politicians,

however widely divergent in all other respects. Our statesmen too, like the Atheist, give ear to the absurdities of Protestantism while deriding them, and yet abhor the name of Catholicism, as though inconveniently obtruding upon them the recollection of novelties which they especially desire should be forgotten. The system of the sectaries is made a matter of religion, as it has been from the beginning an important engine of state-craft, of which politicians dexterously avail themselves, and apply it to their purposes whenever any turn of events occurs which exceeds their power to direct, whether in the promotion of an undertaking or the removal of an imminent danger. These things cause them no effort. Some calumny against Catholics is invented, no matter how absurd or manifestly false, if only it be sufficiently monstrous. It is amplified by the ministers in their sermons as a point for rhetoric. The report is spread by emissaries into every county of England, embellished with many additions, according to the inventive powers of those who publish it; and if any untoward event occurs, this is made to confirm the tale, and attributed to Catholic stratagem. Everything is at once thrown into confusion, and turned topsy-turvy, while the unsuspected authors of the plot bring matters to the pass they desire. The first aim of politicians, split up into parties, and at variance with each other, is to have recourse to the weapon of religion, and the party that gains it, directing it against Popery, or a tendency to Popery, is assured of victory, and sings its song of triumph before the brunt of the battle. Some, in order to malign the Catholic religion, will censure its members, and expose them to be torn in pieces by the fury of the excited mob. Each of the contending parties crush us in turn, in the precise measure in which an injury to religion may be secured.

"It would be a needless detail," continues the report, "to follow out all the schemes and astute inventions of the enemy. A simple narrative of events would show the blamelessness of our Fathers and the greatness of their sufferings for justice' sake. But we must not omit to notice Thomas Osborne, descended from a knightly family, though of ruined fortunes. On the recommendation of some who thought him kindly disposed towards Catholics, he was raised to the office of Lord Treasurer, an office second in rank among the civil appointments, but very lucrative. He was also created Earl of Danby, by which title he is better known than by his family name. He was a man of great shrewdness, and by no means

ill-instructed in the sciences, but so addicted to lying, that if anything monstrously false happened to be reported, it was at once laid to his door.

"In the administration of his office he was often involved in serious difficulties; and at length, through the envy of his adversaries and his own grave demerits he was brought to the last extremity. Hoping to extricate himself from these, he either invented, or used the authority of his position to support the absurd theory of a plot against the lives of the King and the Protestants, and with a view to overthrow the State and the Established religion, ascribing the plot to Catholics. But by the just judgment of God he himself fell into the trap he had set for others; for, on the meeting of Parliament, he was summoned to answer a charge of high treason, and soon afterwards committed to the Tower.

"Anthony Ashley Cooper, Earl of Shaftesbury, the leader of the Opposition, who during forty years had, with wonderful success, been carrying on practices of simony managed before this to wrest from the hands of Danby the credit of religious zeal, with the hope of turning it to great account.⁶

"In the general insecurity, owing to party strife, it chanced opportunely for the schemes of the faction that Titus Oates now appeared upon the scene. This was a man of all others most infamous, who having been expelled for his deserts (though it was effected without public disgrace), first from the English Seminary at Valladolid and soon afterwards from that of St. Omer, arrived in London, where, according to his former habits, he frequented the taverns and houses of ill-fame. It was in these haunts that the fable which caused such calamities and tumults, and the effusion of so much innocent blood, was concocted. Oates is responsible for

⁶ For the character of this unprincipled statesman, see the historians Hume, Echard, Lingard, &c. An article in the *Rambler* for 1855, vol. ii. pp. 252, seq. fully details the schemes more especially of Shaftesbury, but also of his keen rival Danby. Shaftesbury, having been committed to the Tower on the 2nd of July, 1681, was, after four months, tried for high treason and acquitted; but his fortunes being now completely reversed, he dragged on a wretched existence abroad, in the disguise of a Presbyterian minister, and died in Holland shortly after, in 1683. "Thus perished," says the writer of that article, "from the earth a statesman who, had he lived in the earlier ages of Christianity, would have infallibly found a place in the treatise *De Mortibus Persecutorum*." Mr. Madden quotes Hume's opinion of Shaftesbury, whose apologist he may be considered, "Well acquainted with the blind attachment of faction, he surmounted all sense of shame, and relying on the subtlety of his contrivance, he was not startled with enterprises the most hazardous and most criminal" (also the *Camden Miscellany* for December 1876, or January 1877, letters of P.).

the hideous fabrication, but he worked out his plan by the aid of accomplices as unprincipled perhaps as himself. Two of the principal among them were (1) Ezekiel Tonge, a minister of fanatical devotion to his sect, yet able at any time to conceal this, so that there is grounds for suspicion that the scheme was made known to Shaftesbury from the commencement; (2) and secondly, one Christopher Kirby, a tradesman, who gained a scanty livelihood by collecting taxes, and was on this account entirely dependent upon Danby.⁹

⁹ Echard (*History of England*, vol. iii. pp. 458—468) gives a very detailed account of the plot. He says that it was afterwards called Shaftesbury's Plot, Oates being accounted the main discoverer of the "facts," and Shaftesbury the grand promoter of the public belief in them. Various historians describe Oates. We will quote Dr. Lingard in vol. ix. p. 246. "The author and hero of the plot was Titus Oates, *alias* Ambrose, the son of a ribbon weaver who, exchanging the loom for the Bible, distinguished himself as an Anabaptist minister during the government of Cromwell, and became an orthodox clergyman at the Restoration. Titus was sent to Cambridge, took orders, and officiated as curate in several parishes, and as chaplain on board a man-of-war, but he lost all these situations in consequence of misconduct and of the odium incurred by two malicious prosecutions, in each of which his testimony upon oath was disproved to the satisfaction of the jury. Houseless and penniless, he applied for relief to the compassion of Dr. Tonge, Rector of St. Michael's in Wood Street, a man in whom weakness and credulity were combined with a disposition singularly mischievous and astute. He was an alarmist; his imagination was haunted with visions of plots; and he issued quarterly publications to warn his countrymen against the evil designs of the Jesuits. In Oates he found an apt instrument for his purpose, and it was arranged that the indigent clergyman should feign himself a convert to the Catholic faith, and under that cover seek to worm himself into the more secret councils of his instructors. He went through the mockery of being reconciled by a priest of the name of Berry, *alias* Hutchinson, who himself had first been a clergyman of the Established Church, then became a Jesuit, next a secular priest, afterwards a Protestant and curate of Berking, and, last of all, a second time a Catholic. It was generally supposed that he was deranged. Berry obtained for his new convert a place in the English College of the Society of Jesus at Valladolid, from whence, after a trial of five months, he was expelled. By the advice of Tonge he made a second application, and his tears and promises overcame the Provincial, Father Whitbread, and he was received into the Jesuits' College of St. Omer. He asked to be admitted to the Society, but was refused, and ordered to depart. He then returned to his patron Tonge, June 23, 1678; but during his stay at St. Omer's he gleaned from various quarters materials wherewith to frame a foundation, however slender, for their monstrous fable." The author of *Florus Anglus Bavaricus*, who gives a copious history of the persecution, says that Oates went to St. Omer's College, December 10, 1677. Here he was found equally unfit to associate either with young gentlemen of family or with the Society itself. He is described as most immoral, and his conversation irreligious and disloyal. The author also gives the opinions of externs regarding him, and mentions a gentleman of position, a guest at the College, and admitted to dine in the refectory, who upon observing the rude behaviour of the man, his loud voice and arrogant manner, applied the saying of St. Gregory of Nazianzen to him: *Quale monstrum sibi nutrit Societas*—"What a monster is the Society nurturing for itself." The Bishop of St. Omer, on Oates' going to him for Confirmation, desecring him at a distance, was so alarmed at the savage

From the nature of the plot, and from other weighty arguments, it was sufficiently apparent that the whole affair issued from the office of Danby, and though said to be Popish in origin, it is clear that it was indirectly known to the Calvinists. A certain lawyer having been induced to take his share in this sanguinary plot, reduced the narrative into a more formal shape, and brought it under forty-three counts or heads. These again, owing to the fecundity of the author's brain, increased in a short time to eighty-one. Each of the accomplices now applied himself to his allotted part. That of Oates chiefly consisted in melodramatic assertion, denunciation, threats, and perjury. The other two spoke a kind of prologue to the tragedy, and introduced the actors. First Kirby and then Tonge went to the King, whom they informed both verbally and by writing of his danger. The King handed them over to Danby, to whom they made the same report, adding that Oates was prepared to prove the truth of their statements.¹⁰ The heads of his charges were

aspect of the man, that he could scarcely be induced to confer the sacrament upon him. Some particulars of his conduct on being dismissed from St. Omer's College are detailed. Amongst other things, he exclaimed that he should be compelled by the intolerable burden of poverty to become either a "Jesuit or a Judas." He endeavoured to change the Provincial's determination, but in vain. He received his final dismissal, June 23, 1678. Even after Oates' return to London, and while concocting the scheme with Tonge, he again strove by every means to induce Father Whitbread to receive him, without success. He then added threats to entreaties, and said to a certain nobleman that he had fifty counts of charges of high treason against the Fathers of the Society ready prepared; that it was in his power to save them from the danger, if they would agree to either of two courses, viz., to admit him to the Society, or else to place him in a respectable condition by awarding him an annual pension. Both proposals were of course rejected.

¹⁰ Lingard (*History of England*, vol. ix. p. 349) says that Kirby, having been occasionally employed in the royal laboratory, was personally known to the King; and that on the 13th of August, when his Majesty was preparing to walk in the Park, he begged him not to separate from the company, as his life was in danger. This alarming news made no sensible alteration in the King's conduct, but led to a private interview in the evening, when Tonge attended with a copy of the narrative, with forty-three counts, and was immediately referred to Earl Danby, the Lord Treasurer, who was informed by Tonge that the original narrative had been thrust under his door, and that he knew not the author, but possessed a clue which might lead to the discovery; and that he would endeavour to find out Pickering and "Honest William," who had undertaken to assassinate the King. The coldness with which the discovery was received goaded the projectors to new exertions, and additional articles were sent in on the 17th of August. Charles was incredulous, laughed at the simplicity of Danby, and forbade him to lay the matter before the Privy Council, or even to name it to the Duke of York. Danby had insisted on the inspection of some papers mentioned in the information, and after many evasions was told that a packet containing treasonable letters would on a certain day arrive at the post office, Windsor, addressed to Bedingfield [Father Thomas Mumford].

indeed most weighty, but not only were they improbable, but unsupported by any proof which would corroborate the accusations made by Tonge and Kirby. Forged letters were then put into the General Post-Office, and openly intercepted, for the purpose of calumniating the Catholics whose names had been inserted in them. The Court was at Windsor, whither Father Thomas Mumford, *alias* Bedingfield, had gone with the Duke of York in quality of chaplain. Father Mumford going by chance, or rather providentially, betimes to the Windsor Post-Office, found there a letter addressed to himself, written in a strange hand, and signed with the names of the Provincial and of the London Fathers. The letter pretended to express the opinion of the Fathers, and of the other parties to the plot, that it was necessary to accomplish this great affair on the first convenient opportunity, but wholly without the knowledge of the Duke of York. Father Mumford at once detected the fraud, but could not imagine who was the author. He handed the letter to the Duke, and besought the King to have the matter thoroughly investigated, since there could be no doubt that evilly disposed persons were by this artifice plotting some destruction against him, as yet concealed. The King replied, "I have known of this for a month past," and added that he should be greatly wanting in candour if he concealed from his brother, who was so faithful to him, a matter of such grave importance.

"Danby," continues the report, "arrived on the same day, from his country house, near Windsor, to see the King, and one of the accomplices in the plot came down from London, for the purpose of intercepting the forged letter. But the booty having been already secured, it was necessary for both of them to dissemble the design.

During these events, Oates, under the pretext of begging alms, visited the houses, and enjoyed the hospitality of the Catholics, and thus drew many of his benefactors into his snare. But when he called upon Father Whitbread, the Provincial, who had arrived in London from St. Omer's, and who had been previously warned by Father Mumford of the forged letters, he was sharply received, and charged with being the author of the calumny.²¹

²¹ It was upon this occasion that Oates, in No. 77 of his narrative, swears that Father Whitbread charged him with treachery, and *beat him with his stick and gave him a box on the ear*, and ordered him to go to St. Omer's College within a fortnight (See Appendix).

"Oates, perceiving that the plot was discovered, and that, unless things were hastened, his own real character and the whole nature of the fraud would come to light, quickened the movements of his associates. The copy of the bill of charges was with Danby. Tonge had copied it for himself. Neither of the informations, however, could be of any authority until duly sworn to by the informer before some justice of the peace. Sir Edmundbury Godfrey, a magistrate, was then called in, a man possessing good qualities, and one whom all the factions were desirous to win over. He was especially kind to Catholics, and was, moreover, a great confidant of the Duke of York. Oates swore to the truth of the information, and Tonge deposed to the facts having been made known to the King. The magistrate, moreover, swore him to his own copy,¹² but by some oversight the justice had neither first read over the information, nor kept a copy, which it was absolutely necessary for him to have done. By this neglect a door was closed against the proof of innocence, and a handle given to the impostors, who might thus add to or change facts and names as circumstances might require. The Justice immediately acquainted the Duke of York with what had been done. The plotters laboured hard during three weeks in the embellishment of the narrative, and at the same time their patrons were not wanting to their accomplices in securing them credit and favour from the nobles and Privy Council.

"On September 28, 1678, Oates was summoned before the Privy Council, and recounted his long and mendacious narrative. It was rather the dream of a madman than the statement of one in his sober senses. He repeated it on the following day in the presence of the King."

The following are the heads of the accusation, as given in the Annual Letters : ¹³

I. That the Jesuits and Benedictines, by order of the Pope, conspired against the life of the King of England, and of the Protestants, and had drawn in as accomplices of their crimes the Kings of France and Spain.

¹² Lingard says that when the narrative had assumed its proper shape, it was written in Greek by Oates, then copied by Tonge in English ; and that he first swore to the original narrative of forty-three heads, and afterwards to the improved edition of eighty-one.

¹³ In the Appendix to this volume we have given an analysis of the eighty-one charges deposed to by Oates, taken from the original document among the State Papers in the Public Record Office. Echard, Lingard, and other writers have variously worded the few headings given by them from the full list, though all tend in the same direction. We adhere in our narrative to the report given in the Annual Letters.

II. That Oates, being sent to Madrid by the Jesuits, treated for some hours with John of Austria about the overthrow of the kingdom of England. On the same occasion, as he averred, he obtained from the Provincial of the Castilian Province 40,000 golden crowns to start the conspiracy.

III. That Oates, proceeding to Paris on a similar errand, obtained from the confessor of his Christian Majesty the same amount of crowns in gold.

IV. That the V. R. Father Oliva had sent to England 80,000 crowns in gold for the purpose of levying soldiers, and likewise a diploma in his own handwriting, confirmed by his seal of office, whereby he assigned the first posts of honour in the kingdom, both civil and military, to Catholics. The office of Lord Chancellor he bestowed on Lord Arundell of Wardour, that of First Lord of the Treasury to Lord Powis. Lord Bellasis was made Commander-in-Chief of the forces, Lord Petre Lieutenant-General, &c.¹⁴ Oates had seen, he said, and had himself delivered this diploma into the hands of the commissioners. What ought to have sufficed to expose this fabrication was that the said nominees, although of high birth, were totally unsuited to the offices to which they had been appointed, and that Lambert, one of them, had been leader in the last rebellion, second only to Cromwell. He had been condemned to the gallows, as a fanatic of the most advanced type, and had been kept under close confinement.

V. That the commander and officers of the whole army, and of the various divisions, had been appointed by letters patent, issued by the Provincial. Ecclesiastical dignities, in like manner, and by the same authority, were conferred on the Fathers of the Society and other priests.

“Oates was listened to by the Council in silent astonishment. The King alone questioned him. ‘What description of person was this John of Austria?’ Oates described a man of form, stature, and appearance entirely different from the true, on which the King said, ‘It’s sufficiently clear thou hast never seen him. But whereabouts in Paris did you treat with the Jesuits?’ ‘In a house on the banks of the river,’ replied Oates. ‘The Jesuits,’ said the King, ‘have three houses in Paris, and none near the river;’ and taking his departure, he said to the Council: ‘This is a most lying scoundrel.’”¹⁵

¹⁴ See Appendix, No. 72, for a detailed list of the Archbishops, Bishops, and Church dignitaries, and at the end, following No. 81, a list of civil and military appointments.

¹⁵ Lingard, vol. ix. pp. 352, seq., after giving various extracts from the narrative, describes the effrontery of Oates and the astonishment of the Privy Council. The Duke of York hesitated not to pronounce it a most impudent imposture; but others contended that no man would come forward with a tale so portentous and startling, unless he could support it by proof; that, however embellished by fiction, it might have a foundation in reality, and Oates was asked to produce documentary evidence in confirmation. He confessed that he had none, but promised to produce abundance if only furnished with warrants and officers to arrest the persons and seize the papers of the parties he accused. To this proposal the

"Whatever opinion might have been entertained upon the matter, Oates obtained a pursuivant and a company of soldiers to arrest such as he had charged with treason. The first victim that fell into his hand was Father William Ireland, the Procurator of the Province, who was taken in bed in the dead of the night, and his papers and account books, and all they could find carried off. Next Father John Fenwick, the agent or Procurator in London for St. Omer's College, was apprehended; then Father Thomas Jenison, and Pickering who is called in the narrative "Honest William," a Benedictine lay-brother, attending upon the Fathers in London. Many others shared the same persecution, and these, being taken before the Council and closely examined, so clearly refuted the charges, that the President publicly declared Father Ireland's innocence to be capable of proof, provided the respectable parties he had named as witnesses to an *alibi* would come forward and confirm his statement upon oath. Notwithstanding this, the Fathers were committed to Newgate, and confined in separate and filthy cells, all access to them being denied. They were, moreover, placed under the custody of a rude and inhuman keeper.

"The following day before dawn, Oates, with a company of military and constables, broke into the lodgings of Father Whitbread, *alias* Harcourt, the Provincial. This place was, for the sake of protection, included within the privilege of the residence of the Spanish Ambassador, Count Egmond. The Provincial and his socius, Father Edward Hervey, whose real name was Mico, were at that time confined to their beds by severe fever, and in daily expectation of death. Oates, however, regardless alike of the respect due to the priesthood,

Council assented. The next morning, in defence of the authenticity of the Windsor letters Oates said that it was the practice of the Jesuits to write in feigned hands. Lingard also gives to the same effect, and nearly in similar terms, the detection of the perjurer by the King, regarding Don John of Austria and the Jesuits' house in Paris, where Oates swore he saw Père la Chaise pay down the ten thousand pounds. The credit of the informer was now gone, unless he could support it by the discoveries to be made from the papers he had seized. Much was expected from those of the Provincial, consisting of an immense collection of letters and account books, and of the acts of the triennial congregation, which Oates had denounced; but among them was no trace of any plot, or semblance of an allusion to the treason in question (See *Florus Anglo-Bav.* p. 100). Two of the letters, however, were selected and brought in as evidence, and copies are given in our analysis of the trials in the Appendix. In one occurs the word "design," in the other "patent." As was explained, and is sufficiently clear from the context, the first referred to the design of holding the usual triennial congregation, the other to the patent of Father Whitbread's appointment as Provincial.

of the kind acts of these his former benefactors, and of the pitiable condition of the sick Fathers, ordered them to be dragged from their beds and taken away in custody. The Ambassador, however, aroused by the tumult, directed the steward of his palace to expostulate with them upon this violation of the rights of asylum, and in his name to threaten the soldiers with punishment unless they quickly left the house. If, he said, it was a case of high treason he would undertake that the Fathers should appear when summoned by the Council, and as soon as their state of health permitted. If, however, it was a charge against them on account of their priestly character, the Catholic priests in the residences of the Ambassadors were entitled to the immunity of the law. The soldiers were alarmed at these threats, and set the Fathers at liberty, but notwithstanding cruelly struck them with their staves and the stocks of their muskets. They carried off all their writings, catalogues, official seals, and everything which they thought might be produced as evidence against them.

“They then went to the apartments of Father William Waring, *alias* Harcourt, whose real name was Barrow, Rector of the College of St. Ignatius or the London District, and of Father John Keynes. These Fathers, however, having received timely notice of the danger, had withdrawn themselves. They next diligently searched the house of the Earl of Powis for Father William Morgan, but he was absent from London. They also selected here and there Catholics of lesser note against whom Oates entertained a private grudge, and threw them into a prison. In this manner they brought their labours of the second night to a close. In the meantime Father Waring had acquainted the various local superiors with what had occurred, and had warned them against any forged letters which they might receive.

“Warrants at the same time were despatched into the provinces to search the houses of Catholics, and to seize any arms of which they might be found possessed. These search-warrants were most unexpectedly and strictly executed, but yet nothing was discovered to create the remotest suspicion of any plot. Idle tales, indeed, were not wanting, many of which would tend to inflame the people; and some over-credulous persons would write to their friends in the south about schemes of war and armaments brought to light in the north, and *vice versa*. These lying rumours successively flowed into the

capital from every quarter. To add to the mass of false reports, it was circulated as an undoubted fact that Father Whitbread, the Provincial, had died by poison, whether self-administered to escape the rack, or given by others for fear he should discover his associates.

"In these evil beginnings, the authors of this most mendacious calumny did not adhere to the same line of proceeding. Some affected an air of religious moderation, and disclaimed any desire to make it a religious question. They advocated a charge of high treason, and one that should not inculpate Catholics promiscuously, but strike at the Jesuits and a few of their patrons, on the ground that the rest of the Catholics were as innocent as the Protestants, and detested the crime. This was an old trick of the dominant party to set the Catholics at variance among themselves, the more easily to destroy the whole.

"Such insinuations were too readily echoed by the more indifferent Catholics. They at once began to calumniate the Jesuits, whom they would have exterminated forthwith by fire and sword. Meanwhile, our devoted Fathers continued to fulfil every part of their duty towards the flocks committed to their charge, in as many places and as long as circumstances permitted. They consoled and exhorted the faithful to courage, persevering endurance, and the use of the sacraments, giving them salutary admonition under their trials. Where it appeared advisable and prudent to do so, they vindicated their own innocence, and showed the calumnious and yet absurd character of the charges brought against them. These were indeed so diversified and self-contradictory, according to each one's fancy, that a general belief began to prevail in there being no plot. This was a return to good sense which the inventors greatly feared."

A short digression may be made from the Annual Letters of the Province, in order to give an extract from an interesting and valuable paper,¹⁶ the original of which was formerly in the archives of the English Province, in their College at Bruges. The writer of it was Father Peter Hamerton, who was for a considerable time a missionary at Lincoln, and subsequently Provincial of the English Province. It will receive further mention in our records of the destruction of the Lincoln Chapel, in the tumults attending the Revolution of 1688.

¹⁶ Carton, *Varia S.J.*

The paper is headed: "An account of the beginning and progress of Oates' plot:"¹⁷

In the year 1678, about the middle of September, I was called to London by the Reverend Father Whitbread (of happy memory), then Provincial of the English Province. As soon as I arrived, I went to pay my respects and duty; and being in my riding apparel, made my visit as short as conveniently I could. Yet before we parted he acquainted me with one called Oates (a name I had never heard before), who threatened him revenge before he got his Sunday dinner. I asked who this Oates was? He replied, an idle fellow, whom he had turned out of the Seminary at St. Omer for misdemeanour, seditious language, and treasonable words, too horrible to be repeated. The next day, being Sunday, I renewed my visit, and found that he had got his dinner, not being disturbed by the Doctor [Oates]. Nevertheless, although we heard no more of his threats till a fortnight or three weeks, yet all his hellish designs were on foot, as appeared by his first onset, which he made on St. Michael's day, in the morning, at which time he took Father Ireland, Father Fenwick, Mr. Pickering, Dr. FocCarthy, and Mr. Groves. We being alarmed at this unexpected disturbance (Father Whitbread then dangerously sick in his bed), sent to the Spanish Ambassador for his protection, both our lodgings being under the same roof in Wilde House.¹⁸ On St. Michael's day, at night, no sooner were we laid to rest, but the doctor with a guard of soldiers, and the King's messenger with lighted torches, came rapping at the gates, threatening to beat them down if not instantly opened. The servant of the house made all the haste she could to let them in. Oates, being their guide, came directly to Mr. Whitbread's chamber; at his entrance, espying the good Father in his bed, he turned to his companion, and (like another Judas) said, "This is whom we seek." Then, going to the table, where he found a letter or two, and a seal, which he put in his pocket, he received a rebuke from the King's messenger, who told him he could not answer the taking the seal, for his commission extended no further than the prisoner and his writings. Regardless of what the messenger said, he took what he thought fit. He then came to my chamber, which was the next to Mr. Whitbread's. Finding me in bed, he drew my curtains and demanded my name. I answered, Young, not deeming it safe to give him my true name, lest he may have heard of me at St. Omer's. The messenger, perceiving the doctor much puzzled at the name I gave him, said: "Mr. Oates, do you know the gentleman, or no? If you do not, let us go about our business." Oates shook his head, and said he knew me not. They left a guard upon my chamber, and ascended another pair of stairs, where they found Mr. Mico [Harvey] sick in bed. Oates told the messenger he was the person they sought, whereupon the messenger arrested him, and made him his prisoner. The Spanish Ambassador, hearing this noise, sent two or three of his gentlemen to comfort the affrighted Fathers, and to hinder Mr. Oates from carrying them to prison in the weak condition they were in, with the assurance that he would answer body for body. The messenger

¹⁷ The spelling has been modernized.

¹⁸ Wilde Street, formerly called Weld Street. The Weld family of Lulworth Castle once had a mansion in it, which was burnt down by the mob in the disturbances of 1688.

granted the Ambassador's request, and left the prisoners where he found them, till further order from the Council. So soon as they were gone, I went to Mr. Whitbread's chamber, where I found the good Father much surprised; scarcely able to support his weakness, the fright having extremely heightened his fever. If Almighty God had not preserved him for a nobler end, doubtless the disturbance which they caused in his dying condition had put a period to his present misery. He had long before been despaired of by the doctors, and had received the last rites of Holy Church, and most diligently prepared himself for death, which he willingly and cheerfully, as appeared in all his discourse, was ready to embrace. But Providence put a stop to the ordinary course of nature, and preserved him for a more glorious combat. It would not allow the miseries done this holy man, and his religious family, without rewarding them with a crown of martyrdom.

A few days after he was made prisoner many of his friends visited him. Among them was the Hon. Lady Anchram, who told him that Oates complained at Court that one Young, a Jesuit, had escaped him; whereupon my Lady Tyrwhite advised me to change my name, and having been christened Peter, we made it Peterson, by which name I have been known in all these times. From our lodging they went to my Lady Tyrwhite's house, where, with their rude beating at the door, threatening to beat it open if not presently let in, they frightened the good lady extremely. Although Mr. Oates was never in the house before, he went straight to Mr. Jenison's chamber, where, as soon as he entered, he saluted him with a "Good morrow, Mr. Jenison." To whom the good Father replied, "Good morrow, Mr. Oates." The doctor, finding many papers on his table, put them into a bag; in the interim commanded the good gentleman to rise, "For," said he, "I arrest you in the King's name." "I am," replied Mr. J., "the King's most obedient servant, and am most willing to obey the King's pleasure." No sooner was he apparelled but they led him down the stairs. When they came to the door, it rained extremely. Mr. Oates took a coach, and sent the poor Father on foot to Newgate, a long mile or more. The next morning, Lady Tyrwhite sent for me to comfort her, little thinking we had run the same risk that night. However, I waited on her ladyship, and used my endeavours to persuade her that no harm would come of it, for I knew we were all innocent, and never so much as in thought acted anything against the King and State.

It is incredible how these beginnings alarmed most Catholics, and in particular those who were not well affected to the Society. They cried it up, "A Jesuit plot," and were scarcely civil when such persons were in their company. They exclaimed against the five letters Mr. Benifield [Father Thomas Mumford] intercepted at Windsor, and fathered them upon the Jesuits. They railed against their principles, as pernicious to Government, and leading to sedition. A lady of quality, my acquaintance, returning from her visits, found me at her house; her countenance was so full of a Jesuit plot, in which she really believed, that she laughed and scoffed at them at a high rate. Now all their old scores would be paid off, . . . all their jugglings and intrigues at Court exposed to their public shame. As soon as her invective was run out, I began my elegium. I related the truth concerning the five letters, which I had from Mr. Benifield himself, with such success, as that she really gave credit to what I said; and before we parted, with

tenderness and remorse, humbly begged pardon for too frequently listening, and too easily believing, such scandalous things against a religious order; but now, having understood the truth, would not only do us justice in her own belief, but would endeavour rightly to inform those from whom she had received such impressions. Whether out of too much easiness, or fearfulness (I cannot say), at that time even our best friends were ashamed to acknowledge us. We never met any of them except in private houses, or in the fields, and that with much caution, lest we should be seen together. The venom daily spread, and after some time made not only the Jesuits, but all the rest of the Catholics in England guilty of high treason; not only the regulars and the secular clergy, but the lay gentlemen and nobility. No Catholic house nor lodging could escape their rage and malice. No one could promise himself one night of natural rest. Constables with armed soldiers and lighted torches all the night walked the streets searching Catholic houses for priests, and whom Mr. Oates was pleased to accuse for traitors. I, for my part, was compelled to have three or four lodgings at once, every night changing and shifting from place to place, not compassing in a fortnight one whole night of natural rest. For one of my lodgings I was indebted to a good gentleman who lent me a chamber in his apartment in one of the Inns of Court, where, although I thought myself secure, yet every night I was in danger, as afterwards I learnt, being suspected for what I was by one that lay in the next chamber, who informed against the gentleman who lent me the lodgings for harbouring a priest and Jesuit. My employment, for a month or five weeks, was to visit our Fathers who lay hid in secret places. The correspondence between Mr. Whitbread, Mr. Benifield, and Mr. Harcourt, passed through my hands. I visited each one every day, and albeit Mr. Whitbread and Mr. Mico had a guard of twelve soldiers upon them, I did not omit my ordinary visits; sometimes apparelled like a gentleman, at other times in the garb of an apothecary's apprentice, with a glass in my hand, and an apron before me; in which disguise I entered with much freedom into their chambers. Although the sentry stood at the door, I often heard their confessions, and spoke as comfortably to them as occasion would permit. And this I did, till the prisoners were committed to Newgate.

Here I will insert a noble passage, much redounding to the honour of the young Count, my Lord Ambassador's son. When the guards were first set in sentry upon Mr. Whitbread and Mr. Mico, Mr. Harcourt [Waring], who was discoursing with a party in the next chamber, hearing the noise of soldiers coming towards him, made to the backstairs, which led to the Ambassador's apartment. The soldiers, perceiving some one to fly from them, pursued him. The young Count, being in the great hall through which Mr. Harcourt passed, spoke to him to make towards his father's apartment, who at that time was with his Majesty at Newmarket; then calling his servants together, stood with his sword drawn at the head of them, told the soldiers that pursued the good gentleman that his father's house was privileged, and that he was ordered to defend them, which he and his servants were ready to do with their last breath. At which speech some of the soldiers cried out, "Shoot him, shoot him!" The young Count kept his ground, and would not permit the soldiery to make a step forward. In the meantime, the good Father escaped the danger. I, knowing nothing of this passage, came to make my wonted visit;

when I was upon the stairs which led to Mr. Whitbread's chamber, Mr. Nevills' servant told me I was in the midst of the guards. I ventured down, and passed through ten of them without being questioned from whence I came, which was very remarkable, considering they had been exasperated a little before by the young Count.

All the time I remained in town, I only saw Mr. Oates once more. It was at Mr. Nephoe's, where coming by chance, I found some ladies eating a pot of fowl ; in the midst of their mirth, they heard a great noise at the door. Mrs. Nephoe went to see what was the matter. Understanding it to be Oates and his guard, she came running in a mighty fright, and in the hearing of all the party, some of whom were Protestants, desired me to go out of the window. In reply I bade her show them the house, for their business was to search for a priest, or writings—Mr. Nephoe being the Secretary of the Duchess of York ; then turning to the ladies, said, "Mrs. Nephoe is afraid that Mr. Oates will take every country gentleman for a priest." As soon as Oates entered the room where we were, finding me the only man in company, came straight, and demanded my name and lodging, to both of which I answering unconcernedly put a stop to any further inquiries. However, we were all confined to that place till the whole house was searched, which being done, we were set free. At our passing out of the house, one of the Protestant ladies whispering to me, said, "Have a care of yourself another time, for now you escaped narrowly." This lady, perceiving who I was by Mrs. Nephoe's fright, as soon as the soldiers and Mr. Oates were gone, went to Mrs. Nephoe, and proffered any security in her house till I could otherwise dispose of myself with safety ; for which kindness I have often since made a return of several visits.

After this I waited on my Lord Castlemain, a noble and cordial friend of all the Society, even in the height of our greatest troubles. On entering his house, I found most of his servants very pensive, yet little thinking my lord was preparing for the Gatehouse I went straight into his chamber, where I found the messenger searching (as I remember) among his lordship's writings. My lord with great presence of mind instantly told me in the presence of all that the gentleman with him was the King's messenger, who came to command him to the Gatehouse, and if I would wait upon him there, we might despatch the business I came about. A few days after I went to pay his lordship my respects, but he was then busy paying off his fees at the Gatehouse, and going to the Tower. Upon the 5th of November his lordship sent to me, and desired I would assist him in the Tower, which I did the following day, sending before me his page with a little trunk containing in it all necessaries for our purposes. No sooner was our work finished, and my Lord and Lady Powis got to their lodgings [in the Tower] but Sir John Robinson, then Lieutenant of the Tower, made my lord a visit. Now was I to act the part of a steward who came to give his lordship an account of his affairs in Lincolnshire. By this time the plot was of a prodigious growth. Prisons were filled, and proclamation was published to banish Catholics out of London ; whereupon I went to Mr. Whitbread to know his commands concerning myself. He told me that he was now warned for Newgate, and that I could be no longer serviceable to him. "You must," said he, "shift for yourself as well as you can." We took leave of each other, and I immediately went for Lincolnshire.

The remainder of this narrative will be given in our contemporary record of the Lincolnshire District. We now resume the Annual Letters.

"Belief in the existence of a plot, and especially all credence given to Oates' monstrous tales was fast dying out, when the body of Sir Edmundbury Godfrey, the magistrate before whom Oates and Tonge had made their depositions, was found with every mark of his having suffered a violent death, whether inflicted by his own hand, or by another, was uncertain. He had been missing for four days, and was at length discovered lying in a ditch on Primrose Hill, transfixd by his own sword. A purple mark was visible around his neck, from which the surgeons conjectured that he had died by strangulation, not by the sword, and that the body had been removed from some other place, then pierced with the sword, and cast into the ditch, to avert suspicion of murder.¹⁹ This unfortunate event was seized upon to revive the idea of a plot, which had become almost extinct. Reports were immediately circulated to the effect that the money upon Sir Edmundbury Godfrey's person was untouched, and the only thing missing was a small book in which he had written the chief heads of Oates' plot against the Catholics. Hence the faithful were accused of being the murderers. All were sought out for death. Preachers declaimed

¹⁹ The general opinion of historians is that the unfortunate Justice died by his own hands. See Echard, vol. iii. p. 502, who gives a deposition by one Mrs. Gibbons, of the troubled state of his mind just before his death. He asked her if she had not heard he was to be hanged, and that all the town was in uproar about him, for having taken Oates and Tonge's examinations a month ago, and often dined since with the Lord Chancellor and the Attorney General? Yet he had never disclosed the plot they had sworn to. He concluded by saying that Oates had forsworn himself, and it would come to nothing. Lingard, vol. ix. p. 361, states that Godfrey had inherited from his father, who also died by his own hand, a melancholy temperament, and after the arrest of his friend Coleman (the first of Oates' victims), he was observed to labour under great depression. On the 12th of October, 1678, he left home, after settling accounts and burning many papers, and was met in various parts of the town, walking hurriedly and distractedly about, and had been found that evening in a dry ditch on Primrose Hill. He then describes, from the original affidavits, the situation and appearance of the body. An inquest was held, and a verdict of murder returned, which was so unsatisfactory to the public that medical men asked leave to open the body. His family now opposed, as they had done at the inquest the idea of suicide, being aware that a verdict of *felo de se* would deprive them of his estate. The result of the verdict was to stamp with authority the reports in circulation, that the Justice had been murdered, and by the Papists. To excite the minds of the populace, the body was carried in procession to the deceased's house, and publicly exposed as a Protestant martyr. Their passions were inflamed to the highest pitch, and not only individual murders, but general massacres, burning of the city, blowing up Whitehall, &c., were hourly expected.

from the pulpits, speakers did so from the platform; news-vendors reported throughout the taverns and public places of resort, that the Papists were, without doubt, the authors of the crime, and that the lives of all Protestants were in danger. They loudly demanded investigation, seeing that such proofs of Papistical ferocity were now come to light. Ballads in the same strain were sung through the streets, and printed sheets everywhere exposed for sale. 'An offering must be made of the blood of Papists, by the hands of the magistrates. The door-posts on which a mark was affixed should be converted into a gallows,' and other equally savage expressions. The history of the massacre of St. Bartholomew was printed, and any act of cruelty recounted by historians, true or false, was attributed to the Catholics of the day, as though they had been events of recent occurrence.

"While all this was being done in London, the monstrous fictions circulated in the country were far more dreadful, and gained the fullest credence. So that the whole population was being carefully spurred on to the massacre of the Catholics, an event which was daily looked for.

"Such was the state of the kingdom and of public feeling, when Parliament was summoned after a general election. Upon its assembling, the King in a short opening speech said that 'he had heard that the Jesuits had conspired against his life, but on that matter he wished to be silent, and leave the affair in the hands of justice.' '*Etsi sacramentum Regis abscondere bonum est*—yet we may be allowed, to express astonishment that his Majesty should throw the whole weight of the odium upon the members of a Society which he knew to be innocent, and had very frequently acknowledged to be most faithful to himself. What the faction especially desired was the power of inquiry into the general charge of high treason; to inculcate simply the Jesuits did not suffice them. The House of Commons, therefore, upon a repetition of the fabulous narrative by Oates in person, formally declared that a plot for the murder of the King and the massacre of Protestants actually existed, and had been discovered. The House of Lords agreed to a similar vote without much discussion.²⁰ Hence that which had hitherto

²⁰ Lingard says that the King's intention of leaving the imaginary plot against his life to the ordinary courts of justice, did not suit either of the popular leaders. Under their guidance, in spite of what the King had said, both Houses listened with astonishment to the narrative of Oates and Tonge, and took a most extreme course calculated to cause the greatest alarm. They appointed committees to investigate the pretended plot

been supported by private authority, having now obtained the solemn sanction of both Houses of Parliament, gained such wide credit, that to question the truth of it was an act of insanity. Even Protestants were punished by imprisonment for expressing doubts about the truth of it. Thus encouraged, the supporters of this huge iniquity were vehement and zealous in urging it on. In the first place, they procured the arrest and imprisonment of the Earls of Powis and Castlemain, Viscount Stafford, and the Lords Petre,²¹ Arundell of Wardour, and Bellasyse, together with other Catholics of nearly every grade, both in London and in the shires. Secondly, Catholics were banished to a distance of ten miles from London. Thirdly, those in the country were not allowed to go beyond five miles distance from home. Fourthly, they were to be dragged before the tribunals and compelled to take the oath of supremacy and allegiance in the form so often condemned by the Holy See. Hence many Catholics, especially the less earnest in their principles, took the prescribed oaths, encouraged in this false step by the unhappy example of some ecclesiastics, who, contrary to the Papal decrees, tenaciously

through all its secret ramifications. Shaftesbury was always at his post in the Committee of the Lords, granting warrants, examining prisoners, &c. Oates, in his examination before the Committee of the Commons, added to his former narrative of the distribution of the offices of State by the Father General Oliva, that it had been done with the Pope's authority [*Vide* Appendix]. In spite of the privilege of peers, which the House of Lords did not seem to regard on this occasion, warrants were issued for the arrest of the Catholic peers, Powis, Castlemain, and others. Lingard, *History of England*, vol. ix. p. 368, Edit. 1849, gives the following account of the precautions taken to keep up the panic, and so strengthen the notion of a plot. "The measures adopted by the Government, in consequence of the addresses of Parliament, served to give the panic both diffusion and duration. In a short time the prisons of London contained *two thousand* suspected traitors; the houses of the Catholics (even that of the Earl-Marshal could not obtain exemption) had been searched for arms; and all Papists who refused the oaths of allegiance and supremacy, amounting almost to *thirty thousand* persons, were compelled to withdraw ten miles from Whitehall. For the security of the capital, posts were fixed in the streets, that chains might be thrown across on the first alarm. The military, volunteers, &c., to the number of forty or fifty thousand, were occasionally kept all night under arms. Strong detachments occupied the most eligible posts; numerous patrols paraded the streets; the guards were doubled at the Palace; batteries of fieldpieces were planted for its protection, and the great gates kept constantly closed. From London the alarm spread into the remotest parts of the country; orders for disarming the Catholics were everywhere enforced; lists of their names were taken, the oaths enforced, or bonds given for good behaviour. Such general and extraordinary precautions were sufficient to conjure up terror in every breast."

²¹ Lord Petre died in prison in 1684. We give, later on, a copy of his declaration to King Charles, immediately before his death.

maintained the lawfulness of so doing. A lamentable division in consequence took place at this very inopportune moment. Severe edicts against Catholics followed in succession, at certain intervals, to keep alive the popular frenzy. When at its height the King added fuel to the flames by consenting, unasked, that Parliament should enact whatever measure it deemed fitting for the benefit of the Protestant religion, even to the limitation of the royal authority, should a Catholic succeed to the crown; reserving that dignity entirely to himself and his Protestant successors. The news of this act of a weak and vacillating monarch was received in London with acclamations and bonfires of rejoicing.²²

"Up to this time Oates had been the only witness. He now received an accession in the person of Bedloe, who came to him from the House of Correction at Bristol. This was a man notorious in the chief countries of Europe for his crimes, and whose equal in iniquity it would be difficult to meet with in the pages of history.²³ He confirmed the fable by an oath, adding

²² Lingard says that on the 9th of November, 1678, Charles assured the two Houses that he was as ready as their hearts could desire to establish the security of the Protestant religion, and to assent to any reasonable laws for that purpose, provided they did not touch upon the rightful descent of the crown, nor on his own authority, nor on the just rights of his Protestant successors. Amongst other Acts passed during this time of popular frenzy, was one in November, 1678, for the exclusion of Catholic peers from the House of Lords, which remained as a foul blot upon the statute-book until the Catholic Emancipation Act. The peers excluded by this Act were the Duke of Norfolk, Earls of Shrewsbury, Berkshire, Portland, Cardigan, and Powis, Viscounts Montague and Stafford, Lords Mowbray, Audley, Stourton, Petre, Arundell of Wardour, Hunsdon, Belasyse, Langdale, Teynham, Carrington, Widdrington, Gerard of Bromley, and Clifford. Three are said to have preferred their seats to their religion: the Marquis of Worcester, the Lord Mowbray, son to the Duke of Norfolk, and the Earl of Berkshire. The test imposed by this Act was as follows: "I, A.B., do solemnly declare that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary, or any other saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous; and I do solemnly, &c., that I make this declaration in the plain and ordinary sense of the words as understood by English Protestants, without any evasion," &c.

²³ Later on we shall notice the terrible death of this perjurer. Lingard, vol. ix. p. 373, as above, says that the hitherto unsupported testimony of Oates was a great embarrassment to the patrons of the plot. All the prisoners had uniformly protested their innocence; offers of pardon and rewards had been made to them in vain; eleven weeks had passed away, and no prosecution had been commenced, because the law required the evidence of two witnesses. At last the difficulty was surmounted. A reward and full pardon, extending even to accomplices, was offered to discover the supposed murderers of Sir Edmundbury Godfrey. This bait in a few days brought an enigmatical letter, dated from Newbury, with the

moreover that Godfrey had been strangled in Somerset House by certain priests, *the Queen herself standing by*, and was then removed and thrown into the ditch, as before mentioned.

singular request that the writer, William Bedloe, might be taken into custody in the city of Bristol, and brought back prisoner to London. By order of the Council, a warrant for his own apprehension was sent to the man himself, with directions to deliver it to the Mayor of Bristol when and how he thought fit. The arrest accordingly took place in the open street, and before a numerous crowd, and a report was spread there and in London that the prisoner had it in his power to develop the whole mystery." Lingard then gives the character of this impious person. Among other punishments, he had been condemned to death in Normandy, and, says Burnett, vol. ii. p. 15, had just obtained his discharge from Newgate, when the proclamation induced him to offer himself a candidate for the reward of £500. On the 7th of November he deposed on oath before the King and the two Secretaries of State, *that he knew nothing of the plot*, but had seen the dead body of Godfrey at Somerset House; that Father Le Fevre, S.J. [one of the Queen's confessors], had informed him that Godfrey was stifled between two pillows by *Father Le Fevre himself*, with the assistance of Walsh, another Jesuit, Lord Belaysse's gentleman, and a server in the Queen's chapel; that he had been offered *two thousand guineas* to help in removing the body, &c. The next day he denied all knowledge of Oates, but added that the said two Jesuits had informed him about the commissions to Earls Powis, &c. The King was provoked to say, "Surely the man has received a new lesson during the last twenty-four hours!" Bedloe's memory continued to improve daily. On the 12th of November he again made oath that in the beginning of October last he had been solicited to commit a murder for £4,000; he also describes more in detail the murder of Godfrey, and the removal of the body. But he made an unfortunate blunder in fixing the hour at the very time when the King himself was at Somerset House on a visit to the Queen, when guards were at every door; and the room where the body was concealed was the very one occupied by the Queen's footmen. The King was satisfied he was a rogue, and had given false evidence. This man subsequently refreshed his memory to an important extent regarding the plot itself, of which at first he denied all knowledge. Lingard justly exclaims, "It will excite surprise that in the three kingdoms there could be found an individual so simple or so prejudiced as to give credit to this marvellous tale of treason and bloodshed; but in times of general panic nothing is too absurd for the credulity of the public. The deposition of Bedloe was hailed as a confirmation of Oates'; it served to fan the flame, and add to the national delirium." But what can be said for the infamous conduct of the leaders of the anti-Catholic factions, of whom Shaftesbury was the chief, and whose party by means of this popular frenzy had gained an ascendancy in both Houses which they could not have otherwise acquired? To keep this alive, and direct it to his own views, he cared little what perjuries he might have occasioned, or what innocent blood was shed. Three innocent men were actually tried and condemned to death for this supposed murder. Echard, *History of England*, pp. 503, seq., fully details the brutal conduct of Shaftesbury towards witnesses in the Godfrey case, to compel them to perjure themselves. He sent both the poor men who found the body on Primrose Hill to prison, pretending they were set on by the Papists to find it as they did, and threatened them if they did not make a full confession. Mrs. Gibbons, the wife of a Captain Gibbons, and who made the deposition we have before mentioned in regard to the unsound state of Godfrey's mind, he summoned before the Council, called her infamous names, threatened to have her worried by dogs, &c., unless she withdrew her paper and confessed that certain Papists had got her to write it. The good lady fell into fits, and feared she should never reach home, &c. But, continues the same historian, the most remarkable

Moreover, the insolent liar accused the Queen herself of the crime of attempted poisoning, and of acting in compliance with the advice of the Jesuit Fathers Waring, Keynes, and

instance was that of Francis Corral, a hackney-coachman, who was arrested upon a charge of having taken the body of Sir E. Godfrey to Primrose Hill. In answer to Shaftesbury, he denied all knowledge of it. He (Shaftesbury) laid £500 down upon the table and promised it the poor man if he would confess the truth, and the fullest protection if he feared to speak. The man again repeated his utter ignorance. The Earl replied that if he would not confess, he should be put into a barrel of nails, and rolled down a hill. The man answered: "What would you have me to say, my lord? I know nothing of the matter. Would you have me to accuse other people, to bring them into my condition?" The Earl then threatened him with death, and he was committed to Newgate. Here he was laid "in vast heavy irons" in a dungeon, and after some hours was taken out again so faint with the foulness of the place that he swooned away, and had to be restored by cordials. The same day he was again examined by Shaftesbury, and, in reply to his bullying, said hastily, "*What will you have me confess? I know no more than your lordship does, and it may be not so much.*" The Earl then told the gaoler to take him and starve him to death, "at which the poor man wept," and with imprecations declared that he knew no more than the child unborn. He was accordingly kept in Newgate, heavily ironed, in the condemned hole, from Thursday evening till Sunday noon, without food or drink, which drove the poor man into such despair that he was tempted to commit suicide, but was prevented by the knife dropping out of his hand. On the next Monday, he was taken to the Lord's secret committee. Shaftesbury, assuming a pleasant countenance, again offered him the former great rewards to confess. Upon which the poor man, falling on his knees, said: "*I know nothing of it; and before I wrong any man, I will die immediately.*" The Earl, changing his tone, threatened him that he should rot in Newgate for a while, and then be tried and hung; and again urged him to confess rather than hear the dreadful sentence. "Yes, my lord," cried the poor man, "it will be a dreadful hearing; but, my lord, it will be a more dreadful hearing for me at the Lord's bar, if I should wrongfully accuse any man. It will be a more dreadful hearing when it shall be said, 'Take him away, devil, for he hath falsely accused those he knew no hurt by.'" The brutal Shaftesbury ordered him back to Newgate. The man pleaded he had a wife and children. The Earl said, "Let them starve." The man was kept heavily chained in the same hole for nearly seven weeks, and afterwards without fetters for seven more, when at length another person swore that Godfrey was carried there on horseback, and thereupon the poor coachman was released on bail, but so injured by the irons that he could not drive a coach for eight weeks after. Such, adds Echard, were the arbitrary proceedings of the great pretenders against arbitrary power. Echard then proceeds at great length to detail more brutal conduct of Shaftesbury towards Miles Prance, a witness suborned in the same case. Prance succumbed to his sufferings, and swore what they wanted, thus causing the death of the three innocent victims; and afterwards solemnly affirmed both before the King and the Council, upon his knees, that all his evidence was false. Lingard, vol. ix. pp. 386, 387, thus shortly mentions the miserable Prance: In these prosecutions Bedloe played only a secondary part, as the auxiliary of Oates. As to the death of Godfrey, he claimed the merit and reward of an original informer, but was compelled to spend two months in search of a second witness to confirm his sole evidence. This want was supplied by the arrest, on some trifling charge, of Prance, a silversmith, who had been occasionally employed by the Queen. Bedloe, the moment he saw him, exclaimed, "That man is one of the murderers;" and the unfortunate silversmith was hurried to Newgate, where, under the influence of threats and promises he

Ireland, who had persuaded her to offer the King poison in revenge of his faithless conduct towards her."

We subjoin a copy of Bedloe's confession, preserved in the British Museum.²⁴

November 7, 1678.

Mr. Bedloe's confession before his Majesty of the murder of Sir Edmundbury Godfrey.

He saith that the Saturday, Sir Edmundbury Godfrey was missing, about two in the afternoon, as he [Godfrey] was going home, two or three gentlemen met him, and said they could discover some persons near the Strand Bridge that were agitators in the plot upon which Sir Ed. Godfrey showed great readiness, but they desired him to walk into some house-yard till a constable was got ready, but Sir Edm. Godfrey had scarce made two or three turns, but several people rushed out upon him and stopped his mouth; two friars and some of the Lord Bellasis' servants executing the same, and having carried him into an inner chamber, demanded of him Mr. Oates his deposition, promising they would save his life if he would render it to them; yet their design was to have taken away his life though he had given them that satisfaction. Sir Edmundbury told them that the King and Council had them, and therefore he could not possibly do what they desired. Upon which expression they began to use him inhumanly and barbarously, kneeling upon his breast till they thought he was dead, but they opened his bosom and found his heart panted; then they took a cravat, and tied it hard about his neck, and so ended his life. He further says he came too late to be assistant in the murder, for he found him strangled, and lying dead on the floor, but presently received an account from the actors in what manner it was performed. His corpse was laid dead at the high altar of the Queen's chapel, and continued there till they had consulted a way for removing the same secretly from thence. He further saith that two guineas were the reward promised among the undertakers, and on Wednesday following the corpse was conveyed in a sedan to Lord Bellasis' house, and from thence carried in a coach to the place where it was found. He also acquainted the lords that he had several things to communicate to them which related to the plot, and that he was able to confirm several passages which

was induced to confess himself guilty, and to accuse as accomplices Hill, Green, and Berry, three servants at Somerset House. But he was not hardened against remorse. He asked to be brought a second time before the King and Council, and upon his knees, with the strongest protestations of horror and repentance, declared that all he had said before was false. The managers of the plot attributed this act to the arts of the Jesuits. Prance was remanded to Newgate, and chained to the floor of the condemned cell, where his terrors and sufferings deprived him occasionally of his reason. Dr. Lloyd, Dean of Bangor, and Boyce the keeper (who was in frequent communication with Shaftesbury and Bedloe), urged him to confess; the one employing spiritual, the other worldly motives. At length he consented; but his disclosures were now so numerous and portentous that the Dean declined further interference, and left the victim in the hands of Boyce, by whose help a narrative was prepared, and the three unfortunate men were tried, condemned, and executed for the supposed murder (See *State Trials*).

²⁴ Additional MSS. 11,058, n. 244.

Mr. Oates had discovered concerning the plot, but he desired leave to give his testimony in writing, that so he might make no other discovery than what he could be able to testify.

Actors.—Mr. Eveley, Mr. Leffery, Jesuits; Penchard and Atkins, laymen; the keeper of the Queen's chappell, a vally de chambre to ye Lord Bellasis.

His Majesty was indignant at the atrocious calumny, although he would not punish Bedloe as he deserved. This weakness on the part of Charles gave the Commons fresh encouragement for their arrogant proceedings; they unanimously passed a vote demanding of his Majesty the Queen's dismissal from Court. The Upper House, however, passed a vote in direct opposition, with only five dissentients out of a house numbering upwards of one hundred. The leader of these five, Lord Sherburgh, soon after died a terrible death, uttering fearful cries and blasphemies. Other instances of the Divine justice were not wanting.²⁵

"Nevertheless, the fury of the factious party everywhere increased in violence. The Protestant ministers displayed equal zeal by publishing pamphlets and books against the Catholic faith. Our Fathers, meanwhile, both by word and writing laboured to oppose an antidote to the evil.

"The Provincial, Father Whitbread, had now passed three months under the guard of seven soldiers in his own chamber, and the fever had abated so that he was out of danger of death,

²⁵ Lingard says, vol. ix. p. 381, that "whatever might be the King's conviction as to the falsity of Bedloe's tale, it was not the intention of the party to lose the benefit of the additional testimony." Bedloe having been previously dubbed King's evidence, with full pardon of all crimes up to that time, gave in his deposition to the Commons, and then Oates, appearing at the bar of the House, shouted out, "I, Titus Oates, accuse Catherine, Queen of England, of high treason." The Members not in the secret were struck dumb with amazement; an address was hastily voted for the removal of the Queen and her household from Whitehall, and a message sent to the Lords for their immediate concurrence. They however previously required to examine the two witnesses in person, which having done, dissatisfied with their answers, they refused to assent. . . . Shaftesbury and two others protested against this vote. . . . The charge against the Queen was therefore buried in silence; but an address for the apprehension of all Papists in the realm was voted, and impeachments against the five Catholic peers in the Tower for high treason were carried in the Lords. Echard says that Oates and Bedloe, having met with such extraordinary success, were now in the height of their glory, and no one durst presume to doubt their veracity. In the same week that their Godfrey victims were condemned, they ventured to bring in their bills of charges and disbursements. Oates' account commenced at the date when he was in a starving condition, and amounted to £678 12s. 6d. Bedloe's began at a later period, when he likewise was living on alms, and amounted to £213. Echard does not state whether the Government ever paid them, but considers that "their bills and their narratives were equally creditable."

when a deputation from the Committee of Commons came to him and captiously questioned him upon a variety of matters regarding his religious Order and his knowledge of the supposed plot. Possessing an indomitable soul, though in a weakly frame, he boldly answered: "As to what regards religion, I acknowledge myself to be a Religious of the Society of Jesus, and the Provincial of the English Province. If this can be imputed to me for a crime, I hope to recover strength enough to be enabled to suffer for it upon the gallows. As regards any conspiracy, I solemnly and unhesitatingly declare that I know of none, and speaking from my intimate knowledge of things and of persons, I am very certain that the members of my Order are equally innocent." After a few days, being unable from weakness to walk, he was removed in a sedan chair to a horrid prison [Newgate], where he was kept for some months in close and solitary confinement, suffering without human aid or society, alone with himself and with God. The boys and the rabble in the market-places in the meantime kept crying out in mockery that the Archbishop of Canterbury was in the House of Correction. This was in reference to Father Whitbread's name appearing among the intended prelates in Oates' list.

"His Socius, Father Edward Harvey (Mico), died in Newgate about the same time (December 3, 1678), not so much from the fever as from the blows inflicted upon him by the brutal soldiers with their muskets; but he was not permitted to be buried before a *post mortem* examination had been made, to ascertain whether he had not been poisoned. Finding no indications of this, they gave out that he had died of consumption brought on by vexation at the failure of the plot. For nearly eight years he had been Socius to the Provincials, assisting them in the cares and labours of their office, to the great satisfaction of all. He was an excellent Religious, much given to the practice of prayer, as one whose piety had been instilled into him from his infancy.

"At the same time, Father Thomas Mumford, who has been before mentioned, and of whom the King had very frequently expressed the highest esteem, was thrown into the Gatehouse Prison, Westminster. He was at the time in a declining state of health, and being worn out by his sufferings in prison, soon succumbed to them, and gave up his soul to his Creator with sentiments of the deepest piety, on the 21st of December, 1678. For some years he had been chaplain to the Duke of York,

and lived at Court, where, however, being entirely detached from the spirit of the world, he was most observant of his rules, remarkable for self-contempt and charity for others, and assiduous in hearing the confessions of men, especially devoting himself to persons of the lower class.²⁶

Events turned out favourably for the manufacturers of the plot, and indeed exceeded their most sanguine expectations. Among other circumstances that made for them was the following. Two youths, brothers, had come to London from St. Omer's College, and by chance encountered Oates in the streets, attended by his military guard and constables. The younger of the two expostulated with him upon his audacious perjury in swearing that he had been present at the triennial meeting of the Fathers in London, April 24, 1678, whereas at that very time he was with them at St. Omer's. Oates, upon this, ordered the soldiers to arrest the two youths, and on examining their effects letters were found addressed to Father Edward Spencer (really Father Edward Petre), which thus revealed the place of that Father's concealment. At the same time a letter was discovered among the papers of Father Waring, the Rector of the London District, which had been sent by the same Father Spencer, but had not been forwarded to its destination, summoning a certain Father of the College of St. Thomas (the Hampshire District), of which Father Spencer was then the Superior, to attend the Triennial Provincial Meeting. The letter was indeed couched in terms of very necessary prudence, but it was sufficient for their purpose.²⁷

²⁶ A fuller notice of this Confessor, and of the other martyrs and sufferers, will be given in the course of our present volume.

²⁷ The Father to whom the note was addressed was Father William Tunstall, a native of Yorkshire, then residing at Burton, Sussex, and briefly noticed, with other members of the Tunstall family, in the Residence of St. Michael. This letter is given in the trial of Father Ireland, and the rest (See Appendix). Simple in itself, it formed, or rather was distorted into an important link in this monstrous chain, on account of the necessary directions for caution and secrecy to be observed in London, and the use of the word *design*, in reference to the congregation. Lingard, vol. ix. p. 348, Edit. 1849, observes: "On this foundation, however frail and slender it was, the projectors contrived to build a huge superstructure of malice and fiction. The meeting was in reality the usual triennial congregation of the Province; *they* represented it as an extraordinary consult for a particular purpose. It was composed of the Provincial and thirty-nine eldest [professed] members; *they* introduced into it almost every Jesuit whose name Oates was acquainted with. It had been held with much secrecy, but imprudently enough, in the Duke of York's palace at St. James; *they* fixed it at an inn in the Strand, the former inmates of which were no longer to be discovered. It had for its object the nomination of a treasurer [a deputy for the meeting of Procurators in Rome], and the arrangement of the internal concerns of the Province; *they* described it as a consultation on the most eligible means of assassinating the King,

The address of Father Spencer being now known, he was summoned to London to appear before the Council. As he was a man of ready wit and eloquent address, he admirably defended the cause, although he shared the same fate with his brethren, and was committed to Newgate. So likewise was another, Father Thomas Fermour, whose real name was Stillington, the most aged of the professed Fathers, a hale old man of eighty-six years of age. He had been accused before the magistrates upon the charge of being a priest. We must not pass over the Rev. Robert Pugh, Apostolic Pronotary, formerly of the Society of Jesus, and after his retirement from it always most warmly attached both to its institute and its members, and in every place its most strenuous defender. He earnestly desired to be re-admitted *in articulo mortis*, seeing that on account of his advanced age he had no reasonable hope to obtain it in any other way; but in the interim, while reflecting upon the matter he had so much at heart, he was betrayed by a treacherous miscreant when paying a visit of charity to the Catholic gentry confined in a London prison, and being himself cast into gaol, died a glorious martyr in chains.²⁸

and of subverting by force the Protestant religion. In support of this fable, they subsequently invented an immense mass of confirmatory evidence." It is worthy of remark that among the large amount of letters, papers, books of account, notes of consultations, &c., seized at the lodgings of the arrested Fathers in London, this letter only, with another from Father Christopher Anderton, Rector of the English College, Rome (see the trial of Father Whitbread, and the rest, in Appendix), in which the word *patent* was used in reference to Father Whitbread's appointment as Provincial, were produced as evidence. In their defence, the Fathers justly complained of this, and challenged a production and examination of the whole collection of papers, &c., but in vain. From the Annual Letters of the Province, confirmed by historians, the quantity of papers, &c., seized was very great. Careful search has been made for these precious documents among the State Papers in the Public Record Office, the British Museum, and other places, but without success. The most probable conjecture is that, after a minute and eager examination by Shaftesbury, Oates, Tonge, and the rest of the faction, finding nothing in them to criminate the accused, they were destroyed to prevent their production in favour of the prisoners, whom they felt sure would demand them in their defence. The loss of them is to be deeply deplored.

²⁸ The author of *Florus Anglo-Bavaricus*, pp. 120, seq., gives an interesting description of the pious occupations of the captives in Newgate, and the sufferings of the priests who were still at large. Shut up within the narrow confines of a prison, deprived of all commerce of friends, and of any change, in the monotony of their condition, which are usually such alleviations to the human heart, they began, by elevating their minds to God, and the contemplation of Divine things, to yearn after the joys of Heaven, bidding adieu to those of earth. They gave themselves specially to prayer, spending almost entire days in this holy occupation. Indeed, the Governor of Newgate, being asked his opinion of the traitors consigned to his custody, "Truly," said he, "I never saw such men as these are, for I never enter their cells but, contrary to the custom of this place, I catch them upon their knees, intent on their prayers." It was their peculiarly happy lot that the priests and laity who were confined in the

"Whilst the Catholics were thus publicly harassed, witnesses were privately tutored by masters worthy of them to sustain

neighbouring cells were enabled, by means of a small aperture in the wall, to be daily present at the Holy Sacrifice of the Mass and frequently to receive Holy Communion. When some space for mental relaxation was allowed, they spent this time in pious reading or in singing hymns. The religious reflections of Lord Arundell of Wardour, of Father Whitbread the Provincial, and of Mr. Langhorne the barrister, which were afterwards published, exhibited traits of rare piety. The King of Heaven seldom permits His soldiers, fighting His battles on earth, to be wanting in celestial delights. On the contrary, the more He withdraws their affections from perishable things, so much the more does He excite them to suffering, by the abundance of His heavenly consolations. That the English prisons certainly abounded with these instances, was evidenced by the very appearance and conversation of the captives themselves. Almost unmindful of their personal miseries, they showed themselves anxious about their fellow-religious, who were still at large. This appears from the following letter written from prison :—"I am persuaded that if those who seem to fail in heart, and to vacillate in their duty towards God, could be induced to give credence to those who suffer by a secluded and most grievous death, it would be necessary rather to apply a bridle to moderate their excessive ardour for suffering, than to urge them by the force of persuasion to courage of soul, and to strengthen them as Christians and imitators of their most loving and blessed Redeemer. I answer for myself and my fellow-prisoners. God, during this time of affliction, pours out upon us His consolation with a liberal rather than a sparing hand, which is also manifest with admirable fruit to the eyes of the adversary. This experience renders me solicitous for my companions, associates in the same evils, who are yet at large. Nor do I doubt but that the same Divine Bounty, of His mercy, will temper their bitter chalice with the sweetness of His benediction." This he writes after a close confinement of two months. No man in his senses will say that these are the words of a *regicide*; they rather breathe the spirit of one who is panting after heavenly joys. The author then goes on to recount the sad condition of the priests who were still at liberty throughout the country. They lay concealed, and went about by stealth among the Catholics, animating them by their own example to bear with courage the violence of the persecution. These clergymen were in a most pitiful case; the pursuivants, encouraged by the large rewards offered for their apprehension, broke through all bounds to arrest them in their places of concealment. Twenty pounds per head was offered by Royal Proclamation for the seizure, or information leading to the arrest, of a priest. This was raised in the case of a Jesuit to one hundred pounds. Thus stimulated, the searchers diligently inquired after the places of their resort, and upon the slightest pretext forced an entrance into the houses of the noblemen and gentry, sometimes almost demolishing them in searching for blind walls and hiding-places. The prisons throughout the country were nearly filled with priests. Such of them as were preserved by the Divine protection for other and better times, seemed to be even in a worse condition, for, feeling themselves nowhere safe, they were afraid even to trust to places of real security. Hence they frequently sought an asylum among friendly Protestants; concealed themselves in haystacks, and during the wintry frost and snow hid in the thick woods, which caused the death of some and accelerated that of others. The very woods, however, afforded no safe refuge, for the priest-hunters would surround them with nets, and hunt them out with dogs, like wild beasts or game. It is certain that one man did use this barbarity in a wood at Boscobel, in the neighbourhood of that very oak in the boughs of which Catholics had saved the King himself from the pursuing soldiers of Cromwell, and which stood there as a standing memorial of their fidelity to Charles. The writer then goes on to relate the event, which we reserve for our account of the Staffordshire missions, in the College of St. Chad.

the several parts they were to enact before the tribunals. Nor was this caution superfluous; for though Oates himself, the inventor of the fable, was, by frequent repetitions, become well versed in it, this was not the case with Bedloe, who was ignorant of all the parties and of everything that had been done, and required to be drilled *ab initio*. It was not, however, only on this account that he had come to London. Being versatile, inventive, and ready to forswear himself, he had been admitted by the Privy Council as King's evidence. When these sanguinary actors had been duly instructed, the rest was committed to the industry of the law officers of the Crown.²⁹

"Father Thomas Harcourt (Whitbread), the Provincial, Father William Ireland, the Procurator, Thomas Pickering, a lay-brother of the Order of St. Benedict, and John Groves, the "Honest William" of Oates' narrative, who waited upon the Jesuit Fathers in London, were on December 17, 1678, placed at the bar to plead to a charge of high treason. An indictment replete with absurd formalities and calumnies was read. After this the counsel for the Crown delivered the most insolent declamations, until they themselves were hoarse and the hearers

²⁹ In the Appendix we give first, an analysis of the trial of Fathers Fenwick, Whitbread, Ireland, Grove, and Pickering, at the Old Bailey, on the 17th of December, 1678, at which trial Fathers Fenwick and Whitbread were withdrawn, for want of evidence, and though legally entitled to a discharge, were retained in prison, contrary to law and justice; secondly, the trial of the five Fathers, Whitbread, Fenwick, Turner, Gavan, and Waring (or Harcourt). The Annual Letters' report, which we have followed, was written on the spot, and, as is believed, by Father John Warner who was probably present at the trials, *incognito*. He succeeded Father Whitbread as Provincial. His biography will be given in the present volume, under the head of St. Ignatius' College. Lingard, *History of England*, vol. x. p. 382, Edit. 1849, says that he will not detain the reader with a narrative of the partial trials and judicial murders of the unfortunate men whose names had been inserted by Oates in his pretended discovery. "So violent was the excitement, so general the delusion created by the perjuries of the informer, that the voice of reason and the claims of justice were equally disregarded; both judge and jury seemed to have no other object than to inflict vengeance on the supposed traitors: to speak in support of their innocence, or to question the veracity of the accusers, or to hint the improbability of the informations, required a strength of mind, a recklessness of consequences, which falls to the lot of few individuals; even the King himself, convinced as he was of the imposture, and contemptuously as he spoke of it in private, dared not exercise his prerogative of mercy to save the lives of the innocent. These unfortunate men were put to their trials under every disadvantage. (1) They possessed no means of rebutting the charges against them. Being kept in solitary confinement, debarred from all communication with their friends, without legal advisers, and with no other knowledge than what they could collect from their previous examination, they received notice of trial on the previous evening, and were placed at the bar the next morning. (2) The point on which the imposture hinged, was the traitorous consult supposed to have been held at the White Horse

disgusted. These tirades were directed against the Catholics and the Catholic faith, misrepresenting them by aid of divers rhetorical flourishes and puerilities, which were no less foreign to the subject than to the truth, and confirmed a saying which at that time amounted to a proverb: "The English pleaders are an ignorant set, who know nothing beyond Dover." The trial was vehemently conducted for at least three hours, Oates insolently intent upon the charge and steadily acting as coryphæus to the perjurers. Bedloe indeed was hard pressed, and so greatly prevaricated in his evidence, that he admitted he knew Father Whitbread and Fenwick only by sight, and that he was aware of nothing against them except hearsay statements. But as the evidence of one witness alone (and that second hand) is not admissible in cases of high treason, the Fathers were remanded to Newgate, with strict orders to the gaoler to keep them in close separate confinement for another opportunity, and that meanwhile no one should be allowed to approach them.

"The other three were then bitterly assailed with cavils and calumnies. Oates deposed: 'Having received authority from

tavern in the Strand, on the 25th of April, 1678, at which Oates deposed that he was present. Now to prove that no such consult was held, they could not appeal to the testimony of the landlord, who was dead, nor of his widow or former servants, still living; for, though the House of Lords ordered the inquiry to be made, not one of these individuals could then be found; neither dared they show that the real triennial congregation took place on that day at St. James', because that would have been to expose the Duke of York to the capital punishment enacted against the harbourers of priests and Jesuits. (3) They were condemned before their trial by the prepossession of the court, the jury, and spectators. The Chief Justice, Sir W. Scroggs, a lawyer of profligate habits and inferior acquirements, acted the part of prosecutor rather than judge. To the informers he behaved with kindness, even with deference, suggesting to them explanations, excusing their contradictions, and repelling the imputations on their character; but the prisoners were repeatedly interrupted and insulted; their witnesses were browbeaten from the Bench, and ill-treated by the spectators; and their condemnation was generally hailed with acclamations which the court rather encouraged than repressed." For instances of the inhuman plaudits in the court upon the trials, see the Appendix. All the historians concur in the character of Chief Justice Scroggs. Take the following extract from Burnet: "The Lord Chief Justice at that time was Sir W. Scroggs, a man more famous for a good readiness in well speaking, than either for learning in his profession or for any moral virtue. His life had been indecently scandalous, and his fortunes were very low. He was raised by the Earl of Danby's favour, first to be a judge, then to be the Chief Justice. And it was a melancholy thing to see so bad, so ignorant, and so poor a man raised up to that great post. Yet he now, seeing how the stream [of the plot] ran, went into it with so much zeal and heartiness that he was become the favourite of the people. But when he saw the King had an ill opinion of it, he grew cooler in the pursuit of it. He began to neglect and check the witnesses. . . . Yet in all the trials, he set himself even with indecent earnestness to get the prisoners to be always cast.

the General of the Order to open the letters of the Jesuits and to be present at their consults, I came to London in company with nine other Jesuits,³⁰ and I was present at the Congregation of the Fathers, held at the end of April, 1678, in a tavern styled the White Horse, in the hamlet called the Strand, where about fifty (more or less) met to elect a Procurator to be sent to Rome, which being ended and the usual exhortation given, the Fathers, having separated into five smaller companies, dispersed in various places, resolved upon the murder of the King; and this was undertaken by Grove and Pickering, to be accomplished by means of pistols, for which they were to receive by way of reward six thousand crowns of gold, besides thirty thousand Masses. The formula of agreement was drawn up by Hervey [Father Mico], and I carried it from one company to another, when it was successively approved and signed by all, and finally transcribed into a note-book. After this all assembled in the chapel of the Provincial, when Mass being said and the Holy Sacrament administered by Barton and Hervey, a secret oath having been previously taken by the rest, the plan was thus confirmed.

“ ‘Ireland was present at all these ceremonies, and approved and signed the agreement. The whole affair was transacted on one day, before mid-day. Ireland, moreover, about the middle of August, in Fenwick’s chamber, devised another scheme for murdering the King. Pickering and Grove were present at the said consults and accepted the terms of agreement, and very frequently sought an opportunity of shooting the King in St. James’ Park. Pickering once missed a chance by the flint of his pistol being loose, and by order of Harcourt (Whitbread) he was punished for this carelessness by twenty or thirty lashes of a whip. Grove prepared bullets made of solid silver, with spikes to cause wounds which, being inflicted, would be incurable.’

“ Bedloe, although he had never previously seen any of the accused, swore that Ireland about the end of August or the beginning of September, 1678, had plotted against the life of the King in the chamber of Father Waring, Grove and Pickering being present at the time, but being called upon by the accused to fix the day, he became completely confused through fear of convicting himself of perjury, naming first one and then another day. He also confirmed Oates’ evidence regarding

³⁰ At first, Oates had desired to pass for a Jesuit, but, as this did not take, he gave himself out as a Doctor of the University of Salamanca.

the accident of Pickering, and named three other blunders by the same man, viz., once he charged his pistol with powder only, forgetting the bullets; another time with bullets, forgetting the powder; and a third time he omitted to prime the said pistol.

"The accused denied the charges, which carried upon their face no semblance of truth, real, or circumstantial, and they produced no slight evidence of their own and their friends' unshaken fidelity to the King.³¹ Pickering, a most inoffensive person, and of known integrity, declared that he had never handled a pistol in his life, a statement readily believed by all who knew anything of his disposition. Father Ireland could easily have refuted the charge, but for the unjust conduct of the judge towards him. He was charged by Oates with having commenced the regicidal plot in London at the end of April, 1678. Oates was then at St. Omer's College, as could have been easily proved by at least two hundred witnesses, and therefore could not have been a witness of occurrences at that moment in London. Father Ireland was also charged by Bedloe with commencing the plot in London at the end of August, whereas from the 3rd of August to the 14th of September he was in the country many miles away from London. Such contradictory evidence appeared to the lawyers too weak in a matter of such grave importance; whereupon Scroggs, the Chief Justice, as though already resolved on the death of the innocent, in a vehement tone of voice inveighed against the doctrines of the Catholic faith as being the source of all treachery and iniquity, also that the mode of life of Catholics was of apiece with that doctrine. He thus so inflamed the minds of the jury as to draw off their attention from the merits of the case; so that, without taking time for deliberation, they pronounced a verdict of guilty against all three, viz., Ireland, Pickering, and Grove.

"A month elapsed between the sentence and execution. During this interval Father Ireland, finding some leisure time, wrote a diary of his peregrinations from the 3rd of August to the 14th of September, distinctly noting the persons and places with whom and where he had been. This being shown to the King, he was greatly inclined to spare his life. But being at the time in much difficulty with his Parliament, which demanded

³¹ See Father Ireland's trial, Appendix. He was related to the Pendrell family who saved the King at Boscobel, after the battle of Worcester.

the impeachment of his Treasurer, Danby, for high treason, to appease the populace, which was now inflamed to sedition against Danby, Charles delivered up Father Ireland to their will.

"Therefore, on the 24th of January (O.S.), or the 3rd of February (N.S.), 1679, Father William Ireland, being placed according to custom upon a sledge, was drawn through the public streets to the gallows of Tyburn, at the second milestone from the city of London, ennobled by the blood of so many martyrs of Christ. He bore a countenance so joyful and serene, that a certain English nobleman declared he had never before seen a face so amiable and bearing an expression almost divine. He made a speech at the place of execution, in which he first protested his innocence; then, in order that dying he might follow the lively example of Jesus Christ, to whose Society in life he had belonged, he openly and by name forgave all who had conspired to his death. In the meantime a priest privately drew near, who, being warned by a preconcerted signal, gave absolution to the servant of Christ. The cart in which he stood having been drawn away, he hung for some time: the body was then cut down, disembowelled, and quartered, according to sentence.

"It is wonderful how great an object of admiration and reverence he was to all the Catholics present at his death. His clothes were immediately bought up as relics, and his heart, which had been thrown into the fire, was recovered from the flames and cinders at a great price, divided into small portions and distributed among the Catholics as most precious treasures. No one, however, exhibited a more lively feeling of devotion and reverence than did Father Augustine de Losingham, a Capuchin, and one of the Confessors of Count Egmond, the Spanish Ambassador. This good Religious, having obtained leave of the King the day before the execution, fortified him for death by the sacraments of Confession and the most Holy Eucharist, and was present to the last at the place of execution. He wrote a full account of Father Ireland's death. After detailing such facts as he could personally speak to, he breaks out into pious expressions of an ardent desire for a similar death, and mentions very striking instances of the Father's innocence, fortitude, and cheerful alacrity to his last breath. The Father had John Grove, whom he had used as his servant in the duties of his office, as the companion in his combat and crown.³²

³² It is highly probable that Grove was a lay-brother of the Society, but from the loss of records the fact cannot be ascertained.

"A few months later, the 9th of May, Thomas Pickering, had the same sufferings and glorious triumph.

"The 'King's evidence,' by which dignified title Oates and Bedloe were now generally known, were so handsomely treated by the managers of the plot, that two others of the same stamp, enticed by the rewards and impunity of their crimes, offered their services and were enlisted in the same company. The one was Prance the silversmith before noticed. This man, it will be remembered, made a statement on oath which he afterwards retracted as false, and again affirmed: and this he did each time in the presence of the King and Council. He was objected to as an untrustworthy witness; but as the man made no positive and direct charge against any of our Fathers, we shall not often name him in our report.

"The other was Stephen Dugdale from Staffordshire (where is a College of the Society under the patronage of St. Chad). He was a bailiff in the employ of Lord Aston of Tixall, and having embezzled a considerable sum of money belonging to his master, had absconded, fell into the hands of the military who were guarding the roads, and was conducted to prison upon suspicion of the pretended plot. Here, on being examined as to his knowledge of it, he stoutly attested his ignorance of its existence; but after some weeks, being weary of his confinement, and enticed by the large rewards offered to informers, he refreshed his memory and dragged into the plot the same Lord Aston and other notables of the county, and of the Fathers of the Society—Fathers Francis Every, John Gavan, Peter Walker, and Edward Levison. Lord Aston and the other laymen were seized and imprisoned, but as the Fathers had concealed themselves in hiding-places, a royal proclamation was issued, offering a reward of £100 for their apprehension collectively or singly. The Superior with great difficulty escaped to the Continent. Father Gavan had gone to London, and whilst seeking an opportunity of crossing to Belgium, fell into the hands of the pursuivants. Being at once taken before the Privy Council, he eloquently asserted his innocence, and was applauded by the company present. He shared, however, the fate of the rest, and was committed to the Gatehouse Prison.³³

³³ Among the State Papers, P.R.O., *Dom. Charles II.* bundle ccccxv. n. 92, is part of a letter addressed to a Mr. Day, of Oxford, dated the 30th of January, 1679. "It was Sir W. Waller who by a warrant from the Council seized Gavan in Count Woleysteyn's stables, the Imperial Ambassador, in his coachman's bed; and in his pocket was found a French Ambassador's passport, January 23rd, 1679. He seized another yesterday, as he was agreeing with the Dover coach, and another on Monday."

"At the same time Father Anthony Turner came to London from St. George's Residence, Worcester, and as though by some Divine impulse, rather than designedly—for he had been neither charged by name in Oates' scheme, nor was he even sought after—he voluntarily surrendered himself to an officer, and confessed himself to be both a priest and a Jesuit.³⁴

"Father William Waring, the Rector, was well known in London, and exposed therefore to the full brunt of the persecution. Yet he remained at his post in order to attend to the necessities of our Fathers, especially those in prison; nor could he be induced by any entreaties, nor even by an opportunity distinctly afforded him, to escape to the Continent, and thus withdraw himself for a time from the danger. He never interrupted his charitable duties, nor would he transfer them to others who were less known. Being reported to the pursuivants through the treachery of a servant who suspected him to be a priest from his temperate mode of life, and tempted likewise by the offered rewards, he was immediately recognized and committed to close custody.

"Father Anthony Hunter, who had arrived in London from the College of St. Thomas (the Hampshire District) to assist Father Waring in his cares and duties, after having zealously laboured in them for some time, fell likewise into the hands of the searchers, and was added to the rest in prison. Such, indeed, was the zeal and vigilance of the pursuivants and priest-takers, that it was with the utmost difficulty any escaped them."

The Annual Letters then detail at some length a dispute between the Lords and Commons on a question of privilege relating to the trials of Earl Danby, impeached for high treason, and of the five Catholic peers who were confined in the Tower upon the charge of being concerned in Oates' plot. The King, in opposition to his own interests, tried to save Danby, against whom the popular fury ran very high. The Lords, who claimed the right of trial, and of determining the time and arrangements for it, resolved to indict the five Catholic peers; but the Commons insisted upon Danby being first arraigned.³⁵

³⁴ This fact is more fully stated and explained in his biography under "The Residence of St. George."

³⁵ Lingard dwells at considerable length upon these transactions. The real point of contention seems to have been this: The King and the friends of Danby hoped that by trying the Catholic peers first the whole fabrication of Oates' plot would be exposed, the idea of its existence

The writer of the Annual Letters concludes this subject with the following observations : " Would that the Upper House had carried it, for then tranquillity would have been at once restored to the kingdom ; but our sins have hindered it. A cause of dissension arose from this moment. The majority of the Lords, with the King, were in favour of Danby, whom they despaired of being able to save from the popular rage, what-

exploded, and the country thus restored to calm good sense, and in a fit state to review the question of Danby's impeachment ; whereas, if he were tried during the existing public insanity, his case would be hopeless. On the other hand, the factions in the Commons, whose existence depended upon fanning the present flame, exerted themselves in the contrary direction. It ended in neither trial coming on. Dodd, in his account of Oates' Plot, taking Echard for his chief authority, says that at this period the two parties of *Whig* and *Tory* arose. Shaftesbury and his party were labouring at their main design, the exclusion of the Duke of York from the throne ; Halifax, on the other hand, fully a match for Shaftesbury, carried his measures for the Duke so far as to get both Shaftesbury and the Duke of Monmouth dismissed their posts. The Parliament was to have met on the 26th of January, 1680, but Charles postponed it till November, which for a time frustrated their contrivances, and in particular the trial of the five Catholic peers, and the Bill of James' exclusion, at which they were incessantly labouring. As to the monstrous plot of Oates, the belief in it was rapidly on the decline. The victims who were afterwards executed upon that charge were sacrificed simply to support the fabrication, and keep alive the popular hatred of the Catholic faith. The " Tories " adhered to the King in maintaining the Duke of York's birthright, and opposing the Bill of Exclusion. The " Whigs " urged on that Bill ; but were divided as to any consequent measure. Some were in favour of a Commonwealth, others of the Duke of Monmouth's claim. A third party hardly knew their own minds. *What they seemed bent upon was to extirpate the Catholic religion, let the consequences be what they might, and the methods never so unjustifiable.* The plot, however, was still under consideration. Some of the first perjurers, Tonge and Bedloe, were dead. The latter, on his death-bed, was visited by Chief Justice North at Bristol, and, in hopes of assistance in his distress, reiterated all he had sworn. Upon this Echard observes : " We know not how to speak softly of the dying words of one hardened by many years of villainies ; but must expressly say that, as to his public oaths, he did not only swear to the most shocking improbabilities, but at times changed and contradicted his own evidence. However, great use was made of his last words in the next Parliament, which came in very seasonably for supporting the tottering plot." Several new witnesses were now found : Dangerfield, Turberville, Bolron, &c., and some from Ireland. The scene of the plot was changed to Ireland and Yorkshire. Charles humoured the Parliament by issuing proclamations, &c. Several were tried and acquitted. Lord Castlemain, Lady Powis, Lady Tempest, &c. Three victims were sacrificed. Rev. Mr. Thwing, a priest, to support the Yorkshire plot ; Lord Stafford, to affect the Catholic nobles ; and Archbishop Plunket, the Primate, was brought from Ireland to die at Tyburn gallows. But the nation would no longer permit itself to be imposed upon. The last trials showed that money and revenge alone had prompted the gang of perjurers, and that their great supporters were a faction of rebels who designed to subvert the Government and kill the King, as appeared afterwards in the Rye House Plot. Upon the Yorkshire branch of Oates' " Plot," we refer our readers to an article by Father Parkinson in the *Month*, vol. xviii. p. 393, January to June, 1873 ; and likewise to a short notice of the trials of Sir Thomas Gascoigne and the Martyr Thwing under the " Residence of St. Michael."

ever might be the verdict arrived at and sentence pronounced, unless a calmer state of the public mind should be restored by the explosion of the idea of a conspiracy. The House of Commons, which strove for other ends to keep still afloat the belief in a plot, persisted in demanding that Danby should be first tried. As neither would yield, the King, to put an end to the dispute, prorogued the Parliament; but in order to allay the threatened tumults, new victims had to be sacrificed to them, and the insane fury of the populace to be glutted with the blood of the innocent."

"On the 13th of June, 1679 (O.S.), Father Harcourt (Whitbread), the Provincial, Father William Waring, the Rector of London, together with Fathers Anthony Turner, John Fenwick, and John Gavan were placed at the bar of the Old Bailey, to be tried for their lives.³⁶ The indictment having been read, Fathers Harcourt [Whitbread] and Fenwick took the following exception: 'Our case has been already heard during a full three hours' trial in this very court, on which occasion one of the witnesses produced boldly urged the charge against us,

³⁶ In the Archives de l'Etat, Brussels, *Carton. S.J.*, is a letter written by Father Nicholas Blundell, to Mrs. Catherine Holt, a nun of Cambray, giving many details of the trial. This letter was found upon the Father when he was arrested in Lambeth on the 23rd of June, 1679. A copy is given in the *Collectio Cardwelli*, vol. ii. p. 283, Stonyhurst MSS. The original may have never reached its destination. Father Nicholas Blundell is often named in Oates' narrative, and was one of the victims marked out by him. He calls him Richard Nicholas Blundell. He was the eldest son and heir of William Blundell, Esq., of Crosby; his mother being Anne, daughter of Sir Thomas Haggerstone, Bart. He was born in the year 1640 or 1642, and entered the Society of Jesus at Watten in 1662, after studying his humanity course at St. Omer's. In 1670 he was acting, as the Fathers of the Belgium Colleges usually did, in the capacity of camp missionary or chaplain to an English regiment commanded by Lord Castlemain. This we gather through the Rev. Thomas E. Gibson, from the Crosby collection of letters. We have no account of his capture in Lambeth, which was doubtless effected by Oates and his pursuivants. The fact of the arrest is endorsed upon the above letter. He must have been released, probably on bail, very soon after, for he died at St. Omer's College, December 20, 1680, at a very early age. Dr. Oliver, in his short notice of the Father, observes that for the love of God he preferred to become a poor religious in the Society of Jesus to the enjoyment of his ample paternal estates. For the last nine years of his life he was Prefect at St. Omer's College, a toilsome but meritorious office, which he so fulfilled as to gain the approbation of his Superiors and give satisfaction to the scholars. He probably came over from St. Omer's in charge of the students who were sent to give evidence in favour of the five Fathers, and Mr. Langhorne. He may have been released on the Court finding no case against him, and permitted to return to St. Omer's in charge of the scholars. Oates, as may be seen in the analysis of his fable in the Appendix, declares that Father Blundell detailed to him the plan for burning London! As Father Nicholas Blundell was present at the trial, and gives several interesting facts not recorded in the Annual Letters, we have added some of them to that report, within brackets.

while the other remained silent. According to law and the custom of our country we should upon that trial have been either convicted or acquitted.'

"The Court decided that this interpretation of the law and practice was not correct, and ruled that, when the proof adduced in support of a charge was insufficient for the conviction of the accused, it was in the power of the judge either to discharge or to remand the party to another day. The Fathers saw that it was useless to contest the point, especially as the judges were the same as had on the previous occasion tried the same cause, and who, in fact, were now putting their own interpretation on the laws."

[Father Nicholas Blundell here adds that Father Corker, a Benedictine priest, who was placed at the bar with the five Jesuit Fathers, demanded a postponement of his trial on the ground that he had only received a notice of it the previous evening; whereas the rest of the accused had fully eight days in which to prepare. He was remanded accordingly.]³⁷

* Father James Corker was a monk of the Benedictine Abbey of Lambspring. He was tried on a charge of the false plot, with Sir George Wakeman and Fathers W. Marshall and William Rumley, O.S.B., on July 18th, 1679, but acquitted by the jury. He was put upon his trial on the charge of being a priest (under the 27th Elizabeth), and having been found guilty, was condemned to die, but was afterwards reprieved and detained in Newgate until the accession of James II. Being then discharged, he was received at Court as resident Ambassador of the Elector of Cologne, the Prince-Bishop Ferdinand of Bavaria. He was afterwards made Abbot, first of Cismar (1691), then of Lambspring (1693), which dignity he resigned in 1696, and died at Paddington, near London, December 22nd, 1715, much esteemed by all that knew him. He is stated by Father Weldon (p. 201) to have gained above one thousand converts to the Catholic Church. The charity with which he assisted and consoled Dr. Oliver Plunket, Archbishop of Armagh, in Newgate, excited the liveliest gratitude in that illustrious prelate and martyr. While resident at Court, he erected a small convent at Clerkenwell, which subsisted for a very brief period. It seems to have been the first object of attack on the part of the infuriated populace when the news reached London of the safe landing of William of Orange. Forced to seek refuge on the Continent, Father Corker was declared the second President-elect of the English Congregation, O.S.B., held at Paris in 1689. When Abbot of Lambspring, he caused the quartered limbs of his friend, the Archbishop of Armagh, to be transported thither, and honourably interred. The head of the martyr seems to have come into the possession of the Dominican nuns at Drogheda, through the first Prioress, Catherine Plunket (See Oliver's *Collections for Devon*, &c.). Father Corker was one of the special victims marked out for death by Oates in the list contained in his narrative, being noted down as the intended Bishop of London (See narrative, Appendix, nn. 72, 81). Father Rumley is also mentioned in the same list. With respect to the Primate and Father Corker, a friend sends us the following interesting particulars: "Archbishop Plunket, martyred at Tyburn, July the 1st, 1681 [O.S.], wrote after his condemnation to his relative, Michael Plunket: 'The English Catholics were here most charitable to me; they spared neither money nor

"Oates therefore commenced his evidence as follows: 'Harcourt [Whitbread] despatched letters to the Fathers at St. Omer's, in which he ordered one Coniers to deliver a discourse on the feast of St. Thomas of Canterbury, 1677, against the oath of allegiance, and announced that the Irish population was prepared to take up arms.³⁸ Secondly, he likewise summoned a Congregation of the Jesuits for the 24th of April, 1678, where after electing a Procurator to be deputed to Rome, he made a resolve to kill the King.³⁹ Thirdly, he also gave orders to one Ashby,⁴⁰ who had arrived in London from Belgium to treat with one Wakeman, a physician, for

gold to relieve me, and in my trial did all for me that even my brother would do. They are rare Catholics, and most constant sufferers.' They had paid for his keep during the seven months of his imprisonment in London, and for the bringing over witnesses in his favour; they also defrayed the expense of his interment. Before this last sad ceremony took place, a surgeon named Ridley severed the arms at the elbows, and placed them in a long tin box, inclosing the head at the same time in a round box of the same metal. An attestation on parchment was then drawn up of the fact, and from the signatures, there is cause to believe that the Sheldons were among 'the rare Catholics' whom the holy martyr commends. The document is dated the 29th of May, 1682, and is in the possession of the Dominicanesses of Drogheda (whose Prioress in 1722 was Mother Catherine Plunket, grand niece to the martyr, and to whom the head seems to have been given in that year by the Archbishop of Armagh, Dr. Hugh M'Mahon). It is signed and sealed by 'John Ridley, Elizabeth Sheldon,' and on the back of the parchment is written, 'Signed and sealed in the presence of Edward Sheldon, Ralph Sheldon.' After these signatures the narrative continues thus: 'The coffin with its sacred contents' (the head and arms being reserved apart, and with the parchment included, inclosed in a chest, which was buried with the rest'—(at least, so I understand the account which is printed in the *Rosary Magazine* for February, 1875, being a letter from Father Rooke, the Dominican, dated the 1st of December, 1874, in which he describes a visit he had made to the convent of the nuns at Drogheda, where he had seen the relics there preserved) 'was buried in the Churchyard of St. Giles-in-the-Fields, under the north wall, near to the holy Jesuits who suffered in 1679. It was disinterred in 1684, and transferred by Father Corker, O.S.B., the prelate's faithful friend (and fellow prisoner) to the monastery at Lamspring. Subsequently the head was given to Cardinal Howard, O.S.D., in Rome, but in 1714, Dr. M'Mahon, who had studied at the Irish College there, obtained possession of it, and in 1722 (as before mentioned) bestowed it on the Dominican nuns of Drogheda."

³⁸ See Oates' narrative, n. 12, Appendix.

³⁹ *Ibid.* n. 27.

⁴⁰ This was Father Richard Thimelby (*alias* Ashby), of the old Lincolnshire family of that name. See a short notice of this Father and of the family in *Records*, vol. ii. series iv. pp. 643, seq. The Father is marked in Oates' list as one of his Jesuit victims. Among Oates' list of intended bishops we find, "Chester. Thimelby, a secular priest and canon of Cambray." The reason of his *alias* may be seen in the short Preface to the reprint, lately issued, of his *Purgatory Surveyed*, by Father Anderdon (St. Joseph's Ascetical Library. Edited by Fathers, S.J.). In the same Preface will be found some interesting information regarding the Thimelby family, which is likewise further noticed, with a pedigree, in the "College of St. Hugh," in our present volume.

poisoning the King; and he agreed to give him as a reward for the deed sixty thousand gold crowns, and he [Whitbread] expressed unusual signs of joy when he learned that Wakeman agreed to the proposal.⁴¹ Fourthly, that Waring and Fenwick, on the 21st of August, 1678, sent a supply of money (three hundred gold crowns, more or less) to four assassins who were to watch their opportunity to murder the King at Windsor. The next day certain Benedictine Fathers were present in consultation regarding the murder of the King.⁴² It was there announced, from letters of the Archbishop of Dublin, that a conspiracy was afloat for assassinating the Duke of Ormond, the Lord Lieutenant of Ireland, and for demanding money and arms from the Irish. Turner was present at the meeting and approved and signed the resolutions. I do not venture to assert that Gavan was present. He, however, approved the acts, for I saw his name subscribed to them in his own handwriting, with which I am well acquainted, having seen him copying something in the chamber of Ireland at the end of July, or the beginning of August, 1678.'

"Dugdale's evidence followed. 'Whilst Harcourt, three years ago, was copying something in the house of Lord Aston, I had an opportunity of observing his handwriting. I next saw a letter written in his own hand, and which was sent by the public letter-carrier to Every, a Jesuit, instructing him to depute trusty and daring men—whether nobles or commoners mattered not—to kill the King. I was very often present at deliberations upon this affair held in Every's chamber, where Gavan delivered an address to the assembly, grounded upon divers passages of Scripture, which I do not remember, proving both the lawfulness and excellency of this action, and I was solicited to undertake the business myself. After this I drew six hundred gold crowns, and received the promise of another four hundred to accomplish the work, and Gavan thereupon assured me that in return for my services I should be enrolled in the calendar of the saints. Turner, two years ago, in Every's chamber, plotted the death of the King, and undertook to promote the affair in Worcestershire. I saw a

⁴¹ We shall not attempt to go into the case of Sir George Wakeman. He was of the ancient Beckford family, and one of the King's physicians. His trial may be seen in the State Trials, with the rest. His honourable acquittal was a severe blow to the originators of the plot (See narrative, Appendix, n. 33). Sir George Wakeman is shortly noticed in our fourth volume of *Records*, p. 436.

⁴² See narrative, n. 60, &c., Appendix.

letter from Waring to Every, dated October 14th, 1678, in which these words were distinctly written: "This evening Justice Godfrey is murdered."⁴³

"Prance declared as follows: 'Waring said to me, a year ago, whilst paying me the price of a silver statue which I had made for him, that a resolution had been come to that it was necessary to murder the King.'

"Father Waring exclaimed: 'Do you dare to assert that I ever named such a thing?'

"Prance replied, addressing himself to the Court: 'Yes, whilst he paid me, in the presence of one Thompson, the price of four candlesticks. I heard Fenwick, in Ireland's room, say that forty thousand soldiers had been levied in the cause of religion, under the standard of Powis, Arundell, and Belasyse.'

"Bedloe, meanwhile, was emboldened by the evidence of the other witnesses to contradict his former assertions on oath. In the very same court in which, at the trial of Father Ireland and his fellow sufferers, he had sworn that Fathers Whitbread and Fenwick were the least known to him of all the members of the Society, and that he had nothing to allege against them, except what he had picked up from mere hearsay, he now swore directly the contrary. He was anxious to explain away his former pretended ignorance and his present enlightenment, so as to affirm and deny the same thing on oath without incurring the danger of perjury. He now deposed that Whitbread was the best known to him of all the Jesuits, 'although,' he added, 'for good reasons I denied it on the previous trial. He told me, in the presence of Coleman, in what manner he had despatched four assassins to Windsor to kill the King. I was also present with others in Waring's chamber whilst a compact for murdering the King was being made. Waring counted out the money to be sent to the assassins at Windsor, and gave the messenger who took it a guinea (four gold crowns) to hasten him. Fenwick came also to the counting, and assisted at it. Of Gavan and Turner I have nothing to state.'

"In order," continues the Annual Report, "to convey a clearer understanding of events, it is necessary to explain the practice adopted at these trials, from which the innocence of the accused and the wickedness of their adversaries were most

⁴³ It was upon this perjured statement that the Lord Chief Justice, in summing up the case, dared to tell the jury that the prisoners were the real murderers of Sir E. Godfrey (See Appendix).

clearly manifested, while it also became evident that the whole calumny had been concocted for one end, viz., the extermination of the Catholic religion with a surer hand, and less odium incurred at home and abroad. The indictment had been framed with counts so general that the accused were unable to lay hold on the particular points charged against them. Witnesses were brought forward to swear to facts unknown to any but themselves, and if there chanced to be any rebutting evidence in favour of the prisoners, the witnesses durst not come forward, for fear of being themselves arrested upon the same charge.⁴⁴ The oaths of the informers obtained credit, whilst the counter denials of the prisoners were rejected; for the court ruled that this being a case of high treason, their witnesses could not be examined upon oath. Two creditable witnesses were necessary to establish the charge; but, in order to render these men (stained as they were with every crime and clearly perjured,) admissible as witnesses, they had to be restored to character by means of a royal pardon for all past offences, and thus admitted as 'King's evidence' to give testimony in court. Grossly contradicting themselves as to facts, dates, and places, their evidence agreed in nothing and was absolutely worthless. Yet the judges decided that it was corroborative of the charge. Hence the only *locus standi* afforded to the accused was by cross-examination of the witnesses, and the exposure of their evident self-contradictions. Yet even this shield of defence was snatched from them by the infamous conduct of the Bench, which gave every assistance to the informers, while the prisoners were most grossly browbeaten. The hissing, shouting, and laughter of the crowded and excited court met with all support and encouragement."⁴⁵

"Notwithstanding these adverse circumstances, they so ably defended themselves that, from the very report of the trials,

⁴⁴ Mr. Richard Gerard of Staffordshire, who had come to London as a witness for the five Catholic noblemen, and would have been able in the case of Father Ireland to prove a distinct *alibi*, was actually seized by Oates and committed to Newgate upon a charge of being concerned in the same pretended plot; and his evidence was thus rendered inadmissible. Mr. Gerard died from his sufferings in Newgate, March 11th, 1680. His dying request was, that he might be buried in a grave near the martyred Father Whitbread. He was a member of one of the first Catholic families, and connected with the Gerards of Garswood. He was also a man of known virtue, much attached to the Society of Jesus, and at the time of his death had three of his sons at St. Omer's College. Further interesting particulars regarding him are reserved for the College of "St. Chad."

⁴⁵ See instances of this in the analysis of the trials, Appendix.

written by Protestants and authenticated by the Lord Chief Justice himself, their innocence is clearly manifest."

[Father Nicholas Blundell's letter, after confirming the above report of Oates' evidence, states that the other witnesses, including one named Cherwyn, gave their evidence in the words of Oates. The accused solemnly, and with all religious decorum, protested their innocence and utter ignorance of any plot whatever, and asked leave to call witnesses to prove that Oates was at the College of St. Omer day and night, during the whole time he had sworn to having attended the said meeting in London, on the 24th of April, 1678. But the Lord Chief Justice Scroggs, having demanded of the witnesses, of what religion they were, and finding them to be Catholics, rejected their evidence amidst the accustomed derision and laughter of the court.⁴⁶

Then, for the sake of damaging the impression their evidence had made, and to divert the attention of the court, he very frequently interrupted them by questions both insulting and calculated to turn them into ridicule. The dispenser, the bailiff, and the gardener of the College of St. Omer came forward and convicted Oates of perjury, showing him to have been at St. Omer at the very time he swore he was in London.]

"The sum of the defence was that: (1) At the trial of Father Ireland, Oates had sworn that the Father was in London about the middle of August, or the 1st or 2nd of September: if this could be disproved, the present case being identical with Father Ireland's, Oates must be held convicted of perjury, and his evidence rejected. The judges perceived the force of the argument, and unable to solve the difficulty, they endeavoured to elude it by ruling that the accused could not go into matter connected with Father Ireland's trial, and that Oates was not bound to his former statement. Oates himself, having been called and appealed to, inconsiderately confirmed his former evidence, thus leaving no loop-hole for escape.⁴⁷ An *alibi* in favour of Father Ireland⁴⁸ was then clearly proved by many witnesses of either sex, of various classes, and of undoubted credit. Oates could make no reply. He was not, he said, to be bound to a week or so; and he then called a woman named Payne, but her evidence made nothing to

⁴⁶ In the letter the word is *rejected*, but, as may be seen by the report of the trial, he did not *actually reject* it, though by his unwarrantable remarks he *virtually* did so, and caused the jury to discredit it.

⁴⁷ See the report of the trial.

⁴⁸ He suffered at Tyburn, January 24, 1679.

the point. (2) Oates had sworn that he came from St. Omer's College to the Jesuit meeting in London, in April, 1678, in company with Fathers Neville, Pole, Sir Thomas Preston [S.J.], Sir John Warner [Father Clare, S.J.], and one Hildesley, a student. If this could be disproved, Oates was again convicted of perjury and unworthy of credit. Hildesley, who was of a respectable family,⁴⁹ was called, and stated that he did not come to England with Oates, but had left him in the College of St. Omer. Many others, likewise, who had all opportunity of knowing it, gave evidence that Neville, Pole, Preston and Warner were at the time in question, either at their respective places of residence, St. Omer's, Liege, or Watten Colleges. To this testimony also Oates was dumb.⁵⁰ And (3) lastly—the very thread of the case hung upon this point—Was Oates in London at the time when, according to his oath, the triennial meeting was held, April 24th, 1678? Fourteen witnesses were produced from the same College of St. Omer, most of them members of high families, and all Catholics. They gave evidence that Oates had always been at the College, from the 10th of December, 1677, to June 23, 1678, and had never either slept or eaten out of the house, with the exception of one day. This was confirmed by daily observations that were brought forward (boys being naturally inquisitive and observant), and Oates himself was a stranger, and daily committed many eccentricities.⁵¹ The guileless manner, gentlemanly deportment, and consistent testimony of these youths caused much sensation in court, and great anxiety to the supporters of the plot as to the issue of the trial, and made no slight impression upon the judges themselves, who thereupon endeavoured, if not to reject the testimony, at least to weaken the credit of the witnesses, on the ground of their being Catholics, and in the case of the scholars mere "striplings," as the Lord Chief Justice said in summing up. Moreover, the judges, by occasional ill-timed questions and prolonged speeches, so distracted the attention of the jury, that they could not understand or at least recollect the points upon which they had to pronounce their verdict."

⁴⁹ This may have been Father Thomas Hildesley, then twenty-three years of age. He entered the Society in 1675, and was probably a master or prefect at St. Omer's College at the time. He died in England, June 17, 1719.

⁵⁰ See report of trial.

⁵¹ It transpired in the course of the evidence of the scholars that one of them, a spirited youth, provoked by Oates, had beaten him or "tripped up his heels."

[On this subject Father Blundell observes : "The accused produced sixteen witnesses, who on the previous trial of Father Ireland had convicted Oates of perjury, proving that the Father was in Staffordshire on the day when Oates had sworn that he was in London."]

"The general opinion that Oates could not rebut this evidence increased the anxiety of the enemy, especially when he was cross-examined by Father Fenwick (who had been tried with Father Ireland), and was challenged to produce witnesses of his own presence at the meeting of the Fathers. Oates exclaimed : 'Oh, silly demand of a madman ! I was ordered to keep at home, and had been in England only six days ; and you demand witnesses of my presence.' This irrelevant answer was received by the Bench with great applause. But the impostor, clearly perceiving that his evasive answer was far from effective, had his rebutting witnesses ready in court. He had been prepared for this discrediting evidence some time before, as we shall proceed to relate.

"One Waller, a man of ruined fortune, the son of a leader of the rebel forces against Charles I.,⁵² whilst engaged with Oates in searching and plundering the houses of the Catholics, fell in with three of the St. Omer scholars, who being asked what they were and whence they came, frankly acknowledged the cause which brought them, and upbraided Oates to his face for his perjuries. Oates, thus caught, strove both by threats and soft words to change their minds regarding him, but to no purpose ; he therefore set to work to pick up witnesses from the streets, to rebut the damning evidence which he discovered would be brought against him. The first witness he called was one Walker, a Protestant minister, who swore to having seen, about the end of March or the beginning of April, or indeed (that date being too far back) it might, have been the middle of April, a person in the dress of a foreigner, whom he fancied he had formerly known, and whom, after spending the rest of that day and the greater part of the night in refreshing his memory, he recollected to have been Oates. In confirmation of Walker a woman from a tavern was produced, who said that she had received this news from Walker in the month of April, although unable to recall the day. The next

⁵² *Florus Anglo Bavaricus*, pp. 122, seq., says that this man, who had turned pursuivant and was one of Oates' head searchers, was Sir W. Waller, Kt. He gives an account of his infamous conduct, and of the great bonfire which he made of sacred things and altar furniture at Westminster, in the presence of a large and excited mob.

witness was the female servant of a fanatical apothecary,⁵³ who deposed that she had seen Oates in her master's house the week before, and again the week after Pentecost; which feast fell in that year upon the 19th of May. The coachman and footman of the same apothecary swore to having seen Oates at their master's house about the beginning of May. It is worthy of remark that these persons, all from the same house, declared that they had seen Oates in the same place, not on one but on different days. Lastly, a certain school-master swore that he had dined with Oates two miles out of London on the 6th of May, and conversed with him for some hours.⁵⁴

"A certain priest, a religious, who from age and weakness in his head was of unsound mind, came forward and deposed to having seen Oates in the house of Lord Charles Howard, Norfolk House, in the month of April, 1678. But that nobleman appeared the next day,⁵⁵ and clearly proved that this had occurred the previous year (1677), and not as the witness had stated, in the present one (1678), for that his son was then present, who had died long before the time named. Oates dared not deny this witness' statement.⁵⁶

"This rebutting evidence was hailed with exceeding great plaudits by the whole court and bench; and the Judges did

⁵³ Sir R. Barker, a bitter anti-Catholic fanatic. In the narrative of Father Alexander Keynes, given under "The Residence of St. Stanislaus, or the Devonshire District," we find Father Keynes and his aged mother actually lodging in the house of this apothecary at the very time of the preparation for the trial of the five Fathers. Father Keynes had escaped from Devonshire to London, and had been recommended by a Protestant friend to take lodgings at this house, little imagining into what a hornets' nest he had come; nor did the apothecary suspect who his lodger was. Father Keynes' narrative makes important historical exposures. Oates and a sort of committee constantly met at this house, where all the plans were arranged; and the same house supplied no less than five of the rebutting witnesses. Father Keynes left his lodgings as speedily as he could with prudence, to avoid the risk of discovery.

⁵⁴ His name was Smith. Echard, *History of England*, p. 556, says that this man afterwards, retracted in a narrative, all that he had said, and confessed his guilt.

⁵⁵ At the trial of Mr. Langhorne.

⁵⁶ This priest's name was Clay. He was more fully examined the following day, upon Mr. Langhorne's trial, and from his answers would appear to have been either, as the Annual Letters say, crazy, or more probably an unhappy apostate. On being asked by the Lord Chief Justice if he was a Roman Catholic, he replied that he was of the Church of Rome, but not of the Court of Rome. Upon which the Bench observed that this was no new distinction, for they have a Court of Rome distinct from the Church, . . . and there are those that profess themselves of that religion, who will not acknowledge the exorbitant power claimed by the Pope.

not scruple to declare their opinion that it clearly met the St. Omer evidence. On the other hand, the Fathers contended that if the rebutting witnesses had spoken the truth, then Oates was doubly perjured ; for, if he was so often seen in public, and in places so remote from each other, how could he have been keeping at home to avoid appearing in public, as he had before sworn, and given as his only excuse when challenged to produce witnesses of his presence at the meeting of the Fathers? Moreover, if he had been but six days in England, as he had sworn (which period the counsel for the prosecution extended to ten days, and Oates afterwards stretched to the twentieth day, by way of extricating himself from the labyrinth), how could he have been seen in London at the end of March, or the beginning of April, and afterward on the 20th of May, according to the statement of these witnesses? These and other points were urged by the Fathers with great force and eloquence ; and indeed from the evidence adduced it was abundantly proved that Oates was not in London at the time of the triennial meeting on the 24th of April, 1678, and thus, the foundation being sapped, the whole fabric fell to the ground.

“Moreover, when Fathers Waring, Turner, and Gavan were first apprehended and taken before the Council, Oates, although he again and again narrowly scanned their faces, did not know them ; but when he had discovered from others who they were, he impudently exclaimed, ‘How familiar are those faces to me ! Oh, Waring, how you are changed ! The shaving off your former long beard has transformed you into another man. And you, Turner and Gavan, how changed your hair is also !’ This was but a ruse to cloak his ignorance ; for, in truth, all were strangers to him : as he had only learned the names of the members of the English Province from catalogues which he had purloined when at St. Omer’s College.

“Finally, they exposed the contradictions of Oates and Bedloe, the former of whom deposed to various acts done by Father Whitbread in Belgium, which the latter fixed in London. These champions of Christ convicted, with equal facility, the other witnesses of manifest perjury. But their splendid defence did not avail them.”

[Father Blundell says: “After this Father Gavan, with great eloquence, carefully summed up the entire evidence, and with animated countenance commented upon the testimony of the witnesses for the Crown, and most clearly and lucidly proved

that Oates was guilty of perjury. He then dwelt upon the plot itself, showing it to be as far removed from the truth as was possible, and a most unlikely thing that a man of Oates' character would be employed by conspirators in carrying letters to men of rank and position, strangers to himself, whom he had attested on oath never to have seen before or since. Father Gavan spoke with so undaunted a countenance, with so clear a voice, and with expressions so becoming that the Judge [Lord Chief Justice], unable to control his temper, frequently endeavoured to interrupt him; but the Father resolutely exclaimed that he was pleading for his life, his religion, and his honour—more dear to him than his very life blood, and then implored the Bench to have patience and hear him to the end.⁵⁷ After Father Gavan's address, the Chief Justice turning towards the jury, said that the witnesses were mere children, who were taught as an article of their creed that it was lawful to lie in cases where their religion was called in question; while, on the other hand, Mr. Oates' and Mr. Bedloe's statements were made upon oath against those of children not made on oath. Oates then called four witnesses, whom he had in reserve as a last resort, in support of his statements. One was a decrepid minister, wrapped up in a cassock; the other (shameful to relate) a priest and religious, and two women of doubtful character, who swore that Oates was in London and seen by them in the beginning of May, 1678. As though victory was now certain, the whole court resounded with applause and laughter, insomuch that for a quarter of an hour the public crier was scarcely able to restore order. The insolence and rage of the crowd at this trial exceeded that at any bear-baiting.⁵⁸ After the evidence of the last four witnesses the judge summed up the case to the jury, who retired for half an hour, and then returned with a verdict of guilty, the announcement being received with loud shouts and clapping of hands. As it was now eight o'clock in the evening, the Court adjourned till the following day. I was present from five (*sic*) o'clock in the morning until the close of the trial. The accused behaved in a religious and apostolical spirit. They received the bitter and stinging taunts used towards them by the judge and the laughter and shouts of the people

⁵⁷ As we shall see in his biography, he was remarkable for eloquence and the beauty of his voice. He was sometimes called "the silver trumpet."

⁵⁸ This is no exaggeration of Father Blundell. The report of the trial fully corroborates his statement.

without betraying the slightest sign of being disturbed. They refuted the charges alleged against them so clearly and with such composure of soul and countenance, that, as some present observed, had Turks been their judges they would have been acquitted of any suspicion of guilt. I attended them both before and after the trial, and esteem it a singular honour to have been allowed in any way to minister to them; and I take this favour as a singular pledge of the Divine goodness towards me.]

"The jury found them guilty of high treason, and on the following day, after the trial and conviction of Mr. Langhorne the barrister, sentence of death was passed upon them. They received it with great courage of heart and joy of countenance, *Giving thanks to God that they were counted worthy to suffer reproach for the name of Jesus.*"⁵⁹

[Father Blundell narrates that on the following day Mr. Langhorne, a learned barrister, Sir George Wakeman, Mr. Corker, Mr. Marsh, and Mr. Hesketh (the last three being Benedictines), were placed at the bar. The indictments against them were read as being guilty of a plot against the King, &c., they all pleaded Not Guilty. The trial of Mr. Langhorne came first, and occupied the court so long, that no time was left for that of the rest. As the Old Bailey Sessions terminated that day, the remaining trials were postponed until the 14th of July. The five fathers, with Mr. Langhorne, were then sentenced to death in the usual form, that they should be drawn to Tyburn, and there hung and quartered.

Mr. Corker and Mr. Marsh had been already detained in custody for eight months. I gained access to them during

⁵⁹ The reader is referred to the analysis of the trial in the Appendix, for the infamous charge to the jury of the Lord Chief Justice; also for a short remark upon the trial of Mr. Langhorne, at whose verdict, the report adds, "there was a very great shout." When men's minds became cooled down by the shedding of the blood of the innocent and the conviction of the perjurers, these wicked Judges—Chief Justices Scroggs and North—and some of the Puisne Judges were impeached; but in consequence of the dissolution of Parliament the proceedings fell through. The Recorder Jeffreys lost his office. See the observations of Mr. Dodd, *Church History*, vol. iii. p. 215, upon the overwhelming evidence produced by the accused, and the conduct of the Judges towards their witnesses, &c. This trial, and that of Mr. Langhorne, opened the eyes of some of the Privy Council, and changed their opinions regarding the proceedings. Shaftesbury, the President, who had his own schemes to support, affected strong belief in the plot. Echard, p. 558, makes Lord Halifax to declare "that the plot must be handled as though it were true, whether it were so or not; especially in those points that were generally believed by city and country, as well as by both Houses."

their imprisonment, and they were not slack in conforming themselves to the holy will of God, Who was pleased to dispose of them as victims and holocausts to Himself. Mr. Hunter and Mr. Hesketh, who were allowed more liberty in prison, await their happy hour with joyful and courageous hearts.⁶⁰]

"Being remanded to prison, they spent the whole of their brief interval of life in works of piety and charity, ever ready for all the duties of their calling towards those Catholics to whom permission had been given by the authorities to frequent the prison, always exhibiting cheerfulness and greatness of soul. Indeed, Father Gavan, who regarded the day of his death as one of triumph, had himself shaven, in order that (in his own words) he might appear the more befittingly at his sacred nuptials.

"When the eighth day had arrived (the 30th of June) they were placed on the hurdles. On the first were laid Father Harcourt [Whitbread], the Provincial, and Father Waring, the Rector of the College of St. Ignatius; on the second Father Turner and Father Gavan; and on the third was Father Fenwick, Procurator of St. Omer's College. They were accompanied by a vast concourse of people, and in this order drawn to Tyburn gallows.

"There were many among the crowd, attracted thither by a feeling of compassion, who lamented their fate—truly a miserable one according to this world. To these Father Gavan with a smiling countenance pleasantly observed: 'It matters little whether we die in this or that manner, so that we do but gain Heaven.' The wife of a certain Protestant minister, though these preachers are usually most hostile to the Catholic priests, on seeing them dragged from Newgate, bursting into a flood of tears hastened home again, and observed to her servants in the presence of one of our Fathers who was lodging in the house *incognito*: 'I can

⁶⁰ Father Corker we have already noticed in page 45. Father William Wall, *alias* Marsh and Marshall, was brother to the martyr, Father John Wall, a Franciscan friar, who suffered at Worcester, the 22nd of August, 1679, charged with the same plot. He was tried with Father Corker, made a brave defence, and was acquitted; but being afterwards indicted on account of his priesthood, he was tried and condemned with the same Father Corker, but afterwards reprieved, and survived the persecution. Further mention of him will be given under "the Residence of St. George." Mr. Hunter was Father Anthony Hunter, *vere* Smith, whose biography will be given in our present volume in the Yorkshire District. Father Hesketh, O.S.B., appears in the Life of Father Hunter to have gained his release by a singular circumstance.

never persuade myself that those men whom I saw so composed and modest are guilty of high treason.⁶¹

"When they had arrived at the place of execution and had ascended the fatal cart, and the hangman, according to custom, had adjusted the ropes to the necks of each, the servants of Christ briefly conversed together, imparting, as the spectators believed, sacramental absolution to each other, and took a last farewell. Then each one, according to his gift of speech, addressed the multitudes.⁶² They all used the same line of argument, protesting their innocence and calling God to witness, Who alone beheld their hearts and would shortly be their just Judge, that they defended the doctrine of the Catholic Church from the calumnies of the Protestants, especially regarding the obedience due to kings. They pardoned their accusers, the judges, the jury, and others who were in any way concerned in compassing their death; they prayed for the King and for the peace of the kingdom, ending by commending their souls to God. Having finished, the cart was drawn away, and they hung for about half an hour, while their happy souls departed from their bodies. The greatest attention and silence was observed by the crowd, so that their last dying words were distinctly caught, and evidently caused a great sensation, productive of present good to all and, as we may hope, of eternal life to some.

"By order of the sheriff, the usual severity of the sentence requiring that the sufferers should be cut down *alive* was dispensed with in their favour, and the executioner, as soon as life was extinct, took down the bodies, beginning with Father Whitbread, and decapitated them, presenting the heads of each to the people. The bodies were then quartered, after being disembowelled, and the intestines burned. By the favour of the King, the heads and quarters were then delivered to their friends, and buried in the Churchyard of St. Giles' in the Fields."⁶³

[Father Blundell gives the following brief account of the occurrences subsequent to the condemnation :

⁶¹ The Father here alluded to in the Annual Letters was Father Alex. Keynes, already mentioned. He was actually lodging at the minister's house with his mother. He was likewise present at the execution, and the above scene took place on his return from Tyburn. See his biography and narrative, Residence of St. Stanislaus, in the present volume.

⁶² The addresses of each will be given in their respective biographies.

⁶³ Further details of each of the five martyrs will be given in their respective biographies.

"The day before the execution of the five Fathers, Shaftesbury, having obtained a [conditional] pardon from the King, tried to shake the constancy of Fathers Gavan and Turner; but the former declared that he would never sell his soul to save his body, and again asserted his utter ignorance of any such conspiracy. On Friday, the 30th of June, 1679, Fathers Whitbread, Harcourt [Waring], Turner, Gavan and Fenwick were placed upon hurdles and drawn from Newgate to Tyburn. The execution of Mr. Langhorne was deferred for some time, and a promise made to him, on condition of his discovering the property of the Jesuits in England. He had been their legal adviser, and the Earl of Shaftesbury was very often with him."⁶⁴

⁶⁴ Richard Langhorne, Esquire, was an eminent barrister, as well as a zealous Catholic, and was deemed by Oates and his associates a fit person to impeach as a ringleader of their pretended plot. He is named in Oates' list as the intended "Advocate General," and is made the medium through whom the Father General of the Society transmitted the various commissions from Rome to the parties in England (See Appendix, clause 81). Mr. Langhorne was arrested and committed to Newgate, October 7th, 1678, and, after more than eight months' close imprisonment, was tried as above noticed, on Saturday, June 14th, 1679 (See Bishop Challoner's *Memoirs*). Lingard, *History of England*, vol. ix. p. 439, says: "His case presented an instance of extraordinary hardship. He had been committed to Newgate without any previous examination before a magistrate or the Council, and until the week preceding his trial had been kept in solitary confinement and in complete ignorance of every passing event; yet he was now called upon to plead for his life, without any other knowledge of the facts to be charged against him than what he could hastily collect from the printed narratives and the reports of his friends. The moment he appeared, the crowd received him with hooting and hisses; his witnesses were abused, beaten, and intimidated; his objections to the credibility of the informers, and his remarks on the inconsistency of their evidence, were overruled by the court; and when the foreman of the jury pronounced the verdict of guilty, it was received by the audience with loud and repeated cheers." See also the *State Trials*. In p. 440 Lingard continues: "Other arts were employed to shake the constancy of Langhorne. He received an offer of pardon, first, if he would confess himself guilty, and then if he would make a discovery of the property of the Jesuits with which he had become acquainted in his professional capacity. To the last proposal he assented. His books were restored to him, and from them he extracted a statement which was forwarded to the King. It is probable that the amount, a sum between twenty and thirty thousand pounds, fell short of expectation. In a personal interview, Shaftesbury informed him that this discovery was not thought of sufficient importance to redeem his life; he must in addition disclose the particulars of the plot, and in return for that disclosure he should receive any reward that he might ask. The honesty of Langhorne withstood the temptation, and he suffered the punishment of a traitor, asserting like the rest his total ignorance of the conspiracy." In the Archives de l'Etat, Brussels, *Carton. Varia S.J.* n. 31, is a document endorsed "Mr. Langhorne's discovery of Jesuits' means." "A particular of all such estates as well reall as personall as I do any ways know to be belonging unto the Jesuits within his Majesty's dominions. Humbly offered unto his Majesty, in obedience to his Majesty's order made in

The Martyrs displayed wonderful constancy on their way to Tyburn. Father Gavan dressed himself in his best clothes, as for a nuptial feast. On arriving there, each of them, according to custom, addressed the crowd, protesting their innocence and ignorance of any plot. They pardoned their accusers, and fervently prayed for them. Mr. Gavan, who had been a distinguished preacher, and was well practiced in speaking, at the end of his address, which was admired and applauded by the hearers, added an act of contrition. An immense multitude was assembled, and all stood rivetted in profound silence, the modest bearing of the sufferers appearing completely to subdue the popular frenzy. They had ended their prayer, and the rope was already about their necks, when, behold, a messenger from the Council suddenly galloped up, shouting out that he had brought a pardon from the King. The crowd opened a way for him to the undersheriff at the gallows, who was just about to order the cart to be drawn away. He read the form of reprieve, in which the King gave them their lives, if they would only confess themselves to be cognizant of the conspiracy, and reveal all the circumstances of it. They all expressed themselves deeply grateful to his Majesty for his proffered clemency, which, however, they declined, repeating their former protestations of innocence and utter ignorance of any such plot. After recollecting themselves for a short time, the cart was drawn away, and they hung until dead, when the bodies were quartered and delivered to their friends.]⁶⁵

Councill on Friday ye seaven and twentieth of June now past." We can readily imagine Father Whitbread, the Provincial, on hearing the price at which his old friend and fellow-sufferer was offered his life and liberty, instantly and cordially assenting to the disclosure being made.

⁶⁵ In Stonyhurst MSS. *Angl.* vol. v. n. 91, is another report apparently by an eye-witness, who states the general impression, that the Fathers were really put to death out of hatred to the Catholic religion, and adds that the procession from Newgate was accompanied by military and a fife and drum band, and a greater concourse of people than had ever before been seen on such occasions. He mentions the serene and modest appearance of the martyrs and their great courage, and that many Protestants even declared with tears, the improbability of such men being guilty of the monstrous charge; that the insults, shouting, and hissing which had resounded in the court at their trial were expected to have been repeated, but, on the contrary, the scene was changed, and a certain awe came over the crowd, which was more like a funeral procession of mourners. He says that the undersheriff was unwilling, and had refused to grant the Fathers the liberty of addressing the people, but that the crowd compelled him, even with threats of violence, to allow them copious leave to speak. He confirms the report that the five speeches were printed, with a short treatise full of calumnies and lies, to stir up hatred and envy; but that nevertheless the speeches so moved the public to compassion, that the

The Annual Letters proceed to state that, after these trials and executions and the dying protestations of so many men of well-known admirable lives and probity, people began by degrees to open their eyes, and refuse implicit credence to the oaths of the wretched men Oates and Bedloe; so that when Sir George Wakeman and Fathers Corker, Marsh and Rumney, O.S.B., were tried at the Old Bailey, July 16th, 1679, both judges and jury discredited the evidence, and they were acquitted. From this time, the plot itself began greatly to decline.⁶⁶

The following is a copy of a petition presented by the five Fathers to the King:⁶⁷

To the King's Most Sacred Majesty.

The humble petition of Thomas Whitbread, William Harcourt, John Fenwick, John Gavan and Anthony Turner, being all of us your Majesty's poor condemned subjects in the prison of Newgate.

Sheweth—That the dreadful sentence of death being pronounced upon us for endeavouring and contriving to take away the life of

publishers deemed it more prudent to call in the unsold copies. He relates that the Bench at the trial were so struck with the evidence of the prisoners' witnesses, that they questioned Oates so closely that it was necessary for him to withdraw and refresh himself. This fact is borne out by the report of the trials. He also adds that one of the Judges was so affected that he wept abundantly during the trial. (This was probably Mr. Justice Wylde, named by Bishop Challoner, who "was afterwards turned out for his freedom" in observing upon the evident perjury of one of the witnesses for the Crown.) He also names a striking circumstance regarding the infamous rebutting witnesses produced against the prisoners' evidence to prove Oates perjured. These witnesses, he observes, spoke to having seen *Mr. Oates* in London. When it was objected that the *Mr. Oates* may not have been *Titus* Oates, but his father, the Chief Justice ruled that the evidence was sufficient. A woman in court hearing this and detecting the fallacy presented herself to the Bench, but the Chief Justice refused to hear her, saying, "The thing is done. What further evidence do we want?" The Fathers received sentence of death with great joy, and exultingly embraced each other. The Chief Justice had given an order that no report of the trial should be published; but the Lord Mayor of London, who was upon the Bench, interrupted him, saying that it was within his own jurisdiction, and that for the sake of his conscience he would have the whole proceedings fully reported.

⁶⁶ Lingard, as above, p. 442, in reference to this trial, observes that Oates and Bedloe were, by the objections of the accused, reduced to the necessity of defending themselves from the imputation of perjury. . . . Though Oates' vexation occasionally betrayed itself in passionate and irreverent expressions, he maintained the contest without flinching and in a tone of conscious superiority, until he was unexpectedly confronted with Sir Philip Lloyd, Clerk of the Council, who deposed that when the Lord Chancellor asked him (Oates) if he knew any thing personally of Sir George Wakeman, he raised his hands to heaven, and protested before God that he did not; and yet that very morning he had charged him with several overt acts of treason, committed, as he said, in his own presence. This was a blow which he could not parry. Feigning indisposition he asked leave to withdraw, and the jury acquitted all the prisoners.

⁶⁷ From the P.R.O. Brussels, *Carton. S.J.* A copy in the Stonyhurst MSS. *Collectio Cardwelli*, vol. i. p. 7.

your sacred Majesty, we think it our duty whilst we are yet alive in this world to declare with one heart and voice that if ever so wicked and so damnable design did ever in the least enter our hearts, words, or actions, we do wish never to receive the benefit of our Blessed Saviour's Death and Passion. For nothing in the world was ever more precious or more dear in our hearts and eyes than is the preservation of your Majesty's royal person and happy government over your kingdoms. And for the truth of this assertion we desire Almighty God in this our change which is so near at hand to shew His mercy only according to the integrity of our hearts in these our dying expressions, and not otherwise. And for the making of which we do all of us in the presence of the living God, of the angels, your sacred Majesty, and all the world, declare that we do all of us renounce, detest, and abjure all pardons or dispensations to the contrary, that we may be accused of, or said to have already had or may have hereafter, either from the Pope or any authority derived from the See of Rome, or any jurisdiction whatever. But since it has pleased Almighty God in His providence to suffer us to drink of this bitter cup, we most humbly implore and pray your sacred Majesty, the most merciful King who ever yet sat upon any throne, will be graciously pleased to let the dregs of this cup pass from us, and be as merciful to us as you have oftentimes been compassionate to many others of your condemned subjects, by extenuating the rigour of our sentence, and to cause us to be transported beyond the seas; and although we are sensible of that due justice which those receive who return again, and thereby sin against so great a mercy, yet we do think it our duty, as being priests of the Most High God, to lay our lives at His Vicegerent's feet, your sacred Majesty (whom God long preserve), and vow to that great God Whom on earth you represent that we will never return again into any of your dominions, but will spend this short time of our remaining life in a perpetual exile, and will always daily offer up our sacrifice upon God's holy altar to pray for your Majesty that Almighty God will give you a long life and a happy reign in this world, for your well-doing here, and afterwards will make you a glorious King in His Heavenly Kingdom. So that, however your Majesty shall dispose of us, yet we shall all of us with one heart and one voice thus for ever pray.

THOMAS WHITBREAD,
WILLIAM HARCOURT,
JOHN FENWICK,
JOHN GAVAN,
ANTHONY TURNER.

The following is a copy of a short printed pamphlet in the British Museum, which is inserted here as being a concise and clear exposition of the absurdity of the main features of Oates' statement regarding the triennial provincial meeting in London, the 24th of April, 1678. This meeting was really held, as we have already stated, not in the Strand, but at St. James' Palace, the residence of the Duke of York.⁶⁸

⁶⁸ *Harleian MSS.* 860½, 12. This pamphlet is bound up with a collection of others, and five portraits of the martyrs, with several marginal notes in the handwriting of Father John Warner, who succeeded Father Whitbread as Provincial. It was doubtless a collection which he had made for the purposes of his MS. history of this plot.

Concerning the Congregation of the Jesuits held at London, April 24th, 1678, which Mr. Oates calls a consult.

As no one thing seems to have given more colour to the calumnies of Mr. Oates against Catholics and alarmed the nation, than a Congregation of Jesuits held in London, 24th April, 1678, wherein he swears treasonable things were treated; so no one thing can more conduce to the clearing of those jealousies raised by these calumnies than a true account of the intent of that Congregation: for this being the foundation of a great part of his accusations, if it falls to the ground the rest can scarce subsist.

Provincial Congregations all over the Society are called in each Province by their respective Provincials every three years: *Ad eligendos tertio quoque anno Procuratores*, say their Constitutions. Formula Congreg. Prov. cap. i. p. 51. And the last year, 1678, was of course assigned for them. Hence, about the same time, the Flemish Jesuits held a like Congregation at Antwerp, the Walloons at Lille, the French at Paris, and so on; so that this Congregation was nothing particular to England, but common to all Europe. And a like assembly had been held by English Jesuits every three years, ever since they were made a Province by themselves under a Provincial of their own nation.

The intent of these Congregations is specified in the Constitutions above cited, viz., *to choose as Procurator one of them to go to Rome to inform the General of their particular and private affairs*, which Constitutions are in the hands of several Protestants in England.

The persons capable of entering into it are, first, *actual* Superiors; secondly, the Procurator of the Province; thirdly, so many of the antientest profest Fathers, as with those others may make up the number of forty persons. That number is prescribed by the Constitutions to which for the confirmation of all this, I appeal.

Mr. Titus Oates was not present at that held ann. 1678: first, because he was all that time at St. Omer, as appears by the oaths of several persons, who dwelt with him all that time there. Secondly, because he never wore a Jesuit's habit one hour; he never was so much as a novice among the Jesuits; and by consequence was not capable of assisting in such an assembly. He pretends to have been capacitated to it by a particular patent from the General of the Society of Jesus; but this pretence is ridiculous to understanding men, how plausible soever it seems to some in England; for first, it is not in the power of the General to act so much contrary to the Constitutions; and secondly, if his power had reached to that, yet certainly he would never make use of it in favour of a person, who for his misdemeanours had been turned out of one College by the Jesuits, and had carried himself so ill in the other, that upon great complaints the Superiours were then actually resolved to turn him out of another, where he then resided.

The place for the Congregation was London, rather than any place beyond seas, because only the antientest men of their body being to meet (besides the actual Superiors and Procurator), and the greatest part of these being in England, it could not, without very great difficulty and danger, be held beyond seas. The present calm they then enjoyed, through the indulgence of the Government, seemed to permit it; yet seeing all their persons were obnoxious to the law, *secrecy* was enjoined as necessary for their security.

Mr. Tunstall, by the antiquity of his profession, having *jus suffragii* right to a voice in the Congregation, Mr. Edward Petre his neighbour, had order from the Provincial to summon him to it; and this was the occasion of that letter dated 23rd February, 167 $\frac{1}{2}$, but Mr. Oates very falsely makes Mr. Petre say that he had writ to the Jesuits in Warwickshire and Worcestershire; for with these he had as little to do as with the Jesuits in France, Spain, or Flanders.

This is enough to uncipher that letter of Mr. Edward Petre to Mr. Tunstall, which was thought so mysterious, and so great a conviction of the pretended plot. I will add a word to explicate the Latin, lest those wise and learned men who turn it into barbarous language should hereafter use it as another evidence of a more barbarous conspiracy. The true import of the words are: *Tria pro Domine N.N.* (the person's name), *benefactor Provincie N.*, which is the ordinary form of commanding prayers for such persons, who by their charity to any part of the Society deserve such a return of gratitude from the whole body.

Sir Samuel Baldwyn, in the trial of Mr. Ireland, p. 54, thought it a confirmation of Mr. Oates' evidence, that he hit on the day of the Congregation, before that letter was found; yet at St. Omer's, where all this time Mr. Oates was, without any revelation, it might be known to all, as soon as the thing was over; for those who returned that way made no difficulty to speak of it, little apprehending that so innocent an assembly, as to its end and the things handled in it, could be so maliciously represented, as they have since experienced, to their astonishment, and the wonder of all men who knew the Jesuits and their government; or that such malicious calumnies could find such credit in a civilized nation.

The place of this meeting was not at the White Horse Tavern, nor in the Strand. I have enquired of several who were present, and most of them said they knew not so much as that there was a White Horse Tavern in all that street; all unanimously assured me they never met there.

The Congregation was ended at the second meeting on the 26th of April (the first was on the 24th); and several of those who met that same day, the 26th of April, returned towards their several residences. The Rector of Liege, who had the longest journey, yet was at Liege on the 16th of May (O.S.), although he had a slow passage by sea, staid one whole day at Rotterdam, another at Antwerp, and a third at Brussels on his way. Now after the ending of the Congregation, that is, after the 26th of April, nothing could be done in the name of it, all such attempts being illegal, invalid, and never attempted by Jesuits.

Hence, all that Mr. Oates says of the *Jesuits dividing into several clubs; treasonable things proposed in them; resolutions taken upon those propositions; rewards promised to the attempters; the execution commended to and undertaken by several persons, &c.*; all these things, I say, are absolutely false and improbable, as appears by what is said already, and shall be further evidenced by undeniable proofs both of authentic attestations, and oaths of honest men, when it shall be required, and a free hearing permitted, with security to the witnesses.

In the same collection is the following remarkable note by Father Warner: "On the day of the execution of the

Fathers, Sir Thomas Armstrong's daughter came to a Catholic silversmith, and asked why they worked, it being the feast of Five Martyrs? The silversmith's daughter answered: 'We do not keep that feast yet; but when your father Sir Thomas Armstrong comes to be hanged we will keep it;' and he was hanged on the same day, some years after."

Bishop Challoner in his *Memoirs* thus mentions Sir Thomas Armstrong: "It was very observable that Sir Thomas Armstrong, who was present at the execution, and expressed a more than ordinary joy on that occasion, was himself, five years after, on the self-same day, brought to suffer the same death in the same place."

In the original collection of Father Warner's, written at the end of the above pamphlet, is the following account of the antecedents of Bedloe, one of the chief witnesses, and of his brother.

I will give a short, yet true account of his [Oates'] confederate Bedloe's journey through France and Spain. . . . He and his brother acted by turns the master and the man, and both concurred to impose on those whom they cheated. So I shall speak of both.

In the summer, 1677, he came to Ghent, taking the name of my Lord Newport, and thence to the Holland camp at or near Bruges, and cheated Captain Floyd of an English horse. He went thence by Doway (where he spoke with Dr. Gage, President of the English College,) to Cambray, taking the name of my Lord Cornwallis, and borrowed of Mr. Lionel Sheldon twelve pieces. Thence he went to Paris, where with the same name he borrowed (as was said) 100 pistoles of Dr. Gough, bought very rich linen, and bespoke a suit worth 80 pistoles of Groin, an Irishman, thence he passed to Rouen, and borrowed twelve pistoles of Mr. Price, confessor to the English nuns there.

Thence he passed into Spain, and at Bilboa, taking the name of the Lord Gerard, found credit with Mr. Franklin for 300 doubloons. Thence to Salamanca, where on 29th of August he visited Father Jerom Lincoln, Rector of the Irish College; told him he was going to Porto Porto to meet his train and equipage, with which he expected a blue [? blood] horse, which my Lord of Essex had given him, and he would present to the Duke of Florence. That he had some doubts about religion, which none but His Holiness should answer. He hired thence mules for Porto Porto, and was advanced on his way thither as far as Lamorra; where he was overtaken by a Serjeant of the Chancery of Valladolid, at the request of Mr. Franklin, who, having heard he was a cheat, pursued him to recover his money.

The two brothers were thence conveyed prisoners to Valladolid, but being set free, they visited Mr. Oates in the English College there; who left them in a chamber whilst he went to get them a dinner, and they the meanwhile were not idle, for finding ten pieces of eight in a drawer, they took them away, as appears by a letter written by Oates to Father Suiman, in which he laments the loss

of his money, and much more that of a book which they stole from him at the same time. Thence they went by Santiago to Corunna (la Groin), where they embarked for England.

The following is from a letter of the Reverend Father General to the Father John Warner, who had succeeded Father Whitbread as Provincial.⁶⁹

Reverend Father in Christ,

Pax Christi.

I doubt not that our English Fathers will have transmitted from hence to your Reverence a paragraph which the Sovereign Pontiff ordered a few weeks ago to be inserted in the Roman Gazette regarding the glorious deaths of our five Fathers (it is in MS. as the Roman Gazettes are not printed here). I now send copies of the Gazette, printed at Ancona, in which by the express command of the same Sovereign Pontiff that glorious death is referred to; and indeed in the very form and words in which His Holiness ordered the insertion, by whose orders the same formula, as inserted in the Gazette, was sent from Rome to Ancona. Although it was represented by our Fathers to His Holiness that the reports of the miracles and of the honour shown to the bodies of the martyred were not sufficiently authenticated, not having been reported here by ours, but by laymen only, nevertheless it was the will of His Holiness that they should be appended. I wish the reports of the miracles to be verified, also of the veneration shown to them, with the excellency of their lives, and whether they were required by the government to take the forbidden oaths. I have nothing more to detain your Reverence with.

Commending myself, &c.

Your servant in Christ,

Rome, Sept. 16th, 1679.

CHARLES DE NOYELLES.

In the archives of the Society is an important document, attesting that the then Sovereign Pontiff, Pope Innocent XI., had called these Fathers *Martyrs, Saints, Blessed*, and had declared them to have been put to death out of hatred for the faith, &c. This document is signed by Father Paul Anthony Appiani, and is authenticated by a notary public.

The Annual Letters of the Province comment as follows upon these events: "The Protestants, under a disposition of Divine Providence, printed the addresses of the Fathers immediately after their execution, and these, contrary to the publishers' intention, were circulated far and wide, confirming in most men's minds the strong opinion entertained of the innocence of the sufferers, and the futility of the charges invented against them. To multiply the effect produced by this act of imprudence, they resorted to their accustomed devices, and strove,

⁶⁹ In the P.R.O. Brussels. A copy in the Stonyhurst MSS. *Collectio Carduelli*, vol. ii. p. 27.

by an admixture of falsehoods, to change the whole. Their keenness in attacking Catholics in general, and our Society in particular, by false imputations, was never more clearly shown. Among an almost infinite number of calumnies which they selected and sent forth to the public, was the following, which, as most agreeable to the vulgar prejudice, and most suitable to the present state of anti-Catholic excitement, was also exaggerated by them with puerile absurdities—viz.: that it was the principle of Popery that the Sovereign Pontiff had power to grant a full licence to practise falsehood, even in the moment of death, even with adjuration of Almighty God, and hence that no faith is to be placed even in dying men's words. But, being unable by their own efforts to repair the damage inflicted on their cause by the above-mentioned act of imprudence, they must needs have recourse to an unhappy apostate priest, whose name (says the writer) I do not mention, although I find it in several places published in print. This person, introduced by another apostate alike from his religious order and from the Catholic faith, ingratiated himself with the English Ambassador at the Hague, and procured from him a letter of recommendation to the Privy Council. At first by correspondence, then on his return to England in person, he set about calumniously traducing to the Council both the teaching and the members of the Society. But chiefly he inveighed with a fanatical zeal against our five champions of Christ, impotently and impudently contending that it could be shown from the teaching of the Jesuits that they justly merited their ignominious punishment as traitors. He likewise prated much, even as one beside himself, concerning the legality of the oath of supremacy and allegiance so often condemned by the Holy See. He laboured also to impugn many dogmas of the faith, to the great scandal of good Catholics. In fine, he proved himself a greater pest to the Society and to all true believers than the whole set of the Protestant ministers. At this time, likewise, it was resolved by the leaders of the Calvinistic party to add to the reward of eighty gold crowns offered in the proclamation for the arrest of a priest forty more for that of a member of the Society. Nevertheless, among the more moderate party, the idea of a plot daily lost credit.

“The autumn was now arrived, when the King, who had retired to Windsor for change of air, was seized with a very dangerous sickness; and, as is usual with monarchs in the doubtful struggle between life and death, he began to entertain

serious fears for himself. Under these circumstances his Majesty was pleased, seeing that no time now remained for further dissimulation, to declare unhesitatingly and cordially, by deeds rather than by words, his own real opinion regarding the pretended plot. For he ordered a Catholic physician to be called in, and in the Queen's presence directed him to prepare a certain mixture, the chief ingredient of which was Chinese bark, better known in the English vocabulary as "Jesuit's powder."⁷⁰

"The King indeed, contrary to the expectation of all, and to the hopes of the factions, recovered his health. But his convalescence afforded an occasion to the Calvinistic party for an exhibition, on a large scale, of a profane religious ceremony; and, as this was intended both as a personal insult to the King and a mockery of the Catholic religion, we think it right to describe it at length.

"For some years the Calvinists had been accustomed to celebrate a mock religious function in London, both to commemorate the accession of Queen Elizabeth to the throne (the 17th of November) and the restoration of heresy, as also to show contempt for the Scottish extraction of Charles II. Never had it been celebrated with such varied display, profuse expenditure, or grandeur of effect as this year. The manner of it was as follows :

I. Six men clothed in red tunics and beaver hats, acting, as fifers, playing upon fifes.

II. A funeral herald, or crier followed, ringing a little bell, and crying out in a lugubrious tone of voice : "Remember Justice Godfrey." Then

III. Sir Edmundbury Godfrey himself in effigy, mounted upon a white charger, supported by one of the assassins. He was clothed in the same dress he usually wore when alive, and the very collar or neckcloth with which he had been strangled, with spots of blood upon the breast and hands, and with white gloves on ; the face pale and bloody. Next

IV. A priest clothed in a cope embroidered with skulls and cross-bones, imparting indulgences to "Protestant-killers," and proclaiming in a loud voice that to murder them was a meritorious act.

V. A priest clothed in black vestments, carrying before him a silver cross.

VI. Four Carmelites, followed by } Each clothed in the habit
VII. Four Franciscans, followed by } of his order.

VIII. Six Jesuits, with raised bloody daggers. Then

IX. A band of six musicians playing upon their instruments.

⁷⁰ The celebrated bark, *Cortex Peruviana*, or "Jesuit's bark," was discovered by the Jesuits and by them introduced into England.

X. Four bishops brilliantly clothed in violet, with lawn sleeves, and golden crosses very conspicuous upon their breasts, suspended from the neck.

XI. Four other bishops with rochets splendidly embroidered, and adorned with needlework, having gilt mitres upon their heads.

XII. Six cardinals with red caps, clothed in scarlet robes.

XIII. The Pope's physician, carrying in one hand the powder they call *Jesuit powder*, and in the other hand a glass vessel.

XIV. Two priests in copes and golden crosses. Finally,

XV. The Pope brought up the rear carried aloft upon a grand chair covered with scarlet, magnificently adorned with gold and silver ornaments, and gold tassels here and there hanging from it. The feet admirably embossed with gilt crosses. He sat upon a royal cushion, with two boys on either side in cottas, carrying red crosses and bloody daggers, wherewith to cut the throats of heretical kings and princes. The Pope was clothed in a most splendid scarlet robe, brilliantly shining with divers gold and silver ornaments; he wore a triple crown; a gold chain about his neck, and rosettes hanging behind, and St. Peter's keys, and similar Papal paraphernalia. By his side stood the devil, persuading His Holiness to the murder of the King, the burning of the city, and to the charging of false plots upon the Protestants.

"The procession started from the field called Moorfields, about five o'clock in the afternoon, passing through Bishopsgate Street, thence to Houndsditch, then to Aldgate; then by way of Leadenhall Street, Cornhill, and Cheapside, to the part formerly called of the Templars (Temple Bar), which was then the western boundary of the city. The procession and ceremony was lit up by more than a thousand flambeaux and torches, and was cheered by many thousands of spectators. Along the line of march the windows and doors of the houses were crowded with spectators of every age, of either sex. In this order it arrived at Temple Bar, after about three hours' space: here was erected a statue of Queen Elizabeth, decked out with gilt laurel garlands, holding in her hand a golden sceptre with this inscription: *Religio Protestantium et Magna Charta*. The statue was illuminated with various torches and flambeaux. The Pope being placed near the statue, a dialogue in ridiculous verse between the Cardinal of Norfolk (Cardinal Howard) and the English people was sung. Now by terrors and threats inciting the people to return to the faith, and now again, mocking the name of Elizabeth, he would sing and praise the Cardinalate and the Catholic religion. The ballad ended, the Pope, after performing certain ceremonials towards the Queen, was thrown, in spite of struggles to prevent it, into a fire by the devil, who up to this point accompanied him, and now fled away with a loud laugh, seeing that the infallible

Popes, equally with the astrologers, were ignorant of their own fate, though pretending to so great knowledge. The last scene of this tragic comedy was celebrated amidst the applause and acclamations of nearly two thousand spectators, the greater part of whom spent the rest of the night in taverns, in revellings, drunkenness, and every species of excess. It is incredible how men when under the influence of intemperance, and of abandoned characters, are inflamed by these exhibitions to hatred and detestation both of religion and of particular persons."

The writer of the Annual Letters describes at considerable length the sufferings of the Catholics and of the Fathers of the Society in the various Residences or Districts throughout England. These details will be given under the head of each in turn. He then proceeds :

"In the meantime, no member of the Society throughout the whole kingdom was free from troubles or exempt from persecution by the Protestants, which in the case of some ruined their health, of others shortened the period of their lives ; but as these indeed perished outside the prison walls, they are not specially noticed in this report. Nevertheless, I am able most certainly to declare that, although some of them suffered on account of their sacred character, and some upon the pretended charge of high treason, yet all sacrificed either life, health, liberty, or peace for the same cause of religion, and are adorned with the like crown of innocence ; for the scope and intention of the adversaries were all directed to one and the same end—the extermination of the Catholic religion, some employing direct, others more secret means. *Sed nondum finis*—"But the end is not yet."

Regarding the College of the Society at St. Omer, so prominently brought into notice in the perjuries of Oates and his abettors, the Annual Letters say : "The increasing troubles in England in Catholic affairs, especially affecting the heads of families, daily tend from bad to worse, and these are aggravated by the weak and vacillating conduct of the King, who has consented to the revival by Parliament of the old penal laws, forbidding any, under pain of death and confiscation of all their property, to send over the Catholic youth for education on the Continent, or even to supply them with the means of going. On this account, as well as from the obloquy raised against the College by the infamous perjuries of Oates—who had been expelled from it—the general opinion was that the

Seminary must be immediately closed. Protestants; and even some lax Catholics, regarding these events with sinister eyes, eagerly desired this result. Indeed, it appeared, even to the most prudent of the Society, rash to continue to support in a foreign country, itself exhausted by the late wars, nearly two hundred youths without any certain source of income, or reasonable hope of receiving pensions from their parents, in these iniquitous times. But, on the other hand, it was cruel to expose in their tender years the lives and the faith of so many promising youths to the allurements and vices of ravening wolves. The Divine Goodness, out of the abundance of His mercy, was pleased to remove the difficulty by raising up benefactors abroad, and exciting the solicitude of parents at home, so that the Seminary was actually supplied with more and even better scholars than at any former period. No slight impulse, too, was added by the fervent piety of the students themselves and their faithful observance of the College rules. Their care to preserve purity of conscience was remarkable. About sixty of them are mentioned as having made general confessions of their whole lives. It is incredible with what great patience and equanimity of mind they bore the miseries and calamities of their families in England, and the amount of public prayer and fasting they practised in order the more completely to propitiate the Divine justice. Each Sunday throughout the year the Blessed Sacrament was exposed in the Church; four of the scholars devoutly watched before the altar, relieving each other every half hour. The same devotion was repeated more frequently at times when special calamities were either present or threatened. On each Friday the greater portion of the students mortified themselves by voluntary fasting, in which practice the zeal of the lesser boys was as remarkable as that of the more advanced youth.

“During the same year, 1679, no less than fourteen youths from this Seminary enrolled themselves in the English Province of the Society.”

A singular case is recorded of a gentleman who was at this time admitted to St. Omer's College to renew his studies, but whose name is not given. He was of mature age, and a military man, who had filled a post of honour in England in the Queen's household. Before his admission he had to undergo many trials. He was a stranger in the place, and in those difficult times all strangers were suspected. The Governor, who never allowed any unknown Englishman to remain there, sent

him out of the city with circumstances of ignominy. He betook himself to the nearest village, and here, in a poor hut, made a severe trial of his virtue. He took but little food, and that of the rudest kind ; if a better meal than usual was prepared for him, he would share it with the poor. He spent nearly the entire day and night in prayer and meditation, giving a scanty time to needful repose, and even for that he used no bed. Hence, he came to be regarded by all with the greatest veneration, especially by the pious monks of St. Bernard's Monastery, whose Church he assiduously frequented, so that they earnestly requested the Governor to admit him into the city. Letters were also received from England, showing who he was and how well deserving of all Catholics. Finally, he was allowed to enter the Seminary, where he diligently applied himself to the study both of virtue and learning.⁷¹

The Annual Letters also mention that during the same year several regiments of English soldiers were sent into Belgium, being quartered mostly at Bruges. A pestilential disease broke out amongst them ; the hospitals were filled with sick, of whom many died daily, without spiritual help or any sufficient idea of the way of salvation. This distressing news

⁷¹ From a paper in the P.R.O. Brussels (see *Collectio Cardwellii*, vol. i. pp. 312, seq.), we learn that this gentleman had served under Turenne in the German war. Falling sick, he was carried to a monastery, and there attended and brought to the true faith by the kindness of the religious. Upon the death of Turenne on the battlefield, he returned to England, but was soon compelled to leave it again on account of the raging persecution. He came to St. Omer's, and was treated as a suspicious stranger, as we have seen. He lived in the College the life of a saint, practising the severest mortifications, and making himself the servant of all, attending the sick, and devoting himself to prayer and every pious exercise. After living this angelical life among the students for two years, worn out by austerities, he took the habit of a pilgrim, journeyed to Rome, and entering the English College there died the death of a saint, having first been admitted to the Society of Jesus for which he had long entertained an ardent desire. The Diary of the English College, Rome, and his autobiographical statement on applying for admission, tell us that his name was Charles Duke, of Berkshire, that he was born in the year 1649, and on October 13, 1681, was admitted as a student at the age of thirty-two, in the name of Charles Duke *alias* Hayles, that he died most piously in the College, February 1, 1683, after a long illness of nearly ten months' duration, during which he was always confined to his bed, and that he was admitted to the simple vows of the Society before he died. On entering the English College, he made the following statement : "1681. My name is Charles Duke, *alias* Harrington and Hayles ; I am called Charles, and am eldest son of George Duke, and was born in the county of Berks. I am thirty-three years of age. I have made my studies partly at the College of St. Omer, and partly at a school in England. My parents are of the middle class ; I have two brothers and three sisters. I was a convert from heresy about five years ago, by the exertions of a certain monk. I have suffered little or nothing for the faith."

so affected the St. Omer's community that special devotions were immediately ordered, to implore for these sufferers the aid of Heaven. England itself was shut to the zeal of those who were in training for their probable future martyrdom there. Yet at this juncture the English were to be found in Belgium, and upon these, at least, it was permitted to the yearning missionaries to spend and to be spent. Two Fathers, therefore, from Watten, near St. Omer, were deputed for this purpose by the Superior. They went, in accordance with the proper function of our Society, and instructed with wonderful success those poor men, who were utterly ignorant of eternal truths; and this sometimes by pious conferences, sometimes by exhortations and catechetical instructions, or by exercising Christian charity in their behalf. Their example and benevolence of will, even more than their words, moved many to conversion; for some of the sufferers when dying, after abjuring their heresy, would exclaim: "Oh, Fathers, how powerful is the evidence you bring us of the truth; they are such as we have never received from our ministers, who are perpetually preaching things the very contrary to what we now see and experience. But we are still more moved by seeing you continually exposing your lives to such danger from this deadly disease for our consolation, and neither looking for nor desiring any reward, and this in spite of the ingratitude you meet from so many." In the course of six months—for so long did the soldiers remain after our Fathers attended them—two hundred and forty-six were converted to the faith, of whom the greater part died happily after a few days. Wonderful marks of predestination in most of those who died, gave the Fathers the most joyful hopes of their eternal salvation. After the departure of the troops one of the Fathers remained for the benefit of the sick, as long as they were detained in the hospitals.

Among the Stonyhurst MSS.⁷² is a letter from an English Father at St. Omer's to another Father in Rome, detailing the effects of this persecution upon the English Province. We reserve a full copy of it for the history of the Residence of St. Winefrid, or the North Wales District. More than thirty-five of the Province were then either dead or in prison, and the Province was so reduced that it scarcely bore the semblance of one. The College or District of South Wales might be said to be entirely extinguished. The interests of religion throughout the kingdom were daily going from bad to worse,

⁷² *Angl.* vol. v. n. 43.

and all was in such confusion that no one could conjecture, from the events of the day, what was to happen on the morrow.

The following is extracted from a MS.⁷³ entitled, "A true relation of some judgments of God against those who accused the priests and other Catholics after the pretended plot in England."⁷⁴

William and James Bedloe. In August, 1680, William Bedloe died, blaspheming and cursing those who had suborned him to accuse the innocent; and his tongue came out of his mouth so long, black, and swollen, that it was impossible to draw it back again, to the amazement of the bystanders; and although every caution was taken to keep it a secret, nevertheless this frightful case was spread through all the city of Bristol.

James Bedloe, in the summer of 1680, died in Bristol, cursing the Earl of Shaftesbury for having been the cause of his brother's damnation, and he greatly feared of his own besides.

Their mother, who had encouraged them to commit such wickedness, now goes a-begging, and can find none that will help her.

In the year 1681 Dr. Tonge died in the house of a man named College, of starvation, and eaten up with vermin.

A Mrs. Sellier,⁷⁵ who was once called by Mr. Langhorne as witness in his defence, but stated that, having been threatened outside, she was afraid to give evidence, and was not therefore pressed by Mr. L——, was afterwards actually condemned herself by the patrons of the plot to stand in the pillory. The same paper relates that nearly all those who had a hand in her accusation and unjust sentence were manifestly chastised by God. Two of them afterwards went mad. Many of those who cast stones at her in the pillory were wounded by their own companions. Another youth who was very active at this work, instantly fell sick, and, retiring to a stable close by, remained there for some days unknown, and then being carried to his parents' house, died there within three days, unable to pronounce any other words than "*Sellier, Sellier.*"

A man of the name of Fielding, who incited the mob by money, &c., to throw stones, died afterwards, an assassin, on the wheel in Paris.

The same man College, before named, who also encouraged

⁷³ Stonyhurst MSS. *Angl.* vol. v. n. 100.

⁷⁴ "Even at this day," says Macaulay, "the mention of their names excites the disgust and horror of all sects and parties. Some of these wretches were already beyond the reach of human justice. Bedloe had died in his wickedness, without one sign of remorse or shame. Dugdale had followed, driven mad, men said, by the furies of an evil conscience, and with loud shrieks imploring those who stood round his bed to take away Lord Stafford. Carstairs, too, was gone. His end had been all horror and despair; and with his last breath he had told his attendants to throw him into a ditch like a dog, for that he was not fit to sleep in a Christian burial-ground" (*History of England*, vol. i. p. 228. Edit. 1864. He quotes several authorities for these details).

⁷⁵ Lingard, in his *History of England*, calls her Cellier.

the mob to insult Mrs. Sellier on the pillory, was himself hung and quartered in the same place within ten months after, for high treason.

In the life of Father David Lewis, *alias* Charles Baker, who suffered at Usk on the 27th August, 1679, O.S., other striking cases of judgments on parties concerned in his death are given from the same paper.

It also mentions that the woman, Sarah Paine, who swore falsely to having seen Father Ireland in London, afterwards fell into sin, and died miserably.

As regards the perjurer Titus Oates, we have no account of his death. When the public mind was calmed down, he was tried and convicted on several counts for wilful perjury in case of the Jesuit Fathers, one of the facts selected being the alleged "consult" at the White Horse Tavern on the 24th of April, 1678, when, as he swore, the murder of the King was decided upon. In passing judgment, the Court lamented that it could not inflict the punishment of death upon him, in atonement for the innocent blood his perjuries had caused to flow.

The following is a copy of the sentence passed upon Oates upon his conviction for perjury. It is taken from his life, printed in London, 1765, pp. 47, 48, 49.

1. The Court does order you, for a fine, that you pay 1,000 marks upon each indictment.

2. That you be stript of all your canonical habits.

3. The court does award that you stand upon and in the pillory before Westminster Hall gate, upon Monday next, with a paper over your head, which you must first walk with round all the courts in Westminster Hall, declaring your crime, and this is upon the first indictment.

4. (On the second indictment). Upon Tuesday you shall stand upon and in the pillory, at the Royal Exchange in London, with the same inscription.

You shall upon Wednesday next be whipped from Aldgate to Newgate.

Upon Friday from Newgate to Tyburn, by the common hangman.

And as we remember there were several particular times when you swore false; and therefore as annual commemorations, that it may be known to all people as long as you live, we have taken special care of you for an annual punishment.

Upon the 24th of April every year, as long as you live, you are to stand upon and in the pillory at Tyburn, just opposite to the gallows, for the space of an hour.

You are also to stand upon and in the pillory at Westminster Hall gate every 9th of August, as long as you live, and that it may be known what we mean by it, 'tis to remember you what you

swore about Mr. Ireland, being in town between the 8th and the 12th of August.

You are to stand upon and in the pillory at Charing Cross, on the 10th of August, every year during your life, for an hour.

The like over against the Temple gate upon the 11th.

And upon the 2nd of September (which is another notorious time you cannot but remember) you are to stand upon and in the pillory at the Royal Exchange; and all this you are to do every year, and to remain close prisoner as long as you live.⁷⁶

At the Revolution, the Prince of Orange released and handsomely pensioned this man, and treated him with marks of honour!

In the P.R.O. Brussels⁷⁷ is a collection of letters from one of the Fathers in London, giving various details of news, &c.

"1684, June 2nd. Oates was then in prison, awaiting his trial.

⁷⁶ Before passing away from this dark and distressing page in English history, it may be well to give one or two extracts from Macaulay, a writer from whom the Catholic cause may be well secure of not receiving more than its meed of credit or justice. He says, of the period that ushered in the chief perjurer's arraignment before the court: "Among the upper and middle classes, Oates had few friends left. The most respectable Whigs were now convinced that, even if his narrative had some foundation in fact (!), he had erected on that foundation a vast superstructure of romance. A considerable number of low fanatics, however, still regarded him as a public benefactor. These people well knew that, if he were convicted, his sentence would be one of extreme severity, and were therefore indefatigable in their endeavours to manage an escape. Though he was as yet in confinement only for debt, he was put into irons by the authorities of the King's Bench Prison; and even so he was with difficulty kept in safe custody. The mastiff that guarded his door was poisoned; and, on the very night preceding the trial, a ladder of ropes was introduced into the cell" (*ut supra*, p. 229). "During many months he remained ironed in the darkest hole of Newgate. It was said that in his cell he gave himself up to melancholy, and sate whole days uttering deep groans, his arms folded, and his hat pulled over his eyes. It was not in England alone that these events excited strong interest. Millions of Roman Catholics, who knew nothing of our institutions or of our factions, had heard that a persecution of singular barbarity had raged in our island against the professors of the true faith, that many pious men had suffered martyrdom, and that Titus Oates had been the chief murderer." Once more, even while asserting that in portions of the sentence the judges had exceeded their power, he acknowledges that the sufferings of Oates "did not equal his crimes. The old law of England, which had been suffered to become obsolete, treated the false witness, who had caused death by means of perjury, as a murderer. This was wise and righteous; for such a witness is, in truth, the worst of murderers. To the guilt of shedding innocent blood, he has added the guilt of violating the most solemn engagement into which man can enter with his fellow-man, and of making institutions, to which it is desirable that the public should look with respect and confidence, instruments of frightful wrong and objects of general distrust. . . . Murder by false testimony is therefore the most aggravated species of murder; and Oates had been guilty of many such murders" (*Ibid.* pp. 230, 231).

⁷⁷ See *Collectio Carthuelli*, vol. ii. pp. 29, seq.

"June 19. Two of Oates' servants were committed for high treason. This fellow, that was the idol of the rabble, is now become the subject of their derision and contempt. Among his papers they found all the contribution-money entered, and the names of the contributors, amounting, within these four years, to above £2,600.

"August 24. Oates spends his time merrily in the King's Bench. He has hung and furnished his chamber, keeps a good table, where his daily messmates are Braddon, Aaron Smith, and others of the same stamp, who for their twelve pence a piece come in for their ordinary, and the Doctor pays the rest. He seems very well pleased with his lodgings; but 'tis believed by the next sessions he must move his quarters."

Things soon changed. He was tried and condemned, as we have seen. Another letter,⁷⁸ dated the 18th of May, 1685, says: "This day Titus Oates performed the first part of his sentence by standing in the pillory before Westminster Hall gate. He first walked about the hall with an inscription of his crime written on a paper; and being brought to the King's Bench desired my Lord Chief Justice to protect him from the rabble; for, says he, I suffer for my truth [? trothe]. And being hence carried and put into the pillory, he said that they might there see the late King [Charles II.], the Lords, and (three) Houses of Commons standing in him upon the pillory.

"He was well pelted with eggs, and bore all with invincible impudence. He is to-morrow to stand in the same manner before the Exchange, and upon Wednesday whipt from Aldgate to Newgate, and from thence on Friday to be the like to Tyburn, with his face to the gallows; on every 9th of August in the Palace Yard; every 10th at Charing Cross; and every 11th at the Temple; and every 2nd of September before the Old Exchange. Once a year during his life to be stript of his canonical habit, and pay 1,000 marks upon each indictment, and be imprisoned during life. All which is more at large in the Gazette of this day."

We shall now pass on to the Annual Letters for the year 1680. In this year the English Province consisted of ten Colleges, two novitiates, six Residences, and the Mission of Maryland, with a total of two hundred and eighty-nine Socii, of whom one hundred and sixty-three were priests, fifty-nine scholastics, nineteen scholastic novices, and forty-two temporal

⁷⁸ P.R.O. Brussels. Stonyhurst MSS. *Collectio Cardwelli*, vol. ii. p. 293.

coadjutors. Ninety-two Fathers, in spite of the raging of the persecution, laboured in the English Mission, besides two Portuguese attached to the Queen's household, one Venetian attached to the Duke of York, and one French Father at the chapel of his own nation. Nine of our Fathers were in prison⁷⁹ and three under sentence of death.

The report then narrates the death of one of the victims of this persecution. As no particular locality is named we here insert our notice of him.

FATHER FRANCIS SIMEON (whose real name was Bruning), a native of Hants, after having by frequent change of dress and abode eluded the snares of the pursuivants, who for half a year had tracked his every step, worn out with labours and the inclemency of the seasons, and other sufferings, met his death in England on the 26th of June, 1680. He was born in 1620, entered the Society in 1641, and was professed of the four vows in 1658. After completing his two years' probation, and making part of his higher studies at the College of the Society in Liege, he was sent to complete them at Milan. He had scarcely done so when he was sent into Sicily to assist the English merchants and sailors at the Port of Messina. After spending three years in that employment he was sent to the English College, Rome, where he filled the post of Spiritual Father, until, at his own earnest request, he begged to be sent upon the English Mission, and was accordingly translated to that dangerous portion of the vineyard. He laboured with great zeal for twenty years in missionary duties. He is described as a man of unspotted life, an excellent religious, distinguished for his love of our Institute and strict observance of its rules, even to the least point. Being at length accused by some base informer upon the pretended charge of high treason, of which the real motive was hatred to his religion, a reward of eighty gold crowns⁸⁰ was offered for his arrest and conviction. No endeavours were omitted by the searchers, whose zeal was stimulated by such a reward. However, by wandering about in secluded places, and lying concealed in hiding-places, he managed, with great difficulty, to elude discovery, but at length sank under an illness brought on by his

⁷⁹ The Annual Report for the previous year gives the state of the Province thus: Number of Socii, 297; of these, 182 were priests and 115 non-priests (scholastics and lay-brothers). There were 126 Fathers in the English Mission, besides those attached to the Queen's household and that of the Duke of York.

⁸⁰ *Florus Anglo Bavaricus*, p. 189, says £200 reward was offered.

sufferings. He was truly, says the author of *Florus Anglo-Bavaricus*, a man of apostolical zeal, worthy of the first ages of the Church.

"The Catholics, who had been alarmed by the outbreak of the late fierce persecution, became during this year gradually reassured. It had not indeed entirely ceased, but was so much modified that a little breathing-time at least succeeded. It was a great consolation also that the innocence of the Catholics was being more brought to light.

"It is impossible to recount the particular acts of our Fathers during the whole of this period, because scarcely any information could be obtained by means of letters. However, it is certain that they were never more occupied, especially such as were in chains for Christ, for though they were bound, yet the word of God was not bound, but issued forth from their prisons with all the greater force. So great was the number of persons who came, especially in London, to confer with the captive Fathers upon matters of religion, that they seemed to hold a perpetual religious conference or function. Access to the captives was readily obtained by means of a bribe, and was connived at by the authorities. One of the Fathers, in a letter from his cell to the Rev. Father Provincial, says: "The sixth hour of the evening is now passed, nor have I as yet, during the whole day, found leisure to take food. Oh, blessed captivity for the cause of religion, which affords an occasion for gathering so copious an harvest into the garner of the Church! For, indeed, none are enabled so freely to labour as the captives, nor could the people approach them so frequently and securely elsewhere, on account of the danger both to the hosts and the visitors. They devise evil against us, but God turns it to good!"

"This year persecution was aimed less against the person or life, than against the property of Catholics; for, indeed, the holy deaths of the martyred Fathers had struck a powerful blow at heresy. So true are the words of Tertullian, *Semen est sanguis Christianorum, plures efficitur quoties metimur*. Hence a sharp inquisition was instituted into the property of Catholics, a proceeding from which the persecutors looked for ample plunder, with less of odium. The old impost of eighty gold crowns (£20) per month was extorted from each head of a family. This, while grievous to all, was simply ruinous to those in poorer circumstances, of whom many, unable to meet

it, were compelled to leave their native country, and perished from want in foreign lands. We cannot but here adore the wonderful measure of grace bestowed by God upon the afflicted Catholics, enabling them patiently to endure such severe trials. Within a brief period twenty-three persons were punished with death, one hundred and forty-seven perished from the filth and squalor of the prisons, and many others were detained in captivity. To each of these a promise of life and liberty and great rewards was made, provided they would only confess themselves guilty, and thus aid in sustaining the tottering credit of the plot. Nevertheless, out of so great a number not one was found who would purchase the safety of his family, his own liberty, nor life itself by so pernicious a falsehood ; and in this they were encouraged by the example of our Fathers, against whom this tempest chiefly raged."

The Annual Letters then dwell at some length upon a painful dissension, stirred up at this unseasonable time, regarding the lawfulness of the oath of allegiance and supremacy. The Sovereign Pontiffs had repeatedly condemned it, while the Society in England and many priests of other religious orders urged its unlawfulness, both by word and example. Some indeed of the clergy defended it, and endeavoured to draw over the laity, and thus sowed the seeds of discord and schism. Most of the laity, however, who had been persuaded to take the oath, now, either from an instinctive veneration for the decrees of the Holy See or from a horror of such evil advice, returned to their old spiritual guides from whom they had been alienated for a time.⁸¹

⁸¹ In the P.R.O. Brussels, *Collectio Cardwelli*, vol. ii. pp. 138, seq., are several papers, opinions, orders, &c., regarding the condemned oath. Among others, "Instructions upon the oath of allegiance agreed upon at the Provincial meeting" (*Prov. Angl. S.J.* 1681). "In order to secure uniformity among us in reference to the oath of allegiance, as it is called. (1) We all profess that as great obedience and allegiance towards our King shall be sincerely sworn and displayed by each of us, as is usually sworn and displayed by other Catholic subjects whomsoever to their princes. (2) It is impossible that the oath of allegiance as now interspersed with many heretical clauses can be accepted, having been condemned by many Briefs of the Supreme Pontiffs. (3) If any shall publicly teach, contrary to the decrees of the Holy See, that the oath is lawful, they are not to be admitted to absolution without public recantation made or solemnly promised, and all are to be cautious in absolving or not absolving those who cause scandal." An equally strong resolution was agreed to by the Benedictines, at their General Chapter at St. Edmund's Convent, Paris, in August, 1681. This decree was sent to Father John Keynes, then in Rome, accompanied by a letter from the President of the English Benedictines, dated Paris, January 23rd, 1682. He states that they have done their utmost to hinder the taking of the oath which

"Two priests also at this time caused much vexation to the members of the English Province, and grave scandal to Catholics. Their names were John Serjeant and David Maurice. They became informers, entering into close communication with the Privy Council, and spread abroad a report that the English Province of the Society was at an end, that the martyrs had been justly convicted and executed for high treason, and that the rest were about to be banished. They were countenanced by the faction in power, and liberally supplied from the public treasury. But though some temporary excitement was created in the minds of people by the novelty of these reports, yet the attempt to damage the Society utterly failed, as no charge could be brought against any individual. They made indeed an attempt to blacken the memory of one of the martyrs, Father John Gavan (or Gawen), who was accused of having used some violent expressions as to the lawfulness of the Queen's poisoning the King in revenge for his unfaithfulness. This accusation, which rested upon the testimony of one woman only (who afterwards prevaricated in her statement), was made upon oath by Serjeant and Maurice, and presented to the Privy Council, and afterwards to the House of Commons. It was fully examined into and disproved, and the King himself indignantly rejected it as utterly unworthy of credit."⁸²

The Annual Letters then relate that Mr. Serjeant afterwards laid certain proposals before the Privy Council respecting the Catholic priests in England, but as these were abandoned by

causes so great a noise, and such disagreements, scandals, and schisms, both in Paris and in England; for doing which they have incurred much ill-will and censure, and are charged with being wholly addicted to support the power and authority of the Holy See. If that be a vice, their Order hath been guilty of it from the beginning, and he hopes they will never degenerate from the loyal and due submission of their predecessors. He therefore requests Father Keynes to supplicate the Holy Father from them, that some remedy might be taken for preventing the many disorders, scandals, and schisms caused in England by some of the clergy, who encourage and incite English Catholics to take the oath. He adds that it is certain that a third at least of the Catholics are against the oath; that many were then in prison, and had suffered much, for refusing it; that divers who had scrupled to take it had been persuaded that the Pope had granted a tacit leave to do so, because he had set forth no formal declaration to forbid it. All the missionaries in England, except one party, were absolutely against it, and Father Keynes would do a most meritorious action, and hinder much evil, if he could prevail to procure a formal sentence against it from Rome," &c.

⁸² In Stonyhurst MSS. *Angl.* vol. v. nn. 100—102, are copies of these informations, with the testimony of Father Keynes, the Provincial, in defence of Father Gavan. These documents will be given in the biography of Father Gavan, under the Staffordshire District.

the advice of his own friends, we omit further mention of the matter.

1680. The Annual Letters for this year, after noticing the various Residences and Districts in the Province, and the death of some Fathers in prison, conclude by recording the great alacrity with which the Fathers in the Continental Colleges, notwithstanding the dangers and difficulties of the English Mission, petitioned their Superiors to be employed on it, so that it became necessary to restrain them by holy obedience, lest they should rush into certain danger, and almost as certain death. "By the special providence of God, many of our Fathers were permitted to meet together this year in safety, in spite of the most stringent measures adopted by the governors of the ports, stimulated by their hatred to the Catholic religion, and by the enormous rewards offered for the apprehension of a single Jesuit. These rewards ranged as high as four hundred, and sometimes even eight hundred scudi. The Protestants took occasion from this meeting to say: 'The Jesuits fear neither danger nor death; hang as many of them as you will, others are ready to take their places.'

"1681. This year the members of the Province counted nearly the same as last. It was hoped that from the comparative truce conceded to the afflicted Catholics during the past year, their enemies would have 'meditated thoughts of peace, and not of persecution.' These fond hopes were grounded upon various arguments. Compassion and common humanity on the part of their fellow-countrymen, shame excited by the iniquity of the Government and of the judges in the affair of Oates' Plot, and in different trials, now clearly brought to light, alarm at the open conspiracy of the fanatics against the King,—these mere human motives, to speak of none higher, might be supposed capable of bringing about a sounder state in the public mind. Such hopes, however, were delusive. Towards the end of the past year men had shown a disposition to return to their previous hostility and persecution. More probably, indeed, they had never really changed, but had simply veiled their animosity during the late comparative calm, that it might break out with renewed violence when they had marshalled their forces for a more deadly attack. No adequate results had accrued to them from their persecutions of the Catholics during more than two years. As regarded the Jesuits, against whom they had always directed their main

efforts, they felt their time and labour had been spent in vain; it had been proved that no threats of torture, nor death itself could shake them. The example of their constancy too had produced a powerful influence on Catholics, encouraging them to bear up with fortitude. Some fallen and hostile priests were now again employed to calumniate the sons of St. Ignatius. But far from the Society being injured by this mode of attack, the Catholic body at large, and even some of the more moderate Protestants themselves, began to entertain a better opinion of the Fathers, who had previously been little known to them, when they compared the virulent attacks made upon them with their blameless lives. The leader of their calumniators was himself several times detected by the Protestants in shameful crimes, and others of them led openly profligate lives. Nevertheless, the Catholic cause suffered some harm among the ignorant from these incessant attacks.

"At this time (the beginning of 1681) the last victim but one of Oates' Plot, William Viscount Stafford, was placed at the bar of the House of Lords on trial for his life. He was selected from the five noble prisoners as being a man remarkable for his peaceable disposition, his horror of bloodshed and violence, and hence, probably the most sensitive to fear. Hopes were therefore entertained that he might be induced to confess to a plot, in order to save his life.⁸³ Being brought to the bar, he defended his cause with so much courage and firmness, and with such a weight of reason, that most persons anticipated his acquittal. He was, however, found guilty, condemned to death, and led out to execution. Mounting the scaffold, with a firm voice and unanswerable evidences he proved his own innocence and that of the Catholic body, then bending his neck to the axe, went to receive the reward of those who offer up their lives for Christ. The Catholic faith was confirmed by his truly Christian death, heresy was confounded, and the deepest hatred engendered against the authors of the persecution, and this to such a degree that the Government seemed on the point of yielding to the popular feeling.

⁸³ See Challoner's *Missionary Priests*. Immediately he heard of the infamous charge against him, relying on his own innocence, he never left his family, nor withdrew himself from his ordinary acquaintance and friends, till on the 25th of October, 1678, he was sent prisoner, first to the King's Bench, and afterwards to the Tower of London, and remained there until his trial, November 30, 1680. He was beheaded on Tower Hill, December 29, 1680, æt. 68 (Vide *State Trials*, Lingard's *History of England*, &c.)

Certain it is, that the ministers of the State were so despised, that when shortly after the real conspirators were discovered and brought to trial, though the charge was clearly proved against them, it was impossible to obtain a conviction on the part of the Crown.⁸⁴ Thus those who from their high position had hitherto obtained credit, were now disbelieved, and justice was prevented unsheathing her sword against the real traitors, which had so often been stained with the blood of the innocent.

"During the whole of this period, the Protestants attentively watched every movement of the Fathers of the Society, both from hatred of the name it bore and on account of the large rewards offered for the apprehension of a Jesuit. Father John Warner, the Provincial, who was in Belgium, received a letter informing him that it had been reported to the Privy Council that he was in London, and that a strict search was being made for him throughout the city. He had, however, an order from the Father General not to venture over until the storm of persecution had subsided."

The Annual Letters then briefly report the martyrdom of the Most Reverend Oliver Plunket, Archbishop of Armagh and Primate of all Ireland. He was first taken before the Privy Council in Ireland, and then sent over to England upon the same fictitious charge of high treason. He was committed to Newgate, and was tried and condemned in the King's Bench, upon the same testimony of Oates and his abettors, on June 8, 1681. He suffered at Tyburn, July 1, 1681. The Primate held the five martyred Fathers who had occupied the same prison in such veneration, that he earnestly begged as a last and great favour, to be buried in the same vault with them, and to lie at their feet. This request was not granted.⁸⁵

⁸⁴ This would refer to the Rye House Plot. The forgery of Oates' Plot being fully discovered, and the faction baffled that was labouring to promote the Bill for the exclusion of James Duke of York, several of the party became desperate, and instead of an imaginary plot they would fix upon the Catholics, they formed a real one, to destroy the King and subvert the Government. This was to have been put in execution on his Majesty's return from Newmarket. It first appeared in 1681. (See Dodd's *Church History*, vol. iii. p. 219, for a concise account of this conspiracy of the various sects, which he epitomizes chiefly from Echard's *History of England*, vol. iii. pp. 634, seq.).

⁸⁵ See Challoner's *Missionary Priests*. He was buried in St. Giles' churchyard. Four years later, his body was taken up and found incorrupt. It was removed, as we have before mentioned, to Lamspring Monastery, where Abbot Corker, in 1693, erected over it a handsome monument with a suitable inscription. One of the Archbishop's accusers, named O'Neale, was afterwards hung in Ireland for his crimes.

The Annual Report mentions the great joy derived from the harvest of souls during the greater portion of that sudden and severe persecution. "God, Who had imparted to the blessed martyrs strength to undergo their sufferings, was pleased also to give to their sacred relics, which had been gathered up by the pious Catholics, the power of healing diseases. The wife of a gardener was the first known to have received this benefit. For five years she had laboured under so obstinate a disease, that the medical men, after trying all their remedies in vain, had despaired of her recovery. She then invoked the Divine aid through the merits and intercession of the five Fathers, and received it without delay. Having swallowed the liquid in which a handkerchief with some of their blood on it had been dipped, she was instantly restored to health. Many others, both Catholics and Protestants, had been cured of fevers by the same means.

"During the entire year of 1681, a continuous attack was made upon the property of the English Province of the Society. A report had been circulated of its immense wealth, which was represented as being sufficient to maintain an entire army. The very benevolence of the Fathers was injuriously represented, when according to their limited means they promptly assisted those who applied to them in their distress. It was, however, a great mistake. Their revenues in England barely sufficed to support one hundred members, and the alms of Catholics were needed to supply the deficiency. Indeed the greater part of that which remained of their property was eventually lost ;⁸⁶ and they could say, 'We confide in the goodness of God, and the piety of the faithful ; so long as we sow spiritual things, we may hope to reap the temporal. To those who seek the kingdom of God all things are added. Meanwhile, having food, moderate and frugal, with decent apparel, with the same we are content. And while it pleases the Divine Goodness of His infinite mercy to furnish us with occasions for the trial of our faith and virtue, He endows us from on high with a wonderful courage to suffer all things with alacrity for Christ. *Rapinam bonorum cum gaudio susceperunt, cognoscentes se habere meliorem et manentem substantiam. Ludibria et verbera experti sunt, insuper et vincula et carceres ; lapidati sunt, secti sunt, tentati sunt, in occisione gladii*

⁸⁶ This account is borne out by the fact that the statement furnished to the Council by Mr. Langhorne, was rejected as insufficient to procure his reprieve (See p. 59.).

mortui sunt ; circuierunt . . . egentes, angustiat, afflicti. Nevertheless, such is the goodness of God. *Non passus est nos tentari supra id quod possumus ; sed fecit cum tentatione proventum ut possimus sustinere.* We firmly trust in Him, because 'He Who hath begun the good work will Himself accomplish it.'"

1682. The Annual Letters for this year state the number in the English Province as two hundred and ninety-five. Of these one hundred and sixty-five were priests, the scholastics and temporal coadjutors made up the rest. Eight were in prison, and three were also confined under respited sentence of death. "This 'least Province' which, during the whole of two years and upwards, had sustained so many and such severe trials against the person, had great difficulty in sustaining the attacks which (lest that kind of trial should be wanting to it) were this year aimed against the sources of its support. The adversaries, stimulated as usual both by hatred of the Catholic religion and by the love of plunder (which are twin sisters), having discovered the agents or trustees in charge of divers funds, commenced by alarming them by such severe threats, that they feared to retain their trusts. They then, like greedy wolves, attacked the property itself, which no one durst defend. They were all the more eager after the prey, as the law awarded no small share of the spoil to the informers. Nevertheless, the Province, which could behold without alarm the iniquitous judicial proceedings against its members, their severe captivity, and cruel butchery, joyfully sustained the plunder of its property, knowing that it had a better and more enduring source of subsistence—the paternal providence of God, Whose protection and presence it had ever experienced amidst the many cruel variations of this persecution. This gives us an assured hope that it will never be wanting to us, so long as we correspond faithfully to the duties of our vocation. Animated by this hope, we fear not what man can do to us, nor any injury that may be inflicted on our persons or property. It is certain that many this year returned to the communion of the Catholic Church through the labours of our Fathers, although 'for fear of the Jews' we speak very sparingly, and write still less, upon this point, lest we should furnish them with a pretext for raising a new storm. Nor were our Fathers on the Continent idle, for they lost no opportunity of treating with the English residents and visitors there, of whom several interesting cases of conversion at St. Omer's College are given.

One was an English soldier, a deserter, who had been seized and brought back to St. Omer, and was sentenced to die within an hour of his arrival. Father Edward Hall, then living in the College of the Society in that city, hearing of the case, fled to his side ; but having for half an hour laboured in vain, he had recourse to the Divine assistance, through the all powerful intercession of the ever Blessed Mother of God, and begged the poor fellow to kneel down with him and join in reciting once the Angelical Salutation. They had scarcely done so, when the soldier was at once changed, and, rising to his feet, exclaimed that he should be eternally lost unless he immediately became a Catholic, forasmuch as it was vain to hope for salvation out of the appointed channel of the Church, into which he earnestly entreated to be received. His wish was complied with, and having made a general confession of his whole life, he met his death with the greatest joy..

“In another very remarkable case, the patronage of the Blessed Virgin Mother of God was implored with like success. A certain noble youth being led by the wonderful providence of God to St. Omer, begged to be admitted into the College, although still a Protestant. Frequent conferences were held with him upon the subject of religion ; and although he could say nothing in answer to the arguments in favour of the Catholic faith, he always replied that in so important a matter it was necessary for him to study more at large, and to consult the divines of the reformed religion ; by these and other excuses he daily steeled himself against the admission of the truth. At length, one of the Fathers resolved to have recourse to our ‘Advocate,’ and persuaded the youth, in spite of his reluctance, to say a Hail Mary before a statue of the Blessed Virgin in the chapel of the sodality. So great a fear and trembling came over him when he got to the chapel door, that he could with difficulty enter and recite it. His countenance and frame were violently agitated by the interior struggle he was undergoing, and by the rage of the enemy at seeing his prey about to be torn from him. The little prayer once ended, he was completely changed into another man, and most readily embraced the faith. He remained on his knees in the same spot for half an hour, striking his breast with sobs and tears. Then rising up, he broke forth into exclamations : ‘Oh, how obstinate was I ! how could I so long resist ? Oh, happy day when I came here ! All that I here see, and have heard, proves the Roman Catholic to be the true and only Church !

My God, what have I done that Thou shouldst have bestowed so great a favour upon me? I deserve Hell for my infidelity, and Thou hast opened to me the gate of Heaven!' He indulged in these and other sweet outpourings of a grateful heart, and afterwards declared that, during the whole of that time he experienced a supernatural joy. He continued to lead a life worthy of this beginning."⁸⁷

The Annual Report also notices the fervour with which the news of the persecution in England, and the martyrdom of the Fathers, inspired the students of the College. It was so great that nearly the whole Seminary desired to join the Society of Jesus, if only the Father Provincial had allowed them to do so. Indeed, this Province never (says the writer) reckoned so many or better candidates; God raising up sons to it, to supply the places of those who had been removed by a violent death. It pleased God also to testify this year by various miracles, how precious in His sight was the death of His

⁸⁷ In the P.R.O. Brussels, *Carton. S.J.* (see *Collectio Cardwelli*, vol. i. p. 305), is a rather fuller account of this wonderful conversion. It was originally written in English by Father Poulton, and was afterwards put into Latin. The convert was the Hon. Charles Newton, *vere* Charles Manners, a son of John, tenth Earl of Rutland, created Duke of Rutland, March 29th, 1703. It seems that when this youth resolved to enter the College of St. Omer he had a companion with him; but, unwilling for some reasons to make known his intention to his friend, he left his company, and pretending to start for England, again privately returned to the city, and asked leave to enter the College. Though still a Protestant, he succeeded in gaining admission. His friend, who was also a Protestant, but whose name does not appear, discovering what his companion had done, determined to rejoin him at the College, and accordingly returning to St. Omer's got admitted to the Seminary, where in a short time, moved by the example of the scholars, he was also converted to the faith, in spite of the threats of his relations. Father John Layton, then at St. Omer's College, appears to have been the Father who converted young Manners, as related above. Father Poulton also seems to have had some hand in it. The conversion took place on the 23rd of September, 1682. Father Layton recollected the miraculous conversion of the poor soldier by the use of the Angelical Salutation, and determined to try Father Hall's remedy in this difficult case. When the news of this young man's conversion spread through the College, it caused the greatest joy, and many were the praises and thanks rendered to God and His most Blessed Mother. For, says the narrative, the enkindled countenance of the young convert abundantly showed how great a fire of Divine love had been lit within his breast. The account then relates a wonderful deliverance from death he had received through the evident intervention of the Blessed Virgin. In the year 1684, a fire broke out in the College, about eleven o'clock at night. The flames spread rapidly to the dormitories. All the scholars, however, by the singular providence of God escaped unharmed. The convert was sleeping in a room in the upper part of the dormitory, and a person had gone two or three times to the door of the passage leading to his room, but for some cause could get no further. Many shouted to him, but he could not hear them, and the flames had now caught the roof and the next room to his own, when the

martyred servants of the Society, both in and out of England.

In the Archives of the Province is a copy of a declaration of loyalty made by Lord Petre, and addressed to the King, shortly before the death of that deeply injured nobleman in the Tower, 1684. His constitution was then sinking under the rigour of his long confinement. He had been committed to the Tower, with other Catholic peers, in October, 1678, upon the information of the perjured Oates.

The declaration made by Lord Petre before his death concerning the plot, in a letter written to his sacred Majesty the King.

By permission of your Majesty,

I am allowed to hope that your Majesty will pardon the presumption of a dying and most dutiful subject, if I venture to trouble you with this brief declaration concerning myself, in presenting which in the first place I offer up to God my cordial prayer for your Majesty's long life and happy reign, with every blessing of the same, and a happy eternity in the life to come. Having been for more than five years in prison, and, what afflicts

smoke penetrating through the door at last aroused him from his deep sleep. He arose, and in order to ascertain what was the matter opened the door, when a great body of flame rushed in. He instantly shut the door to take time for counsel, and being quickly satisfied that every exit was closed against him and death inevitable, he cast himself on his knees and made an act of contrition, earnestly recommending himself to his good patroness and Mother, the Blessed Virgin. It then occurred to his mind that it was just possible he might, though at very great risk, escape by the window, while it was certain death to remain where he was. Recommending himself to Divine Providence, he got out and made for a lower point, which he must needs reach in order to make his descent; he succeeded, but would have been dashed to the pavement had he made the slightest stumble. He escaped in safety, and ever afterwards evinced his gratitude to his blessed patroness, of whose Sodality he continued to be a most edifying member. We are unable to trace this holy youth any further. Upon the authority of the MS. of Lady Abbess Neville, who quotes from the Abbess of Brussels, Dame Mary Vavasour; and also upon that of the Subprior of St. Martin's, near Pontoise, Père Estiennot, O.S.B. (now preserved in St. Scholastica's Abbey, Teignmouth), we find that there was a Father Charles Manners, of the Society of Jesus, residing at Brussels 1650—1. Our kind informant suggests that this Father may have been one of the Rutland family, in which there were several notable conversions. He probably died before 1655, for we do not find any Father of the name in the catalogue for that year. Father Charles Manners is said to have been a very kind friend to Brussels Monastery in the time of Archbishop Boonen, who (being a strong partisan of Jansenius, whom he consecrated) had caused much trouble to that house; but Father Manners, their confessor extraordinary, appears to have had some influence with the Archbishop, and arranged matters and brought them to a satisfactory conclusion. Père Estiennot, in his Catalogue of Benefactors, speaks in terms of praise of the kind interposition of Father Manners between the Archbishop and the Abbey, and the satisfactory arrangement effected by him. The reader is referred to Father Morris' *Condition of Catholics* (p. clxvi. seq.) for a touching account of the conversion of Sir Oliver Manners, fourth son of John, fourth Earl of Rutland, who was knighted by James I., April 22nd, 1603.

me more, falsely charged with a horrible conspiracy and design against the person and Government of your Majesty, and being now by the will of Divine Providence summoned to another world before I have been enabled by means of juridical process to prove my innocence, I deem it necessary, and an obligation I owe to truth and my own innocence, to make the following protestation to your Majesty and to the whole world. . . . That, whereas one Titus Oates hath falsely and maliciously sworn to having seen me receive a commission directed to me by John Paul de Oliva, appointing me lieutenant-general of an army which (he pretended) was engaged to enter England. I do declare, in the presence of God, who sees all things, and before whose tribunal I am shortly to appear, that I have never seen any such commission, either directed to myself, or to any other person whatever, and I firmly believe that he himself has never seen such an one. But of the folly and falsity of this accusation, the more sober-minded part of mankind appear to me to be now sufficiently convinced. And, as regards the foul aspersion cast by ignorant and malicious persons in the face of the Roman Catholic Church (of which I am, and by the grace of God shall die a member), that to assassinate their King, and take up arms against their sovereign, is an authentic dogma of that religion. I do declare in all sincerity and truth, that there is nothing which the Catholic Church detests with greater horror; it being a principle so expressly contrary to the commandment of our Saviour and of the Christian doctrine, and as such I do renounce and abhor it; as also all plots and conspiracies against your Majesty's sacred person. Having thus briefly, and with all the sincerity of a dying man, cleared my conscience, I will end as I began, and will so continue to my last breath, in praying God to defend your Majesty from all your enemies, and to pardon those who have laboured to make me appear as one of themselves—that living and dying I am, as bound,

Your Majesty's most obedient and faithful subject,

London.

W. PETRE.⁸⁸

We subjoin the following extract from the "Journals of the Lords" regarding this amiable and much injured nobleman and confessor for the faith:

"April 9, 1679.—This House being moved, That the Lord Petre, prisoner in the Tower, who hath appeared at the bar this day, may have leave to see his Lady, now lying in.

"It is ordered by the Lords Spiritual and Temporal, &c., That the said Lord Petre, attended by the Lieutenant of the Tower, and such guards as he thinks fit, be, and is hereby authorised, and permitted to call and see his lady in his return to the Tower."

1685. This year, the English Province counted three hundred and three members; of whom two hundred and eighty-one were in the Province, and the rest were occupied in various countries. One hundred and two, and six lay-

⁸⁸ This was printed by T. B. per R. Mead, 1684.

brothers, worked in the mission of England, and in the other missions connected with it.

"Owing to the violence of the late storm" (says the Annual Report), "there had been but a very small harvest of souls, or rather, a mere gleanings; the missionaries being nowhere safe; so that it was reckoned a great matter to keep the Catholics together, to raise the lapsed, to recall the wandering, to support the weak and wavering, and confirm the strong." Among other items of *ministeria*, the writer mentions five hundred and forty-four Protestants reconciled to the Church; but there were many more cases of which no particulars could be procured.

"The Province was severely persecuted throughout the kingdom at this time; the populace had been persuaded into the idea that its members were the authors of many wicked plots. Hence most persons, even those who heretofore had been friendly towards us, and who ought to have examined the charges against us, began to avoid us as though the pests of the kingdom. Our Fathers were therefore compelled for safety to retire into solitary places, and conceal themselves in the mountains, "the dens and caves of the earth," where not a few perished from hunger, cold, disease, and the severest penury. Many, however, despising the dread of captivity, remained at their post, administering the sacraments to the Catholics in various places, and encouraging them to endure the severest trials for the faith. Their frequent change of residence rendered it impossible to give any account of the fruits of their labours. The Catholics throughout England, notwithstanding the opposition of many, were deterred by our Fathers from taking the condemned oath of allegiance and supremacy; although many of them suffered imprisonment and other afflictions on account of it."

The writer complains of the loss of nearly all their records in the late terrible persecution, which prevented his reporting many interesting facts relating to the English mission. Our entire library, he says, was pillaged, and all the chests containing papers, letters, &c., destroyed, so that it is not surprising that many things are here omitted which we hope are recorded in the book of life.

1685. The Annual Report for this year states "that the persecution stirred up against all Catholics in general, but the English Province in particular, had scarcely subsided, when a real conspiracy against the life of the King and the

Duke of York, plotted by the Calvinists or Presbyterians, was discovered.⁸⁹ This tended greatly to confirm the innocence of the Catholics, although that fact was sufficiently manifest to all who would not voluntarily close their eyes to it." The writer then briefly relates the trial, conviction, and punishment of the perjurer Oates, and continues: "While this was going on, King Charles II., seized with a sudden attack of apoplexy, finished his course on the 16th of February, 1685 (N.S.). However, before actual death, he was brought to himself by the care and exertions of the medical attendants, and being in possession of his faculties, expressly abjured that heresy, which long before he had privately condemned in writing, and was received into the Catholic Church, and then fortified by all her holy sacraments; and with every indication of a sincerely penitent heart, he happily expired, affording a most wonderful example of the Divine mercy."⁹⁰

The writer of the *Annual Letters* makes no observations upon the weak and cowardly conduct of Charles II. in regard to the infamous and merciless persecution in 1678 and following years. Certain it is that he never believed in the monstrous invention, but clearly saw through the schemes of its promoters and patrons. His situation was critical between the contending factions; and it was with difficulty that he retained his seat upon the throne. He basely preferred to see the blood of the innocent shed by so many judicial murders, rather than offend the factions by courageously exercising his prerogative of mercy; thus making himself a partaker in other men's crimes. His reception into the Church at the last moment was indeed, as the writer well observes, a wonderful display of the Divine mercy; and one which every Catholic will readily attribute to the powerful intercession of the martyrs whom he had helped to make such.

⁸⁹ The Rye House Plot, discovered June 12th, 1683.

⁹⁰ Among the MSS. of Lord Arundell of Wardour is an original letter addressed by the Privy Council to Sir John Arundell of Lanherne, Cornwall, Lord Lieutenant, announcing the illness of Charles II.:—"Whitehall, February 2nd, 1685 (12 o'clock).—The King having been very ill by a fitt wch seized him this morning, I thought it requisite in order to the preventing of all false relations, and ye consequences thereof, to let your lordship know that the fitt seized his Majestie about 8 o'clock, but that he is, thanks be to God, much come out of it, and continueth so well that his physicians have great hopes all danger is past. When I have given you this account, I doubt not but that your lordship will take care, by giving all necessary orders to your Deputi liutenants and Justices of the Peace, to prevent all disorder that may happen upon any false reports, or by any seditious practices upon the occasion of his Majties indisposition. I am, &c.,—THOS. VIVIAN."

The following papers from the archives of the Society in Rome⁹² show the state of the King's feelings upon the subject in his last years.

"Paragraph from a letter written by his Highness the Grand Duke to Rev. Father Charles de Noyelle, General of the Society, dated April 3, 1685.

"They write to me from England under date the 17th of March [N.S.], that the Queen Dowager had said that the King [Charles II.] never entered her boudoir (where after their execution she kept suspended the portraits of the Jesuit Fathers, who were martyred in the feigned conspiracy) but that the said King her husband would turn towards them, and kissing their hands would beg their forgiveness in the most humble manner, and full of sentiments of repentance would make a most hearty protestation of his fault, and of their innocence, concluding by saying that they were in a place where they knew of a truth that he had been forced, and that they would therefore pray to God for him to pardon his crime."

"From a letter of Father Augustine Lawrence⁹³ to the Rev. Father Assistant of Portugal (Rome).

"London, May 11, 1685.—I come now to the matter entrusted to me by your Reverence. I met the Queen, to whom I handed the paper sent me, translated into Portuguese. After reading it entirely through, she said that some things in it were true, but as to the rest she did not recollect having said them. She added, however, that it was quite certain that his late Majesty had frequently spoken in her presence, and in that of others of the highest authority, regarding the falseness of the charge and the innocence of the condemned; and that she had herself very often been careful to interrupt these conversations, by suggesting to the King that it was derogatory to royalty thus publicly to speak of a *post factum* deed, which should rather be passed over in silence.

"When some one of high rank hinted to the Queen that she should remove the portraits of the condemned Fathers from her boudoir, which the King was frequently accustomed to enter, lest perchance his Majesty should take offence at it, as a silent reprehension, the Queen herself put the question to the King—did his Majesty really wish the paintings removed? to which he replied that she need not do so, since he was

⁹² *Excerpta P. Glover*, Stonyhurst MSS. vol. ii. p. 101.

⁹³ Probably one of the Fathers attached to the Queen's household.

himself fully convinced of the falsity of the charge. Her Majesty moreover added, that before the King signed the death warrant of the five Fathers, she warned him earnestly to consider what he was about to do, and to whom he made answer, that he would sooner his right hand was cut off than subscribe the fatal warrant. However, he did it afterwards; but on the following day a kind of angry tumour seized upon the King's right hand, and he passed three whole days and nights without sleep, from the intensity of the pain. When he had endured great torture for several days more, a consultation of surgeons was held, as to the necessity of amputating the hand for fear of mortification setting in from the severity of the inflammation. Nor did the Queen omit to signify to his Majesty that this seemed to be a judgment of God upon him for having with that hand signed the death warrant. But that the King actually kissed the hands of the martyrs at that time, the Queen (perhaps for good reasons) did not affirm. However, I certainly know that this was once said, although I will accept nothing *de protestationibus*.⁹³ The Queen added, that among some articles which were taken from the martyred Fathers, and carried to the King, there was found a relic of the wood of the true Cross, which his Majesty took; and though the Queen begged for it, he would not part with it, saying that he wished to keep it for himself; which he did, for after death nothing else was found in the King's pocket except the holy relic and a manuscript in his own handwriting, proving by the clearest arguments the truth of the Roman Catholic faith; which manuscript I saw myself, but could not by any means obtain leave to copy it.⁹⁴ So far regarding the matter with which your Reverence commissioned me. I merely subjoin the following facts which recently occurred."

[The writer then briefly relates the conviction and punishment of Titus Oates.] "Two things occur to me to relate to

⁹³ This may probably allude to some report, and a very probable one, that the King had either of his own accord, or at the suggestion of the pious Queen, asked the intercession of the martyrs, at the same time kissing the portraits, seeing the danger he was in of losing his right hand, and perhaps his life; and that a miracle followed. Many other miraculous cures had been already obtained through the intercession and application of relics of the five martyrs.

⁹⁴ Echard, *History of England*, vol. iii. p. 732, states that there were two papers found in Charles II.'s strong box, both of which were certainly written by the King himself, as was attested by King James and declared by the Duke of Ormond. These papers contain concise but forcible arguments in favour of Catholicity. A copy is given by Dodd, vol. iii. p. 398. Want of space alone prevents our reproducing these striking documents.

your Reverence regarding Father Ireland, to which the Queen, with myself and many others, can bear ocular testimony.

(1) A certain person had received a small particle of the liver of Father Ireland, which he religiously preserved as a precious relic, for his private devotion. The exterior circumference of it was of a black colour, the next of a bright appearance, and in the centre, which was also white, was impressed a perfect face, with all the lineaments of mouth, nose, forehead, &c.

(2) Another person, who was similarly moved by feelings of devotion, obtained possession of the point of the heart of the same Father; the Queen having kept the rest of it for herself, together with many other relics of the martyrs. This he deposited in a small box, larger than was necessary, which he shut up in a desk; and on opening the desk after a long time, he found the box half opened, and emitting a fragrant smell; and (as was seen also by many others) the particle with fibres like roots hanging from it, which for a time manifestly grew in size."

1685. The Annual Letters for this year recount the terrible end of a cruel persecutor of the Catholics. "I must not omit to add a striking example of Divine vengeance in the case of a nobleman, the Earl of Essex, which struck the citizens of London with feelings of horror. During the late persecution, when the whole town was inflamed with fury against Catholics, and particularly against the members of the Society and their friends, the Earl spread a report that they had threatened to cut the throats of the citizens; and this caused a restless excitement by day and night. This inveterate anti-Catholic hatred, however, lately met with condign punishment, for, being himself accused on a charge of high treason, and sent prisoner to the Tower, he committed suicide by cutting his own throat in a fit of despair."

The following catalogue of those who suffered in Oates' Plot, and on account of their priesthood, is taken from Dodds' *Church History*, vol. iii. pp. 399, 400, and Bishop Challoner's *Memoirs of Missionary Priests*.

Put to death on account of Oates' Plot.

Staley, William, layman, November 26, 1678.

Coleman, Edward, Esq., December 3, 1678.

Grove, John, layman (probably a lay-brother S.J.), January 24, 1679.

Ireland, William, Jesuit, January 24, 1679.

Green, Robert, layman, February 21, 1679.

Hill, Lawrence, layman, February 21, 1679. } Godfrey's murder.

Berry, Harry, layman, February 28, 1679. }

Pickering, Thomas, lay-brother, O.S.B., May 14, 1679.
 Langhorne, Richard, Esq., June 14, 1679.
 Whitebread, Thomas, Provincial, Jesuit, June 30, 1679.
 Harcourt, William, *alias* Waring, *vere* Barrow, Jesuit, June 30, 1679.
 Gavan, John, Jesuit, June 30, 1679.
 Turner, Anthony, Jesuit, June 30, 1679.
 Fenwick, John, Jesuit, June 30, 1679.
 Thwing, Thomas, priest, October 23, 1680.
 Howard, William, Viscount Stafford, December 29, 1680.
 Fitzharris, Edward, Esq., July 1, 1681.
 Plunkett, Oliver, his Grace the Archbishop of Armagh, Primate of all Ireland, July 1, 1681.

Died in prison.

Mico, Edward, *alias* Hervey, Jesuit, in Newgate, December 3, 1678.
 Mumford, Thomas, *alias* Bedingfield, *vere* Downs, Jesuit, in the Gatehouse, December 21, 1678.
 Neville, Francis, *vere* Cotton, February , 1679. Died before removal to prison from injuries received in his arrest.
 Jenison, Thomas, Newgate, September 27, 1679.

Suffered on account of Orders.

Postgate, Nicholas, priest, August 7, 1679, at York.
 Kemble, John, priest, August 22, 1679, Hereford.
 N. N. an Irish priest (Dodd's *Hist.*) North Wales, 1679.
 Plessington, John, priest, July 14, 1679, Chester.
 Lloyd, John, priest, July 22, 1679, Cardiff.
 Evans, Philip, Jesuit, July 22, 1679, Cardiff.
 Wall, John, *alias* Johnson, Francis, and Marsh, O.S.F., August 22, 1679, Worcester.
 Lewis, David, *alias* Baker, Charles, Jesuit, August 27, 1679, Usk.

Condemned on account of Orders, but reprieved.

Allison, priest, died in York Castle.
 Anderson Lionel, O.P.
 Atkins, William, Jesuit (died in Stafford Gaol) March 17, 1681.
 Bromwich, Andrew, priest.
 Constable, Benet, O.S.B., died in Durham Gaol, 1683.
 Corker, James, O.S.B.
 Barton, Richard, priest.
 Penketh, John, Jesuit.
 Birkett, Mr., priest, died in Lancaster Prison.
 Kemish, John, priest.
 Lumsden, Alexander, O.P.
 Marsh, William, O.S.B.
 Parry, Charles, O.S.F.
 Nappier, William, *alias* Russell, O.S.F.
 Starkey, Henry, priest.
 Baker, James, *alias* Hesketh, O.S.B.
 Busby, George, Jesuit.
 Turner, Edward, Jesuit, died in Newgate, 1681.
 Brown, Humphrey, Jesuit, January 14, 1679, from ill usage.
 Price, Ignatius, January 16, 1679, from ill usage.

Harcourt, William, *alias* Aylworth, Jesuit, September 10, 1679 from ill usage.

Pritchard, Charles, Jesuit, March, 1680, from ill usage.

Simeon, Francis, Jesuit, June 26, 1680, from ill usage.

Bentney, William, Jesuit, died in Leicester Gaol, 1692.

Tempest, Nicholas, Jesuit, February 26, 1679, died in prison.

Lacey, Richard, *vere* Prince, Jesuit, March 11, 1680, in Newgate.

Wilkinson, Thomas, Jesuit, January 12, 1681, poisoned in Morpeth Gaol.

Gerard, Richard, Esq., of Staffordshire, 1679, in Newgate.

Atwood, , O.P., reprieved on the hurdle.

Adelham (or Adland), Placid, O.S.B., condemned, reprieved, and died in prison, January 17, 1689.

APPENDIX.

THE following is a full analysis of Oates' "True and exact narrative of the horrible plot and conspiracy of the Popish party against the life of his Sacred Majesty, the Government, and the Protestant religion." To give a copy of the whole would be quite out of the question, and even the present extract needs some apology, but this infamous narrative having been made a handle for such murderous designs, and used as a weapon by contending political parties, deserves particular attention.

I. Richard Strange, Provincial, John Keynes, Basil Longworth, John Fenwick, and Mr. Harcourt, Jesuits, did write a treasonable letter dated 19th [O.S.] April, 1677, to Father Suinan [probably Father Sweetman, Procurator at Madrid, 1675,] an Irish Jesuit at Madrid, in which was contained their plotting a rebellion in Scotland of the Presbyterian against the Episcopal Government; in order to which they had employed one Matthew Wright, and William Morgan, and Mr. Ireland [Jesuit], to go and preach under the garb of Presbyterians, . . . to stir them up to rebellion, to vindicate their liberty and religion, which could only be done by the sword, &c.

II. The above-named parties gave Oates £10 to carry the letter to Madrid, . . . that on his way there he broke open the said letter and found these contents in the same.

III. That the English College, S.J., St. Omer, sent a number of students under the care of Richard Ashby, Richard Peters, Nicholas Blundell, and Charles Petre, to their Colleges at Valladolid and Madrid. These parties were obliged by the Jesuits of the Colleges to renounce their allegiance to King Charles II., in the hearing of deponent. He also heard Daniel Armstrong, Jesuit, Minister of Valladolid College, deliver a libellous and seditious sermon to the students on the 29th of September, 1677.

IV. That the said Daniel Armstrong (*alias* Joseph Mumford) brought letters from St. Omer to Valladolid, dated the 10th of June, 1677 (and which deponent read in September at the latter place) signed by Richard Ashby, *alias* Thimbelby, the Rector, and by other members of that College, stating that the Jesuit Fathers in London had appointed one Father Bedingfield confessor to the Duke of York, and that if his Royal Highness did not answer their expectations, they would dispose of him as they hoped to do of his brother within a year.

V. That Father Suinan of Madrid wrote a letter dated the 1st of July, 1677, which deponent saw, to the Fathers of the English College, that the King of England was poisoned to the great joy of the English Fathers, and that King James should be so too if he did not give assurance of rooting out the Protestant religion.

VI. That Father John [James] Cross, *alias* Blake, brought letters to Madrid, dated the 10th of June, 1677, from Richard Strange and other Jesuits, stating that all diligence was used by them in procuring some persons to murder the King. Father Suinan showed these letters to deponent in August, and also at the same time to the Archbishop of Tuam.

VII. Father Suinan received another letter dated the 20th of July, 1677, from Father Strange and the others, and which letter deponent saw, stating their regret in having announced the death of their King, for their man William [Groves], though promised £1500, was faint-hearted, and had failed.

VIII. That the Father Provincial S.J. of New Castille in Spain wrote a letter to Father Provincial Strange, promising £10,000 if the murder of the King was accomplished. This letter deponent took over to London and handed to Strange, who read it, and said that all means should be attempted, and afterwards gave it to deponent to read. Father Strange was then ill at Mrs. Saunders' house, at Wild House, Wild Street.

IX. That deponent read, and carried to St. Omer's College, a letter dated early in December, 1677, from Father Strange and other English Jesuits, to Father Ashby, the Rector, stating that they intended to get the King stabbed at Whitehall, and if that failed, to employ one of his physicians to poison him, for which they had £10,000 in a goldsmith's hands in London, procured by Père le Chaise, confessor to the King of France.

X. That letters were inclosed thanking Père la Chaise, and promising that all means should be used to root out the Protestant religion, &c. These letters deponent carried to Paris, and handed there to Père le Chaise about the 18th of December.

XI. Other letters were sent by Father Strange, &c., to St. Omer, and also to Père le Chaise stating that they had stirred up the Presbyterians in Scotland to rebellion; that 20,000 would be in arms if the King of France would break with England. Also that Ireland was ready, and 40,000 black bills provided for the soldiers. These letters Father Ashby, the Rector, showed to deponent.

XII. He states the appointment of Father Thomas White, *alias* Whitbread, Provincial, to succeed Father Strange, and that Father Whitbread had ordered Father George Coniers to preach at St. Omer's College on St. Thomas of Canterbury's day against the oath of supremacy. The letter containing all this deponent also read, about the 24th of December.

XIII. He mentions another letter dated 26th of December, 1677, which Father Ashby also read to deponent as usual, from Father Whitbread and a number of other Jesuits, to Father Ashby, ordering him to write to Père le Chaise that the said Fathers had met together to contrive the murder of the King, and of the Duke of York also, if he did not answer their expectations.

XIV. That the letter of December 26th also stated that Richard Nicholas Blundell had been appointed by the Provincial chaplain at Newgate, to convert the condemned prisoners there; and that he was also appointed to catechize children in London, and to instil into them seditious doctrine.

XV. Mentions in a very long paragraph that another packet of letters came to St. Omer, to the said Father Rector, from the Provincial, Thomas Whitbread, and others, inclosing letters to Father Thomas Stapleton, the English Procurator at Brussels, to endeavour by means of the Father Confessor of the Duke de Villa Hermosa to enkindle a broil between Spain and England by asserting a long list of falsehoods, and that £200 was transmitted for the purpose of carrying on this attempt. These letters were dated the 2nd or 3rd of January, 1678, and deponent read all of them at St. Omer's.

XVI. Details a seditious conversation between Fathers Edward Neville and Thomas Fermour, in the library of St. Omer's, and which deponent heard. They were determined to kill the King, and the Duke of York if he proved "slippery."

XVII. That on the 14th of January, 1678, letters were sent from Father Ashby, the Rector, and other Fathers of St. Omer's College; also from Father Francis Williams, Rector at Watten, Sir John Warner, *alias* Father John Clare, and Father Sanchez, *alias* Ditchling, to the Father Confessor of the Emperor of Germany, to endeavour (as in the case of the King of Spain in No. XV., *ante*) to foment a quarrel between Germany and England by false reports. This letter was seen and read by deponent.

XVIII. That letters dated the 1st of January, 1678, were received at St. Omer's College, from Dr. Talbot, the Archbishop of Dublin, stating that the Fathers S.J. in Ireland were very busy in preparing the people for a rise, and arranging a landing-place for the French, &c., and advising the Fathers to send Père le Chaise to urge on the King of France, &c., which they accordingly did, sending Fathers Edward Neville, the Prefect of Studies, and William Busby, the Procurator of St. Omer's, who brought back letters for Fathers Whitbread and Ashby. Deponent saw and read the one to Father Ashby, the Rector, in which it was stated that the Father General S.J. would contribute eight hundred thousand crowns in June next, and that the Pope would not be wanting to supply them in that glorious attempt.

XIX. Another packet arrived at St. Omer's for Father Ashby, the Rector, about the beginning of Parliament, containing an account of the failure of Pickering, a lay-brother, who served the Fathers S.J. at Somerset House, in his attempt to shoot the King in St. James' Park, "caused by the flint of his pistol being somewhat loose." If he had succeeded, and had suffered for it, he was to have thirty thousand Masses said for the repose of his soul. This letter was signed by Father Whitbread, the Provincial, and great was the grief and disappointment expressed by the Fathers at the failure. Deponent saw and also read this letter.

XX. The deponent mentions a conversation he had on the 29th of January, 1678, with his "confessor," Father Charles Petre, Prefect of the Sodality at St. Omer's College, in which Father Charles Petre called King Charles "no martyr but a heretic."

XXI. Deponent states that letters from Father Thomas Whitbread, the Provincial, and other Fathers, dated the 1st of February, 1678, were received by Father Ashby at St. Omer's, stating that Fathers William Morgan and Lovell were gone to Ireland "to see how affairs stood," and had taken £2,000 and a promise of £4,000 more "in case there should be any action."

XXII. Another packet dated the 7th of February, 1678 (which

as usual he was shown and did read), from Father Whitbread and several other Jesuits in London, containing an account of the Fathers' progress in Berks, Oxfordshire, and Essex, in persuading their friends to contribute to the Irish rebellion; and also in Scotland.

XXIII. That deponent did himself compose a letter according to directions given to him by Father Rector Ashby and others at St. Omer, dated the 10th of February, 1678, and which they signed in his presence, addressed to Father Whitbread and others, praying them to prosecute their design in killing the King, and also the Duke of York, if his Royal Highness did not comply with them. This letter was carried to England by Father Every.

XXIV. That an answer was sent to the above from Father Whitbread and others, dated the 20th of February, 1678. It states that they had (as they had been requested) duly sounded the Duke of York, who although a good Catholic, yet had a tender affection for his brother the King, and which made them fearful of revealing their designs and purposes to him, &c. This letter deponent saw and read.

XXV. That the Fathers of St. Omer's sent a letter dated the 26th of February to the Fathers of the College of Ghent with an account of the said last-named letter of the 20th of February; that the said Ghent Fathers advised the secular clergy being treated with about the business; that in answer to this, Father Whitbread in a letter of the 10th of March, 1678, bade them and also the St. Omerians, to be of good cheer, for their designs went on well in Scotland and Ireland; that the fatal blow should be given at Whitehall with all possible speed. All these letters deponent saw and read.

XXVI. That there was an attempt to assassinate the King several days in March, 1678, as he was walking in the Park, and once as he was going to Parliament by this honest William [Grove] and Pickering, but failed for lack of opportunity, for which honest William was chidden, and the latter had a penance of twenty strokes upon the shoulders, it being judged by the Fathers the effect of his negligence. Deponent read this in a letter from Father Whitbread to Father Ashby of St. Omer's.

XXVII. Deponent mentions a letter from Father Whitbread and the London Fathers to St. Omer's College, dated the 5th of April, 1678, and which he read, with a report of Fathers Morgan and Lovell's proceedings in Ireland. The Irish were ready to rise at ten days' warning with 20,000 foot and 5,000 cavalry, and to let in the French King, and in the north of Ireland that 15,000 troops were ready; that several persons had taken commissions from the Father General of the Society by virtue of a Brief of the Pope dated the 1st of October, 1673, and that they proposed to cut the throats of the Protestants when once they rise. That a general consult was summoned by the Provincial to be held in London, and that the Fathers on the Continent were summoned to attend, and he himself was summoned to assist at that consult as a messenger from Father to Father.

XXVIII. On the 24th of April, 1678, in obedience to this command, Father Warren, Rector of Liege, Sir Thomas Preston, Bart., Father Marsh, Rector of Ghent, Father Williams, Rector of Watten, Sir John Warner (Father Ashby, being sick of the gout, could not go), but from St. Omer's went Sir Robert Bret, Bart., [Father Robert Brett], Father Neville, and Father Poole; in all,

with deponent, about nine or ten, who met in London to consult with Fathers Whitbread, Harcourt, senr., Harcourt, junr., John Fenwick, Basil Langworth, William Morgan, John Keynes, Lovell, William Ireland, Blundell, Strange, Mico, Grey, and others, to the number of fifty Jesuits, who met at the White Horse Tavern in the Strand, where they plotted their designs for the Society, and appointed Father John Carey Procurator to Rome. At which consult thus held in the month of May, deponent was present, and delivered their concerns from company to company. A little while afterwards they divided themselves into several companies. Some met at Mrs. Saunders' house in Wild Street, others at Mrs. Fenwick's, Eyre's House, Drury Lane; others at Mr. Ireland's, in Russell Street, Covent Garden, &c. All these several companies did contrive the death of the King, in order to which there were papers sent from company to company, which deponent carried. And within three or four days after the deponent returned to St. Omer's with the rest.

XXIX. On the 10th of June, 1678, Father Whitbread arrived at St. Omer's to make his visitation as Provincial of the Flanders' Colleges, and said to Father Ashby, the Rector, and deponent, in his Father Whitbread's chamber, on the 11th of June, that he hoped to see the fool at Whitehall laid fast enough, and also the Duke, if he followed his brother's footsteps, &c.

XXX. Deponent affirms that on the 13th of June, the Provincial, Father Whitbread, asked him, deponent, if he would undertake to poison the author of the book *Jesuits' Morals*, which he undertook to do for a reward of £50. At the same time the said Provincial declared that he would procure Doctor Stillingfleet to be knocked on the head, and also Poole, the author of *Synopsis Criticorum*, for writing some things against them.

XXXI. He names a conversation he had with Father Ashby, the Rector, on the 13th of June, regarding Father Warren, Rector of Liege, having reconciled, when he was Procurator at Paris, the late Lord Chancellor Hyde with the Church of Rome upon his death-bed, which he asserted as a fact.

XXXII. Deponent states that he received orders on the 23rd of June to go to England to attend the Fathers in London. At Calais he took boat with four Jesuits, and at Dover met Father Fenwick, who had brought scholars to be passed over to St. Omer. On their way, at Borton, near Canterbury, the coach was stopped, and Father Fenwick's box, full of beads, pictures, &c., was seized by the searchers.

XXXIII. In the month of July, 1678, Father Ashby came to London to treat with Sir George Wakeman, by Father Whitbread's instructions, for poisoning the King, for which they were to offer him the said £10,000 in the goldsmith's hand. Father Ashby showed deponent the written instructions; the same instructions also contained an order from Father Provincial to secure the assassination of Dr. Herbert Croft, the Bishop of Hereford, an apostate from the faith, being resolved that no apostate should be spared!

XXXIV. This is the largest count in Oates' indictment, and certainly contains the most monstrous of all the charges.

He states a meeting he had in the month of July, 1678, with Father Richard Strange, the late Provincial, at his chamber at Mr. Grove's, in York Street, Covent Garden. Father Strange encouraged him to go on assisting the Society to carry out their

design, and made most extraordinary disclosures regarding the great fire of London in 1666, by which they got £14,000. Deponent asked him how he effected that famous business? Father Strange replied that he and one Penington and Barton, Jesuits, with some others, and a Dominican friar named Keimarsch, joined with one Green, and met at one West's house, who kept the Green Dragon in Puddledock. They made an attempt in 1664-65, but it failed from adverse circumstances. They met again in January, 1665-6, but it was again put off at Green's earnest request and advice. After this Green and some others got into prison on suspicion, and Green died in Newgate. The Jesuit and Dominican retired abroad until after the execution of these persons; but as their names did not transpire upon the trials of those persons, he returned again to London, and in June began to consult again about the fire. Father Strange is then made to relate the most marvellous absurdities regarding the fire, and the plunder made by the Jesuits, storing up the plundered articles in a warehouse in Wild Street, and also in the Queen's Palace, Somerset House. A quantity of diamonds were taken to St. Omer's, and sold for £3,500, "and we had a fish dinner into the bargain at the Salutation Tavern in Holborn, at the return of the money!" Father Strange appears to have made a perfect confidant of Oates, telling where and how the fire began, and that the Jesuit employed eighty or eighty-six servants at it. They had intended to kill the King when his Majesty was working in person at the fire, but seeing him so industrious, they could not find it in their hearts to do so! This conversation deponent says lasted from nine in the morning until eleven in the forenoon.

XXXV. Deponent relates a conference of the Fathers in London about stirring up the commotions in Scotland for the purpose of weakening both the Presbyterian and Episcopal faction.

XXXVI. Father Ashby went to Bath for his gout, and Father Harcourt [Waring], the Rector of London, wished him when there to take a tour through Somersetshire to inform the Fathers of those parts of the "design."

XXXVII. On the 1st of August came a letter from Father Whitbread to Father Fenwick, wishing that £15,000 should be proposed to Sir George Wakeman if he refused the £10,000. This letter deponent read.

XXXVIII. Relates to an attempt made by Father Whitbread to excite the people of Holland against the Prince of Orange, but which failed, as the twelve Jesuits sent did not get further than Watten, by some mischance.

XXXIX. Deponent mentions a letter dated the 10th of August, 1678, from Father Whitbread to Father Blundell and the London Fathers, scolding them for remissness, and admonishing them to be very vigilant. Father Blundell showed him this letter.

XL. A packet of letters of the 15th of August came from Father Whitbread at St. Omer's to Father Fenwick and others. If poison would not take the King away, fire should, &c. Father Fenwick's letter he saw and read.

XLI. Deponent was informed by Father Fenwick, the Procurator, and others, at his chambers of the enormous riches of the Society. That they spent £400 a year in intelligence, besides a large sum about "these practices;" and also, besides, vast sums transported beyond seas by bills of exchange, &c.

XLII. On the 5th of August, 1678, deponent heard Father Harcourt and others say that they intended to raise a commotion in England and Wales. He also read the same in several letters.

XLIII. On the 5th of August two new messengers were sent into Scotland, Fathers Moore and Saunders, *alias* Brown, disguised as Dissenting ministers to preach disaffection to the Scots.

XLIV. Deponent affirms that the London Jesuits make constant treasonable communications with France regarding the state of the country, &c., which they sent to Père le Chaise. He also charges the clerks of Parliament, &c., with treachery in giving information for money, &c.

XLV. That these Jesuits "drive" several trades in town, merchants, tobacconists, goldsmiths, scriveners, &c., by which they get at the knowledge of the estates and persons, and the strength of the kingdom, &c.

XLVI. On the 9th of August, letters came by messenger from St. Omer's greatly rejoicing that Sir George Wakeman had undertaken the business for the £15,000, which should be paid if he did it. Also ordering Pickering and Grove to go on with their attempts. This letter deponent read.

XLVII. That Basil Langworth, S.J., and others, had offered deponent £10 to kill William Berry, a secular priest, formerly a Jesuit, for having written a pamphlet in favour of the oath of supremacy, &c.. This proposal was made on the 9th of August, 1678.

XLVIII. Details a treasonable conversation concerning the King between three Jesuits.

XLIX. Details a conversation with Groves on the 10th of August, in which Groves gave him an account of the fire in Southwark, in 1676, which Groves and some Irishmen perpetrated, and for which Father Strange gave him £400 and the Irishman £600 among them! Father Strange told deponent that the Society gained £2,000 by that fire.

L. Deponent, on the 11th of August, 1678, saw letters from Father Ireland in the name of the Provincial, from St. Omer's to Father Fenwick, regarding stirring up commotions in Scotland, and Ireland, and exhorting the Fathers to be in earnest, &c., there and in England.

LI. Deponent relates treasonable conversations on the 11th of August, at the lodgings of Father John Keynes, with him and another Jesuit, regarding Scotland, Ireland, Holland, &c.

LII. Father John Keynes, on the 12th of August, 1678, told deponent that he was going to Windsor to settle some business towards despatching the King; but the said Father Keynes did not go down to Windsor so soon.

LIII. Deponent had a conversation with one Smith, who lay at a tailor's in Cock-pit Alley, Drury Lane, and told him he was a lay-brother of the Society, and that Father Jenison had said that if the Catholics had courage enough they might rise and cut the throats of a hundred thousand Protestants in London. Smith said he had £50 for gaining information from Court, &c., which was transmitted to Père le Chaise in Paris.

LIV. Deponent names a number of persons at Islington who were employed by the Jesuits to stir up seditions in London, vilifying the Commons and the Bishops and Peers, calling the bishops *magpies*—their dress in the House being white and black.

LV. He charges Father Jenison with having said that if the King did not turn a Roman Catholic, he should not be Charles Rex long.

LVI. That deponent read a letter of the 20th of August, which came to London from Father Whitbread and others at St. Omer, stating that twelve Jesuits had been sent to Holland to stir up a commotion, and urging the London Fathers to exertion.

LVII. That a letter was written by Father Fenwick to the Provincial in Belgium, that the King was gone, or going, to Windsor, and the Fathers and honest William [Grove] were ready to attend the Court there.

LVIII. That on the 13th of August, 1678, deponent was accidentally present at a sermon delivered by Father John Keynes to twelve men of quality in disguise, in which he urged the lawfulness of killing heretical princes, &c.

LIX. On the 15th of August, the same John Keynes and Fenwick told deponent that they had been warning a gentleman in or about Westminster to remove from his quarters to avoid being destroyed, as the Society were going to fire the city. Deponent could not remember the name of the gentleman.

LX. Father Keynes came to deponent's lodgings on the 17th of August, upon the subject of killing the King. That the Prior of the Benedictines, and other monks, had promised the Jesuits £6,000 to assist in the enterprise. And the same monks had informed deponent of it themselves. Father Keynes wanted deponent to undertake it, but he refused, not having ever fired off a gun in his life. That Father Coniers, a Benedictine, was resolved to kill his Majesty, and had laid a wager for £100 upon it; all this he knew from Father Coniers and Father Keynes. He then charges Father Keynes with divers treasonable conversations with him.

LXI. Details a meeting on the 18th of August in Covent Garden between the Jesuits and the Dominicans for propagating the Catholic faith and killing the King. The Dominicans said they were too poor to provide money, but would furnish personal assistance and advice. Deponent was to and fro at the meeting, and was sent to wait upon the Carmelites, who, pleading poverty, promised to aid the undertaking by their good prayers. That all this was acted by order of the Provincial of the Society.

LXII. Deponent relates an interview and conversation with Fathers Keynes and Blundell on the 19th of August, in which also the Benedictines are implicated in the design for murdering the King.

LXIII. Details of a consult on the 21st of August between the Jesuits and Benedictines on a letter having been received from the Archbishop of Dublin, Dr. Talbot, giving particulars of the design of the Irish Jesuits to murder the Duke of Ormond, and raising a rebellion in Ireland. Deponent read this letter, and Fathers Keynes and Blundell gave him a report of the meeting.

LXIV. Deponent charges Dr. Fogharty, a physician of London, with being an agent in the principal plot; also with hiring four Irish rufians to go to Windsor and murder the King.

LXV. He charges Sir William Godolphin, the English Ambassador at the Court of Spain with being in heart a Papist, a great friend of the Jesuits, &c., and he had seen and read letters to this effect on the 22nd of August.⁹⁵

⁹⁵ In the Public Record Office, Brussels (a copy in *Collectio Cardwelli*, vol. ii. p. 27, Stonyhurst) is a solemn declaration, dated February the 10th, 1679, signed and sealed by his Grace James Lynch, Archbishop of Tuam, denying the statement of Oates as to his having been at Madrid, as sworn to in his narrative. Also rebutting the false charges of Oates against himself and Sir William Godolphin, the English Ambassador at Madrid.

LXVI. That on the 22nd of August the Jesuits sent £80 to Windsor for the four Irish ruffians, which money he saw told out, and Father Harcourt who sent the money wrote to them with instructions how to act.

LXVII. Deponent met Father Fenwick at his chamber, who was going to St. Omer with some boys. Whilst there a messenger from Father Harcourt (the Rector), and other Fathers came with a request to Father Fenwick to beg the Provincial Whitbread to write to Père le Chaise with information for the French King as to the Irish affairs. He was also shown a quantity of letters written by the Fathers; and one by Dr. Fogharty to Father Bedingfield at Windsor, containing an account of eighty letters to the English Jesuits, &c. Also a letter to Father Petre, then living at Sir Charles Shelly's, Sussex, to come to London to meet the Provincial, who was soon expected, about the design, &c.

LXVIII. On the 22nd of August, deponent, whilst waiting for his friend, Dr. Tongue, at the King's Head, Gray's Inn Lane, in the evening, met Mr. Coniers, the said Benedictine who had undertaken to kill the King. Deponent urged him to tell him how he intended to do it. Father Coniers then showed him a very formidable dagger, two-edged, &c., which he bought at a cutler's in Russell Street for ten shillings. And he also told deponent how he meant to do it.

LXIX. Deponent, on the 22nd of August, at night, met Father Blundell with a bag, who told him that he had in it some mustard-balls (or fire-balls) for Westminster.

LXX. On the 24th of August, Father Blundell bade deponent be of good courage, for that the Protestant religion was on its last legs.

LXXI. On the 30th of August, deponent met Father Blundell at Father Fenwick's chamber, and there exhibited a paper detailing the method of firing London, from Westminster to Wapping, Tooley Street, &c. The city was divided between the Jesuits and the Benedictines and their agents, and the scheme was the same as that designed in 1676, before mentioned, and then postponed, as Père le Chaise could not assure them, as he now did, of the assistance of the French King. The plan also involved all the shipping. Deponent was assigned a post, and was to have £100 for his services. The plan was to depend upon the state of the wind, and to be executed at low water, in order that the ships could not escape from the quays. This paper was signed by the Provincial, Father Whitbread, for the whole Society.

LXXII. That Father Blundell showed deponent a copy of a Bull issued by the Pope, disposing of the following bishoprics and dignities.

Archbishops.

Canterbury—Cardinal Howard, with an augmentation of 40,000 crowns per annum for the maintenance of his legative authority.
York—Perrott, Superior of the secular priests. He hath power of probates of wills, &c., but not to have power of ordination and confirmation.

Bishops.

London—Corker, President of the Benedictines.
Winchester—White, Provincial of the Jesuits.
Durham—Strange, the last Provincial.
Salisbury—Dr. Godden.
Norwich—Napper, Franciscan Friar.

Ely—Vincent, Provincial of the Dominicans.

Exeter—Woolfe, one of the Sorbonne.

Peterborough—Gifford, a Dominican.

Lincoln—Sir John Warner, Bart., a Jesuit.

Chichester—Morgan, a Jesuit.

Bath and Wells—Dr. Armstrong, a Franciscan Friar.

Carlisle—Wilmot, *alias* Quartermann, a secular priest.

Chester—Thimbleby, a secular priest, now canon of Cambray.

Hereford—Sir Thomas Preston, Bart., a Jesuit.

Bristol—Munson, a Dominican.

Oxon—Williams, Rector of Watten, Master of Novices, a Jesuit.

He is also to have the Deanery of Christchurch, and is to preside over the Professors of that University and peruse their letters, &c.

St. David's—Belson, a secular priest.

St. Asaph's—Jones, a secular priest.

Bangor—Joseph David Keimash, Dominican.

Abbots.

Westminster—Dr. Sheldon, Benedictine monk.

Sion House—Skinner, Benedictine monk.

Deans.

Canterbury—Belton, a Sorbonnist.

St. Paul's—Leyburn, a secular, Secretary to the Council.

Windsor—Howard, with twelve Benedictine canons.

Chichester—Morgan, a secular.

Winchester—Dr. Watkinson, President of English College, Lisbon.
&c.

LXXIII. Deponent, on the 2nd of September, 1678, saw a letter out of Scotland to John Grove, dated 20th August, 1678, that eight thousand Catholics were ready to rise in Scotland "when the business should grow hot."

LXXIV. On the 2nd of September, 1678, saw a letter from Father Whitbread, the Provincial, to Father Blundell, stating that the General of the Society had ordered twelve Scotch Jesuits to be sent to Scotland under the garb of Dissenting ministers, to foment sedition in that country, with £1,000 from Père le Chaise to help.

LXXV. Deponent saw a letter from the Provincial, dated the 1st of September, 1678, to Father Blundell, ordering him not to desist from the design, &c., and ordering letters to be written to Ireland with thanks for their exertions, &c.

LXXVI. That the Provincial came to London on the 3rd of September, at night, and deponent was ordered to wait on him the next morning.

LXXVII. Deponent went on the 4th accordingly, when the Provincial, Father Whitbread, charged him with treachery in having been with the King, and beat him with his stick and gave him a box on the ear. He offered to be reconciled if he would disclose the name of the person who had been seducing deponent, that they might kill him. Deponent was ordered to get ready to go to St. Omer's within fourteen days. And Richard Blundell was to take care of carrying on the fire in Wapping in deponent's stead.

LXXVIII. Pickering told deponent that Coniers the Benedictine was gone to Windsor.

LXXIX. Deponent being at the Provincial's door, overheard

him and Fathers Mico and Poole (as he supposes) consulting about the disposing of a person whom he guessed was himself; that he was to be sent over the water, and if once there that they would torture him until he confessed who had been with the King and discovered the plot. On hearing this deponent ran off as quick as he could and concealed himself.

LXXX. Deponent relates an attempt by one Stratford, employed by the Jesuits to assassinate him at his lodging in the night, but was prevented after breaking down a door, because the servants saw him, and out of spite for the failure the assassin broke the windows, &c. This was in the house where Father Blundell was accustomed to catechize every Sunday. Deponent made his escape and did not return again.

LXXXI. Deponent was told on the 8th of September that there was a very great murmuring against him by the Jesuits, who suspected him of betraying them. His informant further said that "deponent must either destroy the Jesuits, or the Jesuits destroy deponent."

A list of such noblemen and gentry as are in this conspiracy whose names occur at present.

Lord Arundell of Wardour, Lord Chancellor.
Lord Powis, Lord High Treasurer of England.
Sir William Godolphin, Lord Privy Seal.
Coleman, Secretary of State.
Stafford, a principal Secretary of State.

The sea officers were named to deponent, but their names being most French and some Irish, occur not.

Militia.

Lord Bellasis, Lord General.
Lord Petre, Lieut. General.
Sir Francis Ratcliff, Major General.
John Lambert, Adj. General.
Langhorn, Advocate General.
Mr. Arundell of Wardour, Commissary General.

All these had their commissions stamped by the General of the Society, John Paul d'Oliva, and sent from Rome to Langhorn, and were delivered to them with Plenary Indulgences sent from Rome, and additional patents stamped by the Provincials, Strange or White. White and his seal are taken.

Colonels who have their commission from the Provincial.

Lord Baltimore, Colonel of Horse, at whose lodging five hundred cases of pistols, &c., were found (as is reported).
Col. Thomas Howard. Deceased confessed that he had received and accepted his commission.
Lascelles, Roper, Winter, (or Witter) received their commissions from the deponent and accepted them.

Captains.

Roper, son to the Colonel aforementioned, — Ratcliff, Esq., Medburn the player, Penny, Carl, junior, and Townley also received and accepted commissions.
Sir George Wakeman, Physician to the Army.
Five or six Irish officers are detailed.

The names of the conspirators and where they are.

Benedictines.

Mr. Howard, Doway.	Mr. Rumley, England.
„ Hitchcock „	„ Corker „
„ Reaves „	„ Skinner „
„ Anderton, England.	„ Crosby „
„ Conyers „	

Carmelites.

Dr. Handson, England.	Dr. Kimball, England.
Mr. Trevers „	

Franciscans.

Dr. Armstrong, England.	Mr. Napper, England.
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Dominicans.

David Joseph Keimash, England.	Mr. Mansell, England.
Mr. Dominick „	„ Lumsdale „
„ Collins „	„ Bingle „
„ Vincent „	„ Cooper, Rome.
„ Fiddings „	„ Munson, England.

Jesuits.

Thomas White[bread], Provincial, England.	Mr. Dorrington, England.
Richard Strange, late Provincial, England.	„ Lacey „
Richard Ashby, <i>alias</i> Thimbelby, England.	„ Vaughan „
Mr. Harcourt, England.	„ Ewey [Every] „
„ Jenison „	„ Conyers „
John Keynes, „	John Peters „
Mr. Wright „	Mr. Wilkinson „
Nicholas Richard Blundell, Engl.	Sir Robert Brett, St. Omer.
Mr. Pennington, England.	Thomas [Wm.] Ditchling, St. Omer's.
„ Gray „	Charles Peters, St. Omer's.
„ Poole „	Mr. Sabran „
„ Mico „	„ Marsh, Ghent. „
„ Beningsfield „	Armstrong, Spain.
„ Simons „	„ Wolfe, England.
„ Langworth „	Sir Thos. Preston „
„ Morgan „	Mr. Saunders, Liege.
„ Richd. Peters „	Sir John Warner, Watten.
„ Crane, Watten.	Francis Williams „
Thomas Fermour, St. Omer.	Mr. Eccleston „
Mr. Cannel „	„ Janion „
„ Constable „	Thomas Stapleton, St. Omer.
„ Roper „	Edward Hall „
„ Mumford, Spain.	Mr. Neville „
	„ Walter „
	„ Blake, <i>alias</i> Cross, Spain.
	„ Cary, Rome.

English Jesuits in Scotland.

Father Lovell. Father Saunders. Father Moore.

Twelve Scotch Jesuits lately gone into Scotland, whose names I know not, but I know their persons.

Secular persons.

Dr. Fogarthy. Sir George Wakeman. Mr. Coleman.
John Groves. Four Irish ruffians.

Lay-brothers.

Pickering and Smith.

*These fourteen Secular Priests I have only by information from
Thomas Whitbread.*

Mr. Perrott, England.	Mr. Henrique, England.
" Morgan "	" Wolfe, France, at the Sor-
" Wilmott "	bonne.
Dr. Godden "	" Fisher, England.
Mr. Bettam "	" Jackson "
" Jones, senr. "	" Pinkard "
" " junr. "	" Sharpe "
" Gerard "	

Other persons.

Archbishop Talbot. Archbishop Lynce. Jerom Swiman.
Sir William Godolphin, Lord Ambassador, Spain.

Titus Oates, clerk, maketh oath that the information set down in these papers, containing eighty-one articles, all written and subscribed by his own hand, are true in the whole and every particular thereof, that is to say, that such particulars as he hath set down to be seen, heard, done, or known by him, he knows to be true, and what he hath set down only to be heard by him and related to him, were so heard and related as he hath set them down, and he believes to be true.

Witness his hand, Sept. 27th, 1678.

TITUS OTES.

September 27, 1678.

Sworn before me, Sir Edmundbury Godfrey, one of his Majesty's justices of the peace for the county of Middlesex.

EDM. B. GODFREY.

(Witnesses) EZ. TONGE, CHR. KIRBY.

Every page of the original document in the Public Record Office, *Dom. Chas. II.*, n. 413, with which this extract has been compared, is signed by "S. Tonge."⁹⁶ A copy of the original may also be read in Cobbet's *State Trials* of 1678.

EXTRACTS FROM STATE TRIALS.

(Fathers Ireland, Whitbread, and Fenwick, with Pickering and Grove.)

At the Old Bailey, for high treason, 17th of December, 1678.

Before the Recorder of London, with the Lord Chief Justice, Sir William Scroggs, &c.

The jury was composed of Sir Wm. Roberts, Bart., Sir Phil.

⁹⁶ At the end of this vol. or num. 413, which contains the narrative and many of the papers connected with it is the following: "Simson Tonges Journall of the Plott, written all with his own hand as he had excerpted it out of his Father, Dr. Tonge's papers, a little before he fell into the savorner's hands. Published to show the violence by them done to the conscience of the silly seduced youth, and to vindicate the integrity, sincerity, and reputation of the [word gone] management of the discovery."

Matthews, Bart., Sir Charles Lee, Knight, Edward Wilford, John Foster, Joseph Gilliard, John Byefield, Thomas Eglesfield, Thos. Johnson, John Pulford, Thos. Earmsly, Esqrs., and Richard Wheeler, Gent.

The indictment, which is of great length, is framed upon the above narrative. The substance of it, as opened by Sir Creswell Levinz, K.C., was that the traitors intended to disturb the peace of the kingdom, to levy war, to subvert the religion established by law, to introduce the superstition of the Church of Rome, to assassinate the King, and, to accomplish this, that they met on the 24th of April, 1678, in the parish of St. Giles-in-the-Fields, Middlesex, with many other false traitors yet unknown.

The opening addresses of Sergeant Sir Samuel Baldwin and Mr. Finch were framed upon the indictment. Mr. Finch stating that the priests were not indicted as such, and therefore could not claim to be martyrs for their religion, but merely for treason—the murder of the King, the subversion of the Government, and the destruction of the Protestant religion. Amongst other things, he observed that mischiefs have often failed for want of wickedness enough to carry them out, while, the horror of conscience, or else the malice of the aggressor, being unequal to the attempt, has sometimes prevented the execution. Here is no room for anything of this kind; this treason proceeds from a principle of religion, from a sense that it is lawful—nay, that they ought to do these things; and every neglect here is looked upon as a piece of irreligion, a want of zeal!

Having already given the narrative of Oates, we do not intend to follow him through his evidence, which was grounded upon it. He was assisted by the court, with an occasional interruption on the part of the accused, especially where he swore to having been present at the Provincial meeting on the 24th of April, 1678.

Lord Chief Justice. If you will ask this gentleman anything more you may.

Father Whitbread. My Lord, I am in a very weak and doubtful condition as to my health, and therefore I should be very loth to speak anything but what is true. We are to prove a negative, and I know it is much harder to prove a negative than to assert an affirmative; it is not a very hard thing for a man to swear anything if he will venture his soul for it; but truly, I may boldly say, in the sight of Almighty God, before whom I am to appear, that there have not been three true words spoken by the witness.

Lord C. J. Do you hear, if you could but satisfy us that you have no dispensation to call God to witness a lie —

Fr. W. My Lord, I do affirm it with all the protestations imaginable.

Lord C. J. But if you have a religion that can give a dispensation for all oaths, sacraments, protestations, and falsehoods that are in the world, how can you expect we should believe you?

Fr. W. I know no such thing.

Lord C. J. We shall see that presently before we have done.

Oates then asserted that Father Whitbread had received power from the See of Rome to issue sealed commissions to military officers, several of which were signed in the former Provincial's time.

Lord C. J. (to Father Whitbread). What, I warrant you, you are not Provincial of the Jesuits—are you?

Fr. W. I cannot deny that, my Lord.

Lord C. J. Then there are more than three words he hath spoken are true.

Oates then went on to swear that Groves had gone about collecting Peter's Pence, &c. This led to a scene between Groves and Oates and the Lord Chief Justice, who said, in reply to an answer of Grove, "Why, this it is, ask a Papist a question, and you will have a Jesuitical answer!"

Lord C. J. Now for Mr. Fenwick. Do you know Mr. Oates?

Father Fenwick. Yes, my lord, I do.

Lord C. J. Were you well acquainted with him? Speak plain.

Oates. He was my Father Confessor, my lord.

Lord C. J. Was he so? Was he your confessor?

Fr. F. I believe he never made any confession in his life.

Lord C. J. Yes, he hath made a very good one now [alluding probably to Oates' evidence]. Were you of his acquaintance, Mr. Fenwick? Speak home, and don't mince the matter.

Fr. F. My lord, I have seen him.

Lord C. J. I wonder what you are made of. Ask a Protestant, an English one, a plain question, and he will scorn to come dallying with an evasive answer.

Father Fenwick was then questioned by the Chief Justice as to a sum of eight shillings he had given or lent to Oates, and why he had done so, &c.

Lord C. J. Why did you not ask Mr. Oates for it?

Fr. F. He was not able to pay it.

Lord C. J. Why then did you lend it him?

Fr. F. Because I was a fool.

Lord C. J. That must be the conclusion always. When you cannot evade being proved knaves by answering directly, you will rather suffer yourselves to be called fools.

Father Fenwick then stated several acts of charity he had bestowed upon Oates, who had told him once that he had eaten nothing for two days.

Oates. I have indeed gone a whole day without eating when I have been hurried about your trash. But I assure, you, my lord, I never wanted for anything among them.

Lord C. J. Perhaps it was a fasting day.

Lord Chief Baron. My lord, their fasting days are none of the worst.

Oates. No, we commonly eat best of those days.

The Fathers then stated the fact of Oates' having been at St. Omer's during the time of the meeting in April, 1678, &c. And that they could produce abundance of evidence from St. Omer's to prove it.

Lord C. J. You shall have what time you will to prove what you can; and if you can prove what you say, you were best fix it upon him, for he saith he was here at the consults in April and May. If you can prove otherwise, pray do.

Fr. F. We can bring an authentic writing from St. Omer's, under the seal of the College, and testified by all in the College, that he was there all the while.

Lord C. J. Mr. Fenwick, that will not do. For first, if we were in any other case besides this, it would be no evidence. But I know not what you cannot get from St. Omer's, or what you will not call authentic.

Fr. F. Does your lordship think there is no justice out of England?

Lord C. J. It is not, nor cannot be evidence here.

Fr. F. It shall be signed by the magistrates of the town.

Lord C. J. What, there?

Fr. F. Yes, there.

Lord C. J. You must be tried by the laws of England, which sends no piece of fact out of the country to be tried.

Fr. F. But the evidence of it may be brought hither.

Lord C. J. Then you should have brought it. You shall have a fair trial, but we must not depart from the law or the way of trial to serve your purposes. You must be tried according to the law of the land.

Justice Akins. Such evidences as you speak of we would not allow against you ; and therefore we must not allow it for you.

The point of Oates not being in London lasted some time ; the accused had no opportunity of getting witnesses over at that time, nor of preparing for their trial. This vital point came out fully at the subsequent trial of the five Fathers. This scene ended by the judge saying :

Lord C. J. Have you any more questions to ask him ? If you have, do. If you can prove this upon him, that he was absent and not in England in April or May, you have made a great defence for yourselves, and it shall be remembered to your advantage when it comes to your turn. In the meantime, if you have no more to say to him, call another witness. Let Mr. Oates sit down again, and have some refreshment.

William Bedloe was then called, and made a long rambling statement in support of Oates' evidence, in which he was assisted by the court, and the Lord Chief Justice explained to the jury that it was to show that he Bedloe was an agent for the parties accused. Father Ireland was pressing the witness upon the point of previous personal acquaintance, when the counsel for the crown tried to change the subject by asking the witness regarding Father Whitbread. But Father Ireland again returned to the point.

Fr. I. You say you saw me and Perrare together at Somerset House. If Signor Perrare may be brought hither——

Bedloe. My lord, Perrare is a priest in orders, and without doubt in this business.

Lord C. J. If he did see you, he must see you in such company as you keep. They were priests and Jesuits, and of your own religion ; and we know very well what answers we are likely to be put off with by men of your own persuasion at this time of day.

Fr. I. My lord, if no body's oath can be taken that is of another persuasion than the Church of England, then it is hard.

Lord C. J. Pray mind you do not object ingenuously ; for you say, this witness swears he saw you in such company, why does he not produce them to testify it ? Why ? he does not come prepared to produce them. If he should, we know well how you are concerned one for another at this time ; and we can hardly expect they should make true answers. But, notwithstanding, if you will produce this Father Perrare (he cannot be sworn, because it is against the laws, but) his testimony shall be heard, and let it go as far as it can.

Bedloe. Do you know Le Faire and Perrare ?

Fr. I. Yes, but I never saw you in their company at Somerset House in my life above once or twice.

Lord C. J. Where is that Le Faire? You would do well to produce him.

Bedloe. My lord, he is gone away, and is one against whom the King's proclamation is out.

Lord C. J. [to Father Ireland]. You keep such company as run away, and then you require him to produce them, whom the King's proclamation cannot bring in.

Fr. I. I keep none but honest company.

Oates having now refreshed himself and his memory upon various points, and especially regarding a letter received from Ireland, in which letter the Fathers were made to say that they would not leave a stone unturned to uproot the abominable heresy out of it—but what heresy, Oates did not know—the Chief Justice said, "We all know what that is well enough, there needs no proof of that."

Oates also declared that the Jesuits kept a book in which they registered all their consults and resolutions, upon which the

Lord C. J. You would do well, Mr. Whitbread, to show us your book.

Father Whitbread. We never kept any.

Upon Oates again asserting that it was so, the

Lord C. J. Produce your book, and we shall see whether you cannot catch Mr. Oates in something or other.

Bedloe then confirmed Oates, and said that all the consultors kept books, and that Mr. Langhorne [the barrister] was the person that registered all into one.

Lord C. J. If a hundred witnesses swear it they will deny it.

William Bedloe's brother, James Bedloe, was then called, but knew nothing of the plot nor of the parties. But the Lord Chief Justice told the jury that this witness was called to prove that his brother William told him, that he, William, was conversant in the Jesuits' affairs, and James Bedloe had received money from them for William.

At this stage of the proceedings, the Lord Chief Justice asked if there was any further evidence. Sergeant Baldwyn said they should now produce a letter written by one Mr. Peters [Father Edward Petre], now a prisoner, to one Tunstall, a Jesuit, stating that there was a meeting at London appointed by order of Father Whitbread.

William Bedloe asked for leave to withdraw. "My head aches so extremely I cannot endure it." He was told he might sit down, but that they could not part with him yet.

Another scene then occurred regarding the knowledge of Father Ireland by William Bedloe. The Father was pressing the witness, James Bedloe, as to places, &c.

Fr. I. I desire, my lord, that the witness may be asked how long his brother, William Bedloe, had known me.

Lord C. J. [to James Bedloe]. Can you recollect, by the discourses you have heard, how long he may have known Ireland?

James Bedloe. No, my lord, it was out of my way.

Lord C. J. But did he talk of Ireland?

J. B. Yes, my lord, he did.

Fr. I. As being where, in what place?

J. B. I cannot tell.

Fr. I. He named one place three years ago; it was at Paris.

Lord C. J. But he does not say that you were there, but that you were familiarly talked of there; so that the meaning is, they

were acquainted with you. And this is only brought to show that it is not a new taken up thing by Bedloe, though you seemed never to have known any such man. Yet he swears I have heard such persons talked of as my brother's acquaintance.

Fr. I. If his brother had talked of me three years ago, why then he must have known me three years ago.

William Bedloe then got up, and endeavoured to extricate himself from the difficulty, in which the Lord Chief Justice assisted him, and ended thus

Lord C. J. You need not trouble yourselves about that, Mr. Ireland, you shall have a *fair trial*, but you will not have *cunning or art enough to deceive the jury*, nor will Mr. Whitbread have *learning enough to baffle the court*.

Sergeant Baldwyn then proposed to put in the letter of Father Petre, which had been given in Father Harcourt's [Waring's] chambers, as evidence against Fathers Whitbread and Ireland, but the court ruled that it could not be evidence as against them, but allowed it to be put in and read as evidence that a plot was in existence, and a "consult" appointed for a particular day, and thus to support Oates' narrative and testimony.

Lord C. J. Gentlemen of the jury, before you hear this letter read I would say to you, let them have fair play; whatsoever they mete unto others, we will show them justice. They shall have as fair play upon their trial as any persons whatsoever. The thing that is offered to be given in evidence is a letter written by one Peters, a prisoner for this plot, and directed to one Tunstall, a Jesuit, and this is found in Harcourt's chamber, a priest that is fled, and who hath been proclaimed, but doth not surrender. Now in that letter there is discourse of a design and plot on foot. This cannot be evidence to charge any particular person of these, but only to satisfy you and all the world that these letters and papers that are found among their own priests do fortify the testimony of Mr. Oates that there is a general plot.

Clerk of the Court. This letter is dated, February the 23rd, 1677, and addressed thus—

"These for his honoured friend, Mr. William Tunstall, at Burton.

"Hon. and dear Sir,

"I have but time to convey the following particulars to you. First, I am to give you notice that it hath seemed fitting to our Master *Consult. Prov.*, &c., to fix the 21st day of April next (S.V.) for the meeting at London of our congregation, on which day all those that have a suffrage are to be present there, that they may be ready to give a beginning to the same on the 24th, which is the next after St. George's day. You are warned to have *jus suffragii*, and therefore, if your occasions should not permit you to be present, you are to signify as much, to the end others in their ranks be ordered to supply your absence. Every one is minded also not to hasten to London long before the time appointed, nor to appear much about the town until the meeting be over, lest occasion should be given to suspect the design. Finally, secrecy as to the time and place is much recommended to all those that receive summons, as it will appear of its own nature necessary."

Lord C. J. So it was, very necessary indeed.

Clerk. There is more of it, my lord.

"Tertia pro Domino Solono Disco.
Benefact. Prov., Luniensis [Lugdunensis]."⁹⁷

"I am straitened for time, that I can only assure you I shall be much glad of obliging you any ways.

"Sir, your servant,
"EDWARD PETRE.

"Pray my service where due, &c."

The seals of the Province which Oates swore were used in signing commissions, and which Father Whitbread admitted to have wrongfully taken from his chamber, were produced, and shown to the court and jury. The counsel for the crown reminding the jury that the said commissions were for raising an army.

The case for the Crown was now concluded, but as Fathers Whitbread and Fenwick had been affected only by the evidence of Oates, and as two witnesses were necessary, they were, according to law, entitled to their discharge. The Court, however, ordered them to be remanded back to the prison. The Lord Chief Justice observed to the jury (among other things): "I do acknowledge that Mr. Oates hath given a full and ample testimony, accompanied with all the circumstances of time and place, against them all, that may go far to weigh with you, all things considered, that there is a plot, yet I do not think that they have proved it against Whitbread and Fenwick by two witnesses, so that though the testimony be so full as to satisfy a private conscience, yet we must go according to law too. *It will be convenient from what is already proved to have them stay until more proof may come in. It is a great evidence that is against them; but it not being sufficient in point of law, we discharge you of them. It is not a legal proof to convict them by, whatever it may be to satisfy your consciences.*"

Lord Chief Baron (addressing the gaoler). "*You must understand they are in no way acquitted; the evidence is so full against them by Mr. Oates' testimony, that there is no reason to acquit them. It is as flat as by one witness can be, and the King hath sent forth a proclamation for further discovery: before the time therein prefixed be out, no question there will come in more evidence: therefore keep them as strict as you can.*"

Fathers Whitbread and Fenwick were then taken back to prison. The detention of the prisoners after having been acquitted upon this indictment, was made a strong point of by those Fathers in stay of their trial on the 13th of June following (1679), as we shall see hereafter; but the same judges overruled the objection.

Father Ireland and the other two were then called upon for their defence.

Father Ireland. First I shall endeavour to prove that there are not two witnesses against me: for what he says about my being at Harcourt's chamber is false; for I will prove I was all August long out of town, for I was then in Staffordshire.

Lord Chief Justice. Call your witnesses.

Fr. I. If there be any of them here.

Lord C. J. Whoever comes to evidence for you shall come and go in safety. They shall not be trepanned for anything of that, but they shall be heard.

⁹⁷ In page 64 the meaning of this letter is explained as being simply that three suffrages or Masses were to be said for a benefactor of the Lyons Province.

Fr. I. My lord, we are kept so strict, that we are not permitted to send for any body.

Lord C. J. As soon as your sister came to me I ordered she should have access to you, and that you should have pen, ink, and paper, in order to your defence; therefore call those witnesses you have to prove what you say.

Fr. I. I can only say this, that last August, on the 3rd day, I went down to Staffordshire with my Lord Aston and his lady and son, and Sir John Southcote and his lady, and all these can testify I went down with them. Here is Mr. John Aston in town, if he may be found, who was in my company all August in Staffordshire.

Mr. John Aston was called.

Fr. I. It is an hundred to one if he be here, for I have not been permitted so much as to send a scrap of paper.

Lord C. J. Your sister had leave to go to whom you thought fit in your behalf. You said you would prove it. Why don't you?

Fr. I. I do as much as I can do.

Lord C. J. What, by saying so?

Fr. I. Why, I do name them that can testify.

Lord C. J. If naming them should serve, you must have a law made on purpose for you.

Fr. I. Then there is no help for innocence.

Recorder. To save him that labour, the King's evidence will prove that he was in town at that time.

A woman named Paine, who had formerly been a servant of Groves, was then called (although the case for the Crown had been closed), who swore that she saw him go into his lodgings at a scrivener's in Fetter-lane, in the middle of August, 1678.⁹⁸

Fr. I. Now must all the people of my lodging come and witness that I was out of my lodging all August.

Lord C. J. Call them.

Anne Ireland called.

Lord C. J. Come, mistress, what can you say concerning your brother's being out of town in August?

Anne Ireland. My lord, on Saturday, the 3rd of August, he set out to go into Staffordshire.

Lord C. J. How long did he continue there?

Anne I. Till it was a fortnight before Michaelmas.

Lord C. J. How can you remember that it was just the 3rd of August?

Anne I. I remember it by a very good circumstance, because on the Wednesday before my mother and brother and I were invited out to dinner. We stayed there all night and all Thursday night, and Friday night my brother came home, and on Saturday he set out for Staffordshire.

Lord C. J. Where was it [speaking to Paine] you saw him?

Sarah Paine. I saw him going into the door of their own house.

Lord C. J. When was that?

Sarah P. About a week before I went with my chamberlain to Windsor, which was about the 12th or 13th of August.

Lord C. J. Are you sure you saw him?

Sarah P. Yes, my lord, I am sure I saw him.

Lord C. J. Do you know this woman, Mr. Ireland?

Fr. I. I do not, my lord.

Lord C. J. She knows you by a very good token. You used to

⁹⁸ For the fate of this woman, see p. 75.

break open the letters at her master's house, and re-seal them. [She had stated this previously.]

Sarah P. He knows me very well, for I have carried several letters to him.

Lord C. J. *They will deny anything in the world.*

Fr. I. I profess I do not know her. Twenty people may come to me, and yet I do not know them; and she, having been Mr. Grove's servant, may have brought me letters, and yet I not remember her. But, my lord, here is my mother, Eleanor Ireland, who can testify the same.

She was called.

Lord C. J. Can you tell when your son went out of town.

Mrs. Ireland. He went out of town the 3rd of August towards Staffordshire.

Fr. I. My lord, Mr. Charles Gifford will prove that I was a week after the beginning of September and the latter end of August in Staffordshire.

Lord C. J. That will not do, for she says she saw you in London on the 10th or 12th of August, and she makes it out by a circumstance which is better evidence than if she had come and sworn the precise day she saw him, &c. She went to Lord Arlington's on such a day, and she saw you the week before, &c. You say you went out of town the 3rd of August, who can swear you did not come back again.

Fr. I. All the house can testify I did not come to my lodging.

Mrs. I. He went out of town the 3rd of August, and did not return till a fortnight before Michaelmas.

Lord C. J. Did you lie at his house?

Mrs. I. I did then, my lord.

Lord C. J. What, all that while?

Mrs. I. Yes, my lord.

Lord C. J. So did your daughter too, did she?

Mrs. I. Yes, she did.

Fr. I. There are others that did see me the latter end of August in Staffordshire.

Lord C. J. And you would fain have cramped him up between the 20th and the 31st, and then it is possible you might be in Staffordshire.

Fr. I. If I might have been permitted to send for such witness as I would have had, I could have brought them.

Recorder. Why, have you not a note of what witnesses you are to call? Why don't you call them according to that note?

Fr. I. I had that but this morning.

Lord C. J. Why did you not send for them before, to have them ready?

Recorder. It is his sister that brings that note of the witnesses that he should call, and now they are not here.

Anne I. There was one Engletrap, and one Harrison, had promised to be here, that went with him into Staffordshire.

Oates then got up and re-asserted the fact that Father Ireland was in town at the time. And the Lord Chief Justice observed upon the fact that three witnesses had spoken to the same point, Oates, Bedloe, and Sarah Paine. And Oates asserted that the Father was in town on the 1st or 2nd of September, and that he then had 20s. of him."

"This was the perjury assigned in the first count of the indictment upon which Oates was convicted, 9th of May, 1685.

Fr. I. This is a most false lie, for I was then in Staffordshire. And the witnesses contradict themselves, for the one saith that he took his leave of me as going to St. Omer's the 12th, the other saith it was the latter end of August I was at Harcourt's chamber.

Lord C. J. He does not say you went, but that you pretended to go.

Anne I. Here is one Harrison, a coachman that went with them.

Lord C. J. Well, what say you, friend? Do you know Mr. Ireland?

Harrison. I never saw the man before that time in my life; but I met with him at St. Albans.

Lord C. J. When?

Harrison. The 5th of August. There I met with him, and was in a journey with him to the 16th.

Lord C. J. What day of the week was it?

Harrison. Of a Monday.

Lord C. J. Did he come from London on that day?

Harrison. I can't tell that, but there I met him.

Lord C. J. What time?

Harrison. In the evening.

Lord C. J. Whereabouts in St. Albans?

Harrison. At the Bull Inn, where we lodged.

Lord C. J. Mr. Ireland, you say you went on Saturday out of London, and you stay at St. Albans till Monday?

Fr. I. No; I went to Standon on that day, and lay there on Saturday and Sunday night: on Monday I went to St. Albans.

Lord C. J. What, from thence?

Fr. I. Yes, my lord.

Lord C. J. Why did you go thither? Was that in your way?

Fr. I. I went thither for the company of Sir John Southcot and his lady.

Lord C. J. How did you know that they went thither?

Fr. I. I understood they were to meet my Lord Aston and Lady there.

Lord C. J. What, on Monday night?

Fr. I. Yes, my lord.

Harrison. From whence I went with him to Tixwell [Tixhall], to my Lord Aston's house; there we were all with him.

Lord C. J. Were you my Lord Aston's coachman?

Harrison. No, my lord; I was servant to Sir John Southcot.

Lord C. J. How came you to go with them?

Harrison. Because my Lord Aston is my Lady Southcot's brother.

Lord C. J. How long were you in his company?

Harrison. From the 5th of August to the 16th, and then I was with him at West Chester.

Mr. Justice Atkins. You have not yet talked of being at West Chester all this while.

Fr. I. My lord, I must talk of my journey by degrees.

Lord C. J. Before you said you were all August in Staffordshire. Come, you *must find out some evasion* for that.

Fr. I. In Staffordshire and thereabouts.

Lord C. J. You, witness, who do you live with?

Harrison. With Sir John Southcot.

Lord C. J. Who brought you here?

Harrison. I came only by a messenger last night.

Lord C. J. Was not Sir John Southcot in that journey himself?

Harrison. Yes, my lord, he was.

Lord C. J. Then you might as well have sent to Sir John Southcot himself to come.

Anne I. I did it of myself ; I never did such a thing before, and did not understand the way of it.

Fr. I. It was mere chance she did send for those she did.

Lord C. J. But why should she not send for Sir John himself?

Fr. I. She did not know that Sir John was there.

Lord C. J. You were not desired to send for any witnesses, were you?

Fr. I. I was expressly desired ; they would not let me have a bit of paper.

Lord C. J. Fellow ! what town was that in Staffordshire ? Tell me quickly.

Harrison. It was Tixwell, by my Lord Aston's. There we made a stay for three or four days ; then we went to Nantwich, and so to West Chester.

Lord C. J. Were you not at Wolverhampton with him?

Harrison. No, my lord, I was not there ; I left him at West Chester.

Fr. I. My lord, I was at Wolverhampton with Mr. Charles Gifford, and here he is to attest it.

Lord C. J. Well sir, what say you?

Mr. Gifford. My lord, I saw him there a day or two after St. Bartholomew's Day ; there he continued till the 9th of September. The 7th of September I saw him there, and I can bring twenty and twenty more that saw him there. Then, as he said he was to go towards London, I came again thither on the 9th, and there I found him. And this is all I have to say.

Upon this Oates got up and told the judge that he did know the day in September he spoke of by a particular circumstance.

Fr. I. There is one William Bawdrell, my lord, that will testify the same, if I might send for him.

Lord C. J. Why haven't you him here?

Fr. I. She hath done what she can to bring as many as she could.

Lord C. J. Have you any more witnesses to call?

Fr. I. I cannot tell whether there be any more here, or no.

The Court then called on Grove and Pickering for their defence. Grove denied Oates' assertion that he (Oates) had ever slept at his house.

Lord C. J. Mr. Pickering, what say you for yourself ? *You rely upon your Masses.*

Pickering. I never saw Mr. Oates, as I know of, in all my life.

Lord C. J. What say you to Mr. Bedloe ? He tells you he was with you in Harcourt's chamber such a day.

Pickering. I will take my oath I was never in Mr. Bedloe's company in all my life.

Lord C. J. I make no question but you will, and have a dispensation for it when you have done. Well, have you any witnesses to call?

Pickering. I have not had time to send for any.

Lord C. J. You might have moved the Court when you came at first, and they would have given you an order to send for any.

Fr. I. Methinks that there should be some witness brought that knew Mr. Oates to attest his reputation ; for I am told there are

those that can prove very ill things against him : they say he broke prison at Dover.

Lord C. J. Why have you not your witnesses here to prove it?

Fr. I. *We could have had them if we had time.*

Lord C. J. See what you ask now. You would have time, and the jury are ready to go together about their verdict.

Fr. I. Why, we desire but a little time to make out our proof.

Lord C. J. Only you must tie up the jury, and they must neither eat nor drink till they give in a verdict.

Fr. I. *Then we must confess there is no justice for innocence.*

Lord C. J. Well, if you have any more to say, say it.

Fr. I. My lord, I have produced witnesses that prove what I have said.

The Lord Chief Justice, in reply to this, proceeded to compare the witnesses *pro* and *con* as to Father Ireland's *alibi*, concluding that if Oates, Bedloe, and the servant, Sarah Paine, were to be believed, there were three oaths against the bare affirmations of Mrs. and Miss Ireland and Harrison; for as to Mr. Gifford, his Lordship declared that Oates *had gainsaid him*.

Fr. I. I do desire time, that we may bring in more witnesses.

Lord C. J. Come, you are better prepared than you seem to be. . . . Can you prove anything against Mr. Oates? If you can, call your witnesses in God's name. *But only to asperse; though it be the way of your Church, it shall not be the way of trial among us. We know that you can call heretics ill names fast enough.*

Fr. I. That Hildesley that Oates names, can prove if he were here that Mr. Oates was all the while at St. Omer.

Lord C. J. Will you have any more witnesses called? If you will, do it, and do not let us spend the time of the Court thus.

Grove. Here is Mrs. York, that is my sister; will your lordship please to ask her whether she saw that gentleman at my house?

Lord C. J. What say you, Mrs.?

Mrs. York. No, my lord, not I.

Mr. Justice Atkins. Nor I, neither: might he not be there for all that?

Oates. To satisfy the Court, my lord, I was in another habit and went by another name.

Lord C. J. Look you; he did as you all do, disguise yourselves.

Fr. I. Though we have no more witnesses, yet *we have witnesses that there are more witnesses.*

Lord C. J. I know what your way of arguing is; that is very pretty. You have witnesses that can prove you have witnesses, and those witnesses can prove that you have more witnesses, and so *ad infinitum*. *And thus you argue in everything else you do.*

Fr. I. We can go no further than we can go, and can give no answer to what we did not know would be proved against us.

The Lord Chief Justice was then about to address the jury, when Father Ireland said that Sir Denny Ashburnham promised to be there to say what he knew of Oates. He was called and stated that he had known Oates from his cradle. "And I do know that when he was a child he was not a person of that credit that we could depend upon what he said." The Lord Chief Justice interrupted him and said, "What signifies that?" Sir Denny then went on to explain that Miss Ireland had asked him the previous night to come forward and state what he knew. Sir Denny had also been asked to procure from the Attorney-General and to produce in court a copy of an indictment against Oates for perjury,

but which it seemed had not been proceeded on, and the Court decided that it could not be evidence.

Anne I. I went to another, Col. Shakesby, who was sick and could not come, but could have attested much as to this.

Lord C. J. Have you any more witnesses?

Fr. I. *I have none, nor I have not time to bring them in.*

Lord C. J. *If you have none, what time could have brought them in?* But you have called a gentleman that doth come, and truly he hath done you very great service. You would have had him testify against Mr. Oates. He saith he hath known him since he was a child, and that then he had not so much credit as now he hath. And had it been upon his single testimony that the discovery of the plot depended, he should have doubted of it; but the evidence of Mr. Oates, with the testimony of the fact itself, and all the concurring evidences which he produces to back his testimony, hath convinced him that he is true in his narrative.

Sir Denny having assented,

Lord C. J. Have you any more witnesses, or anything more to say for yourselves?

Fr. I. If I may produce on my own behalf pledges of my own loyalty and that of my family—

Lord C. J. Produce whom you will.

Fr. I. Here is my sister and my mother can tell how our relations were plundered for siding with the King.

Lord C. J. No; I will tell you why it was. *It was for being Papists, and you went to the King for shelter.*

Fr. I. I had an uncle that was killed in the King's service; besides the Pendrells, and the Giffords that were instrumental in saving the King after the fight at Worcester, are my relations.

Lord C. J. *Why, all those are Papists.*

Fr. I. My father, my lord, was killed in the King's party.

Lord C. J. *Why, then, do you fall off from your father's virtues?*

Pickering. I have not time to produce witnesses on my own behalf.

Fr. I. I do desire time to bring more witnesses.

Grove. As I have a soul to save, I know nothing of this matter charged upon me.

Lord C. J. Well, have you anything more to say?

Fr. I. No, my lord.

The counsel for the Crown having declined to address the jury upon the whole case, the Lord Chief Justice then proceeded to charge them:

"Gentlemen of the Jury, As to the three persons, Ireland, Pickering, and Grove (*the other two you are discharged of*), one of them, Ireland, it seems, is a priest. I know not whether Pickering be or no. Grove is none; but these are the two men that should kill the King, and Ireland is a conspirator in the plot. They are all indicted for conspiring the King's death and endeavouring to subvert the Government and destroy the Protestant religion and bring in Popery. The main of the evidence hath gone upon that foul and black offence, endeavouring to kill the King. The utmost end was without all question to bring in Popery and subvert the Protestant religion, and they thought this a good means to do it by killing the King. That is the thing you have had the greatest evidence of. I will sum up the particulars and leave them with you. It is sworn by Mr. Oates expressly, that on the 24th of April last there was a consultation held of priests and Jesuits. *They are the*

men fit only for such a mischief, for I know there are abundance of honest gentlemen of that persuasion who could never be drawn to do any of these things unless they were seduced by their priests, that stick at nothing for their own end."

The Lord Chief Justice then briefly went over the evidence of Oates and William Bedloe in support of the monstrous narrative of the former ; and then continued,

"It may seem hard, perhaps, to convict men upon the testimony of their fellow-offenders, and if it had been possible to have brought other witnesses, it had been well ; but in things of this nature you cannot expect that the witnesses should be absolutely spotless. You must take such evidence as the nature of the thing will afford, or you may have the King destroyed and our religion too, for Jesuits are too subtle to subject themselves to too plain a proof, such as they cannot evade by equivocation or a flat denial."

The Lord Chief Justice then proceeded to dwell upon the circular letter of Father Edward Petre calling the Provincial meeting of the English Members of the Society for the 24th of April, turning it into a meeting for conspiracy, and stating that though it was not evidence against any one in particular, yet that it confirmed Oates' evidence, who had not seen it until some days after he had sworn to his narrative, and turning the cautions in the letter as to secrecy (which were intended to guard against the persecution then hot against Catholics) to the basest purposes.

The Lord Chief Justice made the following observations to the jury upon Father Ireland's clearly proved *alibi* :

"Ireland objects, that Bedloe charges him in August, when he was out of town all that time, and that therefore the testimony of one of the witnesses cannot be true." He then referred to the evidence of Mrs. and Miss Ireland, the coachman of Sir John Southcot, and Mr. Gifford, and proceeded :

"Whereas Oates hath sworn he saw him the 12th of August and the 1st or 2nd of September, and tells it by a particular circumstance, wherein I must tell you it is impossible that both sides should be true. But if it should be a mistake only in point of time, it destroys not the evidence, unless you think it necessary to the substance of the thing. If you charge one in the month of August to have done such a fact ; if he deny that he was in that place at that time, and proves it by witnesses, it may go to invalidate the credibility of a man's testimony, but it does not invalidate the truth of the thing itself, which may be true in substance, though the circumstances of time differ. And the question is whether the thing be true." He then read the evidence of Sarah Paine as to having seen Father Ireland at his house in London about the 13th of August :

"What arts they have," he continued, *"of evading this I know not ; for as they have turned their learning into subtilty, so they have their integrity too. The study of politics is their business and art, which they make use of on all occasions ; and I find them learned chiefly in cunning and very subtle in their evasions. So that you see, without very great difficulty, a man cannot have from them a plain answer to a plain question. But the fact against them is here expressly sworn by two witnesses. If you have any reason to disbelieve them, I must leave that to you."*

He then referred shortly to Sir D. Asburnham's statement, that from Oates' antecedents when a boy he should not have believed him ; but finding the narrative of Oates so circumstantial and

supported by the oaths of two, that Sir Denny's mind was altered :

"It is most plain the plot is discovered, and that by these men; and that it is a plot, and a villainous one, nothing is plainer. No man of common understanding but must see there was a conspiracy to bring in Popery and to destroy the Protestant religion; *and we know their doctrines and practices too well to believe they will stick at anything that may effect those ends.* They must excuse me if I be plain with them. I would not asperse a profession of men as the priests are, with hard words if they were not very true, and if at this time it were not very necessary. *If they had not murdered kings, I would not say they would have done ours. But when it hath been their practice to do so; when they have debauched men's understandings, overturned all morals, and destroyed all divinity; what shall I say of them? When their humility is such that dies in one and then pray to him; as the carpenter first makes an image and afterwards worships it; and can then think to bring in that wooden religion of theirs amongst us in this nation; what shall I think of them? what shall I say to them? what shall I do with them!*

"If there be a dispensation for the taking of any oath (and divers instances may be given of it, that their Church doth license them to do so), it is a cheat upon men's souls: it perverts and breaks off all conversation among mankind; for how can we deal or converse in the world, when there is no sin but that can be indulged, no offence so big but they can pardon it, and some of the blackest be accounted meritorious? What is there left for mankind to lean upon, if a sacrament will not bind them, unless it be to conceal their wickedness? If they shall take tests and sacraments, and all this under colour of religion be avoided, and signify nothing, what is become of all converse? How can we think obligations and promises between man and man should hold, if a covenant between God and man will not?

"We have no such principles or doctrines in our Church, we thank God. To use any prevarication in declaring of the truth is abominable to natural reason, much more to true religion; and it is a strange Church which will allow a man to be a knave. It is possible some of that communion may be saved, but they can never hope to be so in such a course as this. I know they will say that these are not their principles nor practices, but they preach otherwise, and their Councils do determine otherwise.

"Some hold that the Pope in Council is infallible; and ask any Popish Jesuit of them all, and he will say the Pope is infallible himself *in Cathedra*, or he is no right Jesuit. And if so, whatever they command is to be justified by their authority; so that if they give a dispensation to kill a king, that king is well killed. This is a religion that quite unhinges all piety, all morality, and all conversation, and to be abominated by all mankind.

"They have some parts of the foundation, it is true; but they are adulterated and mixed with horrid principles and impious practices. They eat their God, they kill their king, and saint the murderer. They indulge all sorts of sins, and no human bonds can hold them.

"They must pardon me if I am sharp, for a Papist in England is not to be treated as a Protestant ought to be in Spain. And if ye ask me why,—we have no such principles nor practices as they have. If I were in Spain, I should think myself a very ill Christian should I offer to disturb the government of the place where I lived that I may bring in my religion there. What have I to do to undermine the tranquillity and peace of a kingdom, because all that dwell in it are not of my particular persuasion?

"They do not do so here. There is nothing can quench the thirst of a priest and a Jesuit; not the blood of men, not of any, if he can but propagate his religion, which in truth is but his interest.

"They have not the principles that we have, therefore they are not to have that common credence which our principles and practices call for.

"They are not to wonder, if they keep no faith, that they have none from others; and let them say what they will, that they do not own any such things as we charge upon them, and are like to go hard with them, for we can show them out of their own writings and Councils that they do justify the power of the Pope in excommunicating kings, in deposing them for heresy, and absolving their subjects from their allegiance. And the claim of authority, both of Pope and Council, is the surest foundation they build upon.

"I have said so much the more in this matter because their actions are so very plain and open and yet so pernicious; and it is a very great providence that we and our religion are delivered from blood and oppression. I believe our religion would have stood notwithstanding their attempts, and I would have them to know we are not afraid of them; nay, *I think we should have maintained it by destroying of them.* We should have been all in blood, it is true, but the greatest effusion would have been on their side; and without it how did they hope it should have been done?

"There are honest gentlemen, I believe hundreds of that communion, who could not be openly won upon to engage in such a design. They will not tell them that the King shall be killed, but they will insinuate unto them that he is but one man, and if he should die it were fit they should be in readiness to promote the Catholic religion, and when it comes to that they know what they are to do. When they have got them to give money, to provide arms, and to be in readiness on their specious pretence, then the Jesuits will quickly find them out. One blow shall put them to exercise their arms, and when they have killed the King the Catholic cause must be maintained.

"But they have done themselves the mischief, and have brought misery upon their whole party, whom they have ensnared into the design upon other pretences than what was really at the bottom. A Popish priest is a certain seducer, and nothing satisfies him; not the blood of kings, if it stands in the way of his ambition. And I hope they have not only undeceived some Protestants whose charity might incline them to think them not so bad as they are; but I believe they have shaken their religion in their own party here, who will be ashamed in time that such actions should be put upon the score of religion.

"I return now to the fact which is proved by two witnesses and by the concurrent evidence of the letter and the maid, Sarah Paine, and the matter is as plain and notorious as it can be, that there was an intention of bringing in Popery by a cruel and bloody way; *for I believe they never could have prayed us into their religion.*

I leave it therefore to you to consider whether you have not as much evidence from these two men as can be expected in a case of this nature, and whether Mr. Oates be not rather justified by the testimony offered against him than discredited. Let prudence and conscience direct your verdict, and you will be too hard for their art and cunning."

The jury then retired, and after a very short recess returned with a verdict of *Guilty*.

Lord C. J. You have done, gentlemen, like very good subjects and very good Christians, that is to say, *like very good Protestants; and now much good may their thirty thousand Masses do them."*

The Court then adjourned until four o'clock in the afternoon. At five o'clock the Recorder returned, and calling up the prisoners, they were each asked what they had to say for themselves why sentence of death should not be passed.

Fr. I. My lord, I represented all along from the beginning that we had not time to call in our witnesses to justify our innocence.

Recorder. If you have anything to say in stay of judgment, you have all free liberty to say it.

Fr. I. We had no time allowed us to bring in our witnesses, so that we could have none but only those that came in by chance, and those things they have declared, though true, are not believed.

Recorder. These things, Mr. Ireland, *you did not object before the jury gave in their verdict and found you guilty*; if you have anything to say to the Court why they should not proceed to judgment according to that verdict, you may speak it; but for these things it is too late.

Fr. I. My lord, I have only this to say; I desire more time to be heard again and to call in my witnesses.

Recorder. Call the executioner to do his office.

Fr. I. There are testimonies, my lord, I could produce of my loyalty and my relations' fidelity to the King.

Recorder. I believe, Mr. Ireland, it will be a shame to all your relations that have been loyal to the King that you should be privy to the murder of that good King whom your relations so well served; and therefore, if that be all you have to say, it will signify nothing.

The Recorder then ordered the executioner to "tie him up," which he did; and the other two were also "tied up."

The Recorder then proceeded to pass sentence of death. His speech was an insolent and blasphemous tirade against the holy Catholic faith. He closed it by ordering that all "comfortable assistance" for their "future state" should be afforded them by the chaplains of the prison; and if they wished it, that any others might also have access to them, adding, however, "I would not be mistaken; I do not mean any of your priests and Jesuits; but if you will have the assistance of any Protestant divines, they shall not be denied you."

The usual brutal sentence of death was then passed:

"That you, the prisoners at the bar, be conveyed from hence to the place from whence you came, and from thence that you be drawn to the place of execution upon hurdles; that there you be severally hanged by the neck; that you be *cut down alive* and dismembered, and your bowels taken out and burnt in your view; that your heads be severed from your bodies; that your bodies be divided into quarters, and those quarters be disposed of at the

King's pleasure ; and the God of infinite mercy be merciful to your souls."

The following are extracts from the trials of Fathers Thomas Whitbread, John Fenwick, William Harcourt, John Gavan, and Anthony Turner.

On Friday, the 13th of June, 1679, at the Sessions House, Old Bailey. Before the Lords Chief Justice Scroggs and North and other judges, with the Recorder of London.

After the usual preliminaries were gone through, the indictment was read, which was in substance the same as in the case of Father Ireland, that on the 24th of April, 1678, the accused did, with other traitors unknown, purpose and conspire to stir up sedition, to cause a miserable slaughter of the King's subjects, to depose the King and to kill him, to change the government and religion by law established, and to levy war against the King, &c.

After the indictment had been read and Father Whitbread called upon to plead, he thus addressed the Court :

Father Whitbread. My lord, I desire to speak one word. I am advised by counsel, and I may and ought to represent it to this Court, for not only my own life, but the lives of others of his Majesty's subjects are concerned in it, that upon the 17th of December last I was tried upon the same indictment, the evidence found insufficient, so that the jury was dismissed without any verdict. I humbly submit to your lordships and the Court whether I may not have counsel in this point of law to advise me whether I may and ought not to plead again the second time, for according to law I am informed no man can be put in jeopardy of his life a second time for the same cause.

Lord Chief Justice. You say well, Mr. Whitbread.

Fr. W. I speak it not for my sake only, but the sake of the whole nation. No man should be tried twice for the same cause. By the same reason a man may be tried twenty or a hundred times.

Lord C. J. You say well ; but you must know that you were not put in jeopardy of your life for the same thing ; for first the jury were discharged of you, it is true : it was supposed when you were indicted that there would be two witnesses against you, but that fell out otherwise, and the law of the land requiring two witnesses to prove you guilty of treason, it was thought reasonable that you should not be put upon the jury at all, but you were discharged ; and then you were in no jeopardy of your life.

Fr. W. Under favour, my lord, I was in jeopardy, for I was given in charge to the jury. And 'tis the case of Seyer in 31st Eliz. He was indicted for a burglary committed the 31st of August and pleaded to it, and afterwards another indictment was preferred, and all the judges ruled that he could not be indicted the second time for the same fact, because he was in jeopardy of his life again.

Lord C. J. Surely you were not in jeopardy ; for suppose you had pleaded, and the jury were sworn——

Fr. W. They were so in my case.

Lord C. J. 'Tis true they were ; but supposing that presently upon that some accident falls out—a witness is taken sick, or for any reasonable cause it should be thought fit by the Court to discharge the jury of it, that they should not pass upon your life, are you in jeopardy then ?

Chief Justice North then said that "a jury is sworn to try and

true deliverance make of such prisoners as they shall have in charge, and that the charge of the jury is not full till the Court give them a charge at the last, after evidence had ; and because there was a *mistake*¹⁰⁰ in your case, that the evidence was not so full as might be, the jury, before ever they considered concerning you at all, were discharged, and so you were not in jeopardy." He quoted his own experience for this dictum in frequent cases, and added that the present indictment was not the same, but that other matters were added ; and that if he would make good this plea, he must allege a record, which he could not as there was none.

Fr. W. I desire the record may be viewed : it remains with you ; I only present this to your lordship and the Court, and desire I may have counsel.

Lord C. J. No, not at all ; there is no entry made of it.

Fr. W. I desire that counsel may advise me, for I am advised that, according to the law of the land, I ought not to plead again, and I hope your lordships will be of counsel for me.

Lord C. J. Look you, Mr. Whitbread, there is no entry made upon the record, and the reason is because there was no trial, and there was no trial because there was no condemnation or acquittal : if there had been, then you had said something.

Fr. W. That which I ask is, whether I ought not to be condemned or acquitted.

Lord C. J. No ; it is only in the discretion of the Court ; for if a man be indicted for murder and some *accident* should happen (when the witness came to prove it), that he should be taken ill and be carried away ; should the murderer escape ?

Fr. W. That is not in my case : you may do as you please.

The Court overruling this objection, Father Whitbread was compelled to plead, which he did with the other Fathers—"not guilty." However, Father Fenwick, who had also been indicted before with Father Whitbread, while pleading "not guilty" thus protested.

Father Fenwick. I was tried before with Mr. Whitbread : our case is the same. The only reason why (I presume) we were not proceeded against was because the second witness declared he had nothing to say against us : that was Mr. Bedloe, who said : "As to Mr. Whitbread and Mr. Fenwick, I have nothing to say against them." If he had given the same evidence against us he had done against the rest, we had been condemned and had suffered, and so I suppose we ought to have been discharged.

Lord C. J. No ; it was not reasonable you should be discharged. It remains in the discretion of the Court not to let a man that is accused of a great and capital crime escape, if there be one witness that swears expressly. Do you think it reasonable such a man should go scot free, though there wanted two witnesses that the law requires ? You were not in danger ; your lives were not in jeopardy.

Fr. F. My lord, we were in the same danger with those that suffered.

Lord C. J. No ; we never let the jury go together to consider whether you were guilty or not guilty. We prevented your making your defence because we thought it not a sufficient charge.

Sir Cresswell Levins, K.C., then opened the case to the jury, in doing which his unblushing effrontery and insolent attacks upon

¹⁰⁰ Which *mistake* was, it will be remembered, that no witness was produced to back the evidence of the perjurer Titus Oates.

the Catholic faith and clergy were scarcely exceeded by the counsel in the cases of Fathers Campian and Henry Garnett. After this, Oates was sworn.

As his evidence was but an echo of his monstrous narrative, and was proved subsequently upon his trial and conviction for perjury to have been with that of Dugdale, Bedloe, Prance, &c., but one tissue of falsehoods, we shall not attempt to follow these witnesses through their examinations, except to notice occasionally the unfair observations of the bench, &c.

Oates was being closely pressed by Father Gavan, and appealed to the Court that the prisoners might put their questions to him through the Bench, "for they are nimble in their questions, and do a little abuse the evidence." Father Gavan assented, stating that he had more confidence in the judges' honour than in Oates' swearing, which caused Lord Chief Justice North to tell Father Gavan "not to give the King's witnesses ill words."

The Lord Chief Justice then asked the prisoners if they had anything more to ask of Dr. Oates, and upon Father Whitbread replying that he had,

Lord C. J. See if you can catch him; he gives you a long and exact account as can be given by any man in England.

Regarding some of Oates' prevarications and contradictions of his own narrative, the following scene occurred:

Fr. W. You have said so in your narrative.

Lord C. J. Perhaps a man will venture to write more than he will swear. Not that he does write what he does not believe, but that he knows he ought to be more cautious in his oath than in his affirmation.

Fr. F. It is upon oath.

Lord C. J. N. Fenwick, you are in a court of law, and we must go according to law. If you will prove any contradiction in him to his oath, *you must bring the persons here that saw him take the oath*, and you must not take a pamphlet for evidence.

Fr. F. The narrative was sworn before a Justice of the Peace, and will not, I suppose, be denied, and therefore he must make his evidence agree with it, being part of his narrative.

The main point of the defence consisted in proving the witnesses to be wrong in dates, places, and persons. This was constantly done, and the Court would as often excuse the witness as having a *bad memory*. For instance, Oates swore that he had seen Father Gavan in London in a certain week in July, but which week he could not say. The Father insisted upon the question, stating that he had witnesses who could disprove it one week or the other.

Lord C. J. You do not amiss in asking the question, *if he were able to answer it; but if it be either [of the weeks] 'tis end to prove you guilty*.

Father Turner then severely cross-examined the witness; whereupon the

Lord C. J. I see your defence will be little else than *captiousness* to disprove him in circumstances of time, place, persons, or numbers. *Now all these are but little matters of the substance.* 'Tis true, Mr. Whitbread, if you can prove you were not at that place at that time, it will do you great service.

Dugdale was then called, and after he had been examined for some time by the Lord Chief Justice, and was making the extraordinary charges against Father Gavan and other Jesuits and

noblemen of meetings in Staffordshire, the Lord Chief Justice thus broke out :

Lord C. J. Pray go on, sir, for you shall have a full scope, for you never were a witness in any of the trials before; and you may take your own way, and you shall be heard: you shall not be interrupted, for what you say is very considerable.

Dugdale then proceeded to speak of a "consult" at Lord Aston's at Tixhall.

Lord C. J. Was Gavan there?

Dugdale. Yes; I suppose he will not deny it.

Mr. Justice P. Don't rely upon that; he will deny it, you may be sure. Go on. You say he was there.

Dugdale then charged Father Gavan with having hired him two years ago to murder the King, &c. Whereupon the Lord Chief Justice desired him to repeat it once more, for it was new to the Court, and was a mighty confirmation of the discovery, &c. Dugdale then appealed to Father Gavan personally if it was not true; and upon the Father telling the witness to look upon him with confidence, if he could; Justice Pemberton said that he must not threaten the King's witnesses. After going on for some time about meetings in Staffordshire, the counsel for the Crown was proceeding to another point of the indictment, when the Lord Chief Justice said that he "would fain have all the world hear this," and proceeded with a repetition of the examination, saying to Dugdale, on his asserting that he had added nothing more than the truth, "you deliver your testimony like a sober, modest man, upon my word."

Upon Dugdale mentioning a statement of Father Gavan's, that great miracles had been wrought by relics of Father Henry Garnett, the Lord Chief Justice observed, "And so now there are by St. Coleman too," alluding to Mr. Coleman who had been tried and executed in December, 1678, upon this feigned plot.

Dugdale then swore positively to the handwriting of Father Harcourt to certain letters, which the Father denied, and told the Court that the witness when examined before the Committee of the Commons five weeks before, had failed upon this very point, and that the Committee had desired him (Fr. H.) to write his name, and then ordering Dugdale to withdraw, three of them wrote their names, and recalling witness, asked him which was Harcourt's hand, and he could not say.

Lord C. J. You write more hands than one, as well as have more names, and can counterfeit your hands as well as change your names.

Mr. Justice P. (to Father Harcourt). You speak before your time. Your bare word goes for nothing.

Bedloe, the witness who upon their first trial could say nothing about Fathers Whitbread and Fenwick, was then called. He had in the meantime learnt his lesson, and now positively swore against them. After an attempt to excuse himself, he confirmed Oates in a long examination, in which he was assisted by the Court, whilst the Fathers who severely cross-examined him were, on the contrary, most unfairly opposed by the judges, especially by the Lord Chief Justice.

Father Edward Petre's letter calling the Triennial Meeting in London for the 24th of April, 1678, was then put in and read, in order, as the counsel for the Crown told the jury, to fortify the evidence as to the "consult" on the 24th of April, at which the

terrible design was to be arranged. As a copy of this letter is given in Father Ireland's trial, it will not be repeated here.

Lord C. J. Come now, Mr. Harcourt, will you expound this letter that speaks of this meeting and privacy?

Fr. H. Yes, my lord. . . . That letter was written to one who had, *jus suffragii*, a right to come and vote in our Congregation, which, according to the Constitution and Orders of our Society, is within the compass of three years, where they meet about the particular affairs of the Society.

Lord C. J. You say well, but we are not to be altogether disciples of yours so as to have no sense of our own, and to be imposed upon so weakly as this. . . . Tell me, what was that design of choosing a procurator? Tell me but one thing that can bear the name of a design which must have that secrecy in it that people must not appear much about town, &c.

Fr. W. My lord, the thing itself is evident what was the design.

Lord C. J. Come, Mr. Whitbread, you will do it better.

Fr. W. It is evident the design was to choose an officer. . . .

We must refer the reader to the report of the trial itself for the scene that ensued. The Bench, eager to convict, laboured to place a forced and false construction upon the letter. It was in vain that Father Whitbread gave the most simple and plain interpretation of the meaning and of the necessity of the caution enjoined, the Society of Jesus being under the ban of the penal laws of England, and their very lives depending upon concealment, and that the Triennial Meetings of the Society to regulate their affairs both spiritual and temporal were notorious in all Europe. The Lord Chief Justice then invited Father Gavan to give his interpretation, which he did in his usual powerful manner of argument, and caused the judge to say "that he never met with a priest that had much more understanding." The Chief Justice, supported by the rest, insisted, like an advocate (in fact, the counsel for the Crown had little or nothing to do in the whole trial), that this letter was a "monstrous confirmation of Mr. Oates' testimony" as to the "consult," the design of which he had explained. He then delivered a most violent speech, of which the following is the conclusion:—

"And if you consider the person that writes, a Jesuit or a priest, are priests ever plain? And will you expect plainness here, when in things of ten thousand times less moment they don't write plainer? Is it not known you have not a proselyte that you do not keep under obligations as close as your confessions are? Have you not taken here, *as it is sworn*, an oath of secrecy? Is there a woman you convert, but in the dark? or a Papist made out of a priest's hole? Are not all your deeds under ground? And do you work with any light but that of a dark lanthorn? This is plain, unless you give a better answer to this letter, *the letter will hang about your necks!*"

The counsel for the Crown then asked to put in the following letter which had been found among Father Harcourt's papers, upon which the Lord Chief Justice taunted Father Harcourt, "Look you, Mr. Harcourt, . . . *you had best attend . . . you look ill to your letters. You are to blame, indeed, Mr. Harcourt.*"

The letter is signed by Father Christopher Anderton, who was Rector of the English College, Rome, 1673—1683, dated *Hilton* (which was explained to the Court by Father Harcourt to mean Rome), February 5th, 167 $\frac{1}{2}$:—

"Worthy Sir,—I know not from whence it proceeds, but I perceive that both your letters and mine have had fortune by the way, for my correspondents with you complain they hear not from me, whereas I write constantly entire packets; and since the bills I received from yourself for Sir William Goring, and for Mr. Ireland from Mr. Shelley, I have not had one letter but what I received this week, which in part made recompense for the former, for it brought me three of yours and one of Mr. Ireland's, for which I render you many humble thanks, and acknowledge the £15 from my Lord Castlemain, though Mr. Ireland made no mention of it in his. We are all here very glad of the promotion of Mr. Thomas Harcourt. When I writ that the patents were sent, altho' I guess for whom they were, yet I knew not for certain, because our patrons do not use to discover things or resolutions till they know they have effect. And therefore in these kind of matters I dare not be too hasty, lest some might say, '*A fool's bolt is soon shot.*'"

Another scene then ensued upon the word *patents*, upon which Oates had founded his monstrous statements regarding the civil and military commissions issued by Father General in Rome, and also upon the expression, "*Our patrons do not use to discover things or resolutions till they know they have effect.*" It was to no purpose that Father Whitbread explained that the patent was simply for his appointment as Provincial, and that every patent is called (in Latin) *Litteræ patentes*, though it be but for one person. And that as to the other expression, it is not known whether the person nominated may not be excepted against. The Lord Chief Justice insisted that the patents must be in the plural number, and that the other expression had an obvious meaning, &c.

The prisoners were then called upon for their defence. We must again refer the reader to the report itself, which is too long to be here reproduced. The Fathers were interrupted and brow-beaten at almost every sentence, and saw clearly that their only defence would be to disprove Oates and his witnesses, and convince the jury that they were perjured and unworthy of credit.

Father Whitbread began thus: "I thank God, my lord, I am not afraid of death; but I should be very loath to die unjustly, and I hope your lordship will consider that every man's blood is dear to him, and each individual is concerned for his own life to preserve it, and he ought to be allowed liberty to do so as far as he can. Life is a thing not to be thrown away, but charily to be looked after; and that there is such a thing as taking away men's lives by perjury as well as by a knife or pistol, is without contradiction. Now whoever comes against a man for his life, I suppose he is to be looked upon not only by the prisoner, but also by the jury and the Court, as *probus testis*, and a man fit to be admitted as a witness. Now I have something to offer that Mr. Oates is not such person," &c. He then dwelt strongly upon the improbability of his having made a confidant of such a man as Oates, a stranger to him before he was taken in at St. Omer's, shortly before.

Fr. F. then spoke and argued upon the absurdity of his having, as sworn by Oates, shown him his letters, and this too after the man had been turned away from St. Omer's College for ill-conduct. He said that a thousand letters had been taken from him, in none of which could a word of treason be found. He urged for the production of his letters and papers to be examined, and added that they had taken five or six thousand pounds worth of bonds

and bills from his chamber, and where are all these signed patents or commissions, and accounts of monies paid? &c.

The first witness called was Mr. Hildesley of St. Omer.²⁰¹

Fr. W. prayed the Court to allow their witnesses to be sworn. The two Lords Chief Justice decided that it could not be allowed by law in a case of high treason. Father Gavan then cited Lord Coke's Institutes, "who expressly says that there is no positive law against it, his words are, there is not so much as a *scintilla juris* against it." However it was decided that by common practice it could not be allowed.

Hildesley disproved Oates' evidence that he had come to England from St. Omer with him. This witness was severely browbeaten by the Court.

Lord C. J. What religion are you of?

Hildesley. I am only to serve his Majesty.

Lord C. J. Are you not to serve God also?

Hildesley. I am first to serve God, then his Majesty.

Mr. Justice P. Are you a Catholic?

Lord C. J. Are you a Roman Catholic?

Hildesley. Yes, my lord, I am.

Mr. Justice P. Be not ashamed of your religion. Do not deny that your Provincial can give you a dispensation for what you say.

Hildesley. I hope a Roman Catholic may be a lawful witness?

Oates. I desire he may be asked whether he be in the degree of a priest or not?

Lord C. J. That would be a hard question to put to him—to make him accuse himself. It would bring him into danger of treason.

Mr. J. P. He is a boy very fit to make a Jesuit of.

Another witness named William Parry, who said he was a Flintshire man, and was in poetry at St. Omer's, came forward and proved (unsworn) in the clearest manner, in spite of interruptions from Oates and the Lord Chief Justice, that Oates was at St. Omer's College on the day he stated he came over; and was there from the previous December until the end of June, every day, with the exception of a single night at Watten.

The Lord Chief Justice was evidently impressed with the straightforward evidence of this witness, declaring *that he believed it*.

Another witness from St. Omer's College came forward.

Lord C. J. What say you, young lad?

Doddington. I say, my lord——

Lord C. J. What is your name?

Doddington. My name is Doddington.

Oates. Pray my lord, ask him if he went by that name at St. Omer's.

Mr. J. P. What was your name at St. Omer's.

Doddington. My name was Hollis there.

Lord C. J. How old are you?

Doddington. I am eighteen years and a half.

The youth was then closely examined by the Lord Chief Justice, and in the clearest manner confirmed the previous witnesses, showing besides that Oates went into the College Infirmary sick on the 24th of April (N.S.), the very day he swore he had left the College with Mr. Hildesley for England; and he spoke with him in the infirmary two or three days after. The jury also

²⁰¹ Probably Father Francis Hildesley, then a Master or Prefect at St. Omer's.

examined him upon this point. Mr. Justice Pemberton likewise examined him as to whether he had been sent for on purpose; to which Doddington replied that he had not, but had come to England partly on account of the late proclamation recalling youths from the seminaries abroad, and partly on account of ill-health.

The next witness was a Mr. Gifford, one of the students, who spoke quite as strongly. He was very closely examined by the Lord Chief Justice, who could not shake him. On the witness repeating that he saw him at the College till June, if he could believe his own eyes,—

Lord C. J. Your religion does not allow you to believe your own eyes.

The next witness was Thomas Palmer, who spoke with equal certainty. In answer to the Lord Chief Justice as to why he came over, he said because he had no mind to stay there longer. His father lived near Windsor. He said in answer to the Counsel for the Crown, that he had never passed by the names of Sanders, or Hill, but always Thomas Palmer.

Counsel. Hark you, sir! Who maintained you at St. Omer's? Do not you know one Mr. Caryl?

Palmer. No; my father maintained me.

Lord C. J. Who is your father?

Palmer. Sir Philip Palmer.

Lord C. J. What country gentleman is he?

Palmer. Buckinghamshire.

Mr. Justice P. He is cupbearer to the King.

Another witness named Billing, a scholar,¹²² also confirmed the rest, and stated several facts that enabled him to remember that Oates was never absent from the College, but on one occasion when he went to Watten for a night. One was that Oates was reader in the Sodality; another that he provoked a spirited youth named Howard, who "threw up Mr. Oates his heels," who thereupon "looked very fretfully," and retired himself into the infirmary.

Two other youths, Towneley and Fall, both gave the same clear ingenuous testimony, and evidently made an impression, the Lord Chief Justice telling Towneley that he had spoken well.

John Hall, the butler or refectorian, was severely examined by the Lord Chief Justice and confirmed the rest, stating that he always laid the table at which Oates sat, being allowed a separate one on account of his age, and therefore he could not be absent without his knowledge. Hall said he was at that present living at home with his father, a gentleman in Radnorshire.

Cook, the tailor of the College, was examined and spoke positively to Oates being there the whole time from December until the 23rd of June, when he left, and he made him clothes for the occasion.

At the end of this witness's evidence another scene took place. Father Gavan, referring to Oates' narrative, stated that he there swore to having come to England with Father John Clare (Sir John Warner), and Sir Thomas Preston, S.J. Lord Chief Justice North said that it was nothing to the purpose. If you can contradict him in anything he has sworn *here*, do so.

Father Gavan. If we can prove him a perjured man at *any time*, we do our business.

¹²² Probably Father Richard Billing, who entered the Society in 1698.

The Lord Chief Justice said their course was to have indicted him for perjury, and that they could not mix up other cases with the present.

Fr. W. We were all prisoners close shut up.

Lord C. J. We know you have a party strong enough, and willing enough to convict him of perjury if they could. . . . If you can give such evidence as will satisfy the jury that he was absent all April and May you have proved a great thing. His evidence will be quite contradicted.

Oates, who was emboldened by the favour shown him by the Court throughout the whole proceeding, ventured to come forward and renew his former statement upon oath as to his accompanying Father Sir John Warner and Sir Thomas Preston.

Four witnesses were then called, viz., Mr. Bartlett, Carlier the gardener at Watten, Charles Verron, and Baillie, a servant and working mason living in the College, who were examined by the Lord Chief Justice, and most distinctly proved that Sir John Warner was never from home during the time Oates stated. Two of these witnesses were asked *what religion* they were of, and at once said Roman Catholics.

Two witnesses were then called and examined by the Lord Chief Justice, viz., John Joseph, the porter at Liege College, and Peter Carpenter, the dispenser and buyer, &c., of the College.¹⁰³ They distinctly proved that Sir Thomas Preston was at the College of Liege during the entire months of April, May, and June.

With these two last witnesses the Belgian evidence was concluded. The open and ingenuous manner, and the straightforward testimony of the scholars and the rest, had made an evident impression. And now the most disreputable scene of the whole trial ensued. Oates had failed in proving Father Gavan to have been present at the Provincial Triennial Meeting in April, 1678, but swore that he afterwards saw him in London sometime in the month of July, when he set his hand to the resolution agreed to at the said "Consult" for killing the King, &c. Father Gavan had compelled Oates in his examination to *fix the time* of July, during which he was in Staffordshire, as in the latter part of the month. This was a point of vital importance, and in his cross-examination of Oates, he had been greatly browbeaten and interrupted by the Lord Chief Justice—who excused Oates by saying he was not confined to a day, and meant *about* that time, &c.

Father Gavan now proposed to call his witnesses to prove his *alibi*. A long argument then ensued against the utility of examining the witnesses, in the course of which—

Father Gavan remarked: I could not sign the consult at London and not be there.

Lord C. J. N. I believe in such a business you *care not how many hands you have*; but we will not prevent you calling your witnesses. You are upon your life; don't spare the time, call them quickly; prove what you will. . . .

Mrs. Catharine Winford, at whose house in Wolverhampton Father Gavan lodged, and her servant Mary Poole, were then

¹⁰³ These were two Lay-brothers. Br. Joseph died at Liege in January, 1693, and Br. Carpenter died at Ghent, 28th of June, 1681. It was a singular Providence in their behalf that they were not examined as to their being Jesuits. Oates evidently did not know it, or he would have exposed them; in which case their imprisonment, if nothing worse, would have been certain.

called. Both these witnesses were closely questioned and brow-beaten by the Lord Chief Justice. One question was :

Lord C. J. Are you a Roman Catholic ?

Mrs. Winford. Yes, my lord, I am so.

Mary Poole being hardly pressed had made a slight hesitation in one reply, when the following scene occurred :—

Mary Poole. I do not doubt but he was there.

Lord C. J. But why did you not answer then as readily to the one as to the other ?

Poole. My lord, any one may mistake.

Lord C. J. This you were not prepared for ; and it was a question you did not come ready to answer. *Are you a Roman Catholic ?*

Poole. Yes, my Lord. [*Here the people laughed.*]

Lord C. J. Look you, you must know there is no use to be made of it, but only to show that Protestants are so averse to Popery in England, that they will not endure a Roman Catholic in England. But they are good evidence and competent witnesses ; I must tell you that, and no man must deny it ; for though you deny Heaven to us, yet we will not deny Heaven to you, nor witnesses ; though you say heretics will be damned, yet we hope not, while they do not follow your practices. [*At which the people gave a great shout.*]

Lord C. J. You must pardon the people's shouting ; for you have turned their hearts so, that there is no living for a *Papist* in England, I will maintain it . . . [*And the people shouted again.*] *You shall have all the justice there can be, and all the favour the law will allow.*

Fr. G. If there be but a place for us in Heaven I am contented.

The examination of Mrs. Winford was then resumed.

Both these witnesses most clearly proved that Father Gavan was in Wolverhampton in the latter part of July, and spoke with almost equal certainty as to the first part of the month. During that month it seems that Father Gavan had taken another room in the town for the purpose of making his usual annual eight days' retreat, and Oates endeavoured to show that he might during that time of seclusion have gone to London without the witness's knowledge ; but Mrs. Winford said that she went to take him linen, and on other necessary matters nearly every day.

The Lord Chief Justice tried to shake her evidence but in vain.

Fr. G. Pray, my lord, let me speak, or else, as I live, an innocent man will be lost. Oates says expressly I was in town in July. . . .

Lord C. J. No, no ! he was not so positive, it was *either in June or July* ! but he *rather thinks* it was in July !

Mrs. Winford again repeated that she was confident about it, because he always told her when he made such a journey, that she might prepare the needful linen, &c.

The Lord Chief Justice, after telling her that her reasons were weak, went on to argue against it, when—

Fr. G. Pray, my lord, give me fair play ; Oates charges it expressly and is precise to a day. . . .

Lord C. J. He does not charge it to a day, but says it was about a fortnight. His lordship then called on Father Gavan to produce witnesses to show where he was *all* July.

Fr. G. My lord, I have them not here.

Lord C. J. Why then would you have us lose all this time?

Fr. G. My lord, I will tell you; hear the words of an ingenuous man. Being I was innocent, not knowing what they intended to charge me with, I in my mind ran over all that I could imagine I had done at any time that they could lay hold upon. If I had been guilty of anything my own conscience would have told me of it, I should have provided to have given some answer to it; but being innocent I was to ransack my memory to sum up all the passages of my life, where I had been, &c., that would give them any occasion of accusing me. And imagining that they think I was here the 24th of April, the triennial meeting, I brought witnesses for that, &c.

Lord C. J. But you have not one Protestant that testifies for you.

Father Gavan then, as one who felt his case hopeless and himself a doomed man in the hands of such prejudiced judges, after recapitulating his defence and earnestly submitting to the Bench and jury that he had cleared himself by his *alibi* alone, then made—having, as he said, used all the remedies he could—the novel application to be allowed to be tried by the ancient mode of *trial by ordeal*, which was the custom in cases of capital offence where there was only the accuser's oath, and the accused's denial. The Court, however, informed him that the custom was obsolete, &c. The Lord Chief Justice especially telling the Father that it was only a cunning and artificial varnish—meant only for the auditory, and to take with Roman Catholics who are so superstitious as to believe innocency upon such desires. "Our eyes and ears are left us, though you do not leave their understanding to your proselytes," &c. They were not to be gulled, "as you have done to all that you have perverted to your way," &c.

After this four more witnesses came forward, who all spoke positively to Father Gavan being in Staffordshire in the latter part of July. As they could not speak clearly to a date before the 23rd of July, the Lord Chief Justice said to the Court and jury: "So then he came home from London the 23rd or 24th of July."

Father Whitbread was then called upon. He insisted that Oates was not a *probus testis*, having been clearly guilty of perjury in Father Ireland's trial. Both the Lords Chief Justice laid it down that they could not go into anything said at a former trial, but must be confined to the present one. They must not re-open Ireland's case. Father Whitbread urged that Oates had made the same statements upon the present trial, and that if they were shown to be false, and the witness convicted of perjury in one case he could not be believed in another. The Court said that he could only prove such a conviction by a record. They should have indicted him before for perjury, &c., the Chief Justice adding, "You cannot have so little understanding, you that have been, *and were to be so great a man among them*, had been Provincial, *and was to have been somewhat else*."¹⁰⁴

Father Whitbread firmly insisted that if Oates was found to be perjured in his evidence he ought not to be believed.

The Lord Chief Justice still insisted that the former statements could not be gone into, and laid down the following *dictum* that, although the jury should disbelieve him regarding his coming to

¹⁰⁴ Alluding to Oates' narrative that Father Whitbread was to have been made Bishop of Winchester.

England with Sir John Warner and Sir Thomas Preston, seeing that ten or twelve witnesses at least had sworn the contrary, "and," added the judge, "they ought to believe your witnesses," yet he is not presently guilty of perjury; for if the jury should not give credit to him you must indict him, and another jury must pass upon him before he is convicted; for it is one thing to be forsworn and perjured, and another thing to be proved so; and he is not proved to be so but by a record for that purpose.

Fr. H. If so be our witnesses cannot be looked upon as good witnesses, then there can be no commerce abroad in any other country.

Lord C. J. They are no doubt good witnesses until they be proved otherwise, and they are left to the jury to believe as they think fit.

Fr. H. There are divers things brought against me by Oates, Bedloe, &c. If the witnesses I bring, because they are *Roman Catholics*, are not good witnesses, then I am in a hard case.

Lord Chief Justice North told him he was mistaken; but that when a man is a witness he is either of more credit or less according to circumstances; and *'tis a proper question to ask them whether they are Roman Catholics*; but they are witnesses without all question.

Father Harcourt, however, knew too well the feeling of the court, and on being again asked if he had any witnesses, he replied that it was vain to call them if they are not to be believed because they are *Roman Catholics*. Being assured to the contrary, the Lord Chief Justice added, "*Call a priest or two if you will, and we will hear him.*"

Father Harcourt then referred to the statement of Oates, that he (*Fr. H.*) had paid £80 to some ruffians in his chamber in August, 1678, to murder the King, &c., and that Father Ireland was present. To this Father Gavan added that Oates also swore that he received 20s. from Father Ireland on the 2nd of September, 1678, in London, when he was at Boscobel, Staffordshire.

The court again endeavoured to stop them upon the old ground that he had so sworn in Father Ireland's trial; and Oates himself, seeing his danger, got up and said that he was not so positive as to the day, but as near as he *could remember*, were his words, it was the 2nd of September, but *whether the 1st, 2nd, 7th, 8th, or 9th, he could not be positive in it.*

Upon this the prisoners called, *Mr. Gifford*, who was a witness in the former trial, and he distinctly proved that Father Ireland was in Staffordshire both in August and September at the time fixed by Oates.

Lord Chief Justice North again said they must not go into matters in the former trial, &c.

The Lord Chief Justice then asked Oates himself about the times, who made an evasive reply.

Lord C. J. If I am not mistaken you have testified that Ireland was in London with Harcourt in August and September.

Oates again prevaricated.

Lord C. J. Here is the matter, they must have right, though there be never so much time lost and patience spent. They say, "We must prove and contradict men by such matters as we can. People may swear downright things, and 'tis impossible to contradict them; but we call witnesses to prove those particulars that can be proved."

A further examination by the Lord Chief Justice of Oates then ensued, and he fixed the time in August between the 8th and the 12th.

Lord C. J. My rule is this in doubtful cases, when men are upon their lives I had rather hear what is irrelevant than not let them make a full defence.

Lord C. J. North. I had rather hear things at a venture than forbid things at a venture.

Lady Southcot was then called and examined by the Lord Chief Justice.

Lord C. J. How long were you in Mr. Ireland's company?

Lady Southcot. From the 5th of August to the 16th.

Lord C. J. What, every day?

Lady S. Yes, every day.

Lord C. J. Are you sure it was the 5th?

Lady S. Yes, as sure as I can be of anything.

Oates here rose, and wanted to call Sarah Pain, a witness in the former trial, but was told by the Recorder that he had better keep his evidence entire until the last.

Sir John Southcot was then called.

Lord C. J. Did you know, Mr. Ireland?

Sir John Southcot. Yes, I did know him by face.

Lord C. J. Where did you see him?

Sir John S. I saw him on the 5th of August at St. Alban's.

Lord C. J. And did he travel along with you?

Sir John S. Yes; he did travel along with us four days together I am sure.

Lord C. J. What, from the 5th to the 9th?

Sir John S. Yes, sir.

Lord C. J. Is this all that you can say?

Sir John S. Yes, my lord.

Lord C. J. But we would know where he was afterwards; did you see him after the 9th?

Sir John S. My lord, I saw him at St. Alban's, and we went from thence to Northampton, thence to Coventry, thence to my Lord Aston's—that is four days; and I saw him Thursday, Friday, Saturday, and Monday following. Tuesday I had occasion to go further into the country, and he went along with us; so I saw him Tuesday, Wednesday, Thursday, and Friday afterwards.

Lord C. J. Why, then, you saw him at least twelve days?

Sir John S. Yes.

Lord C. J. Were you here when Mr. Ireland was tried?

Sir John S. No.

Mr. Edward Southcot was then examined.

Lord C. J. Did you see Mr. Ireland in August last?

Mr. Southcot. The 3rd of August he came down to my Lord Aston's at Stanmore; they said so; but I cannot swear he came that night, but I saw him very early the next morning. On the 5th we went to St. Alban's, and we kept on till we came to Tixall; and I was in his company from the 4th to the 16th.

Lord C. J. Why, you hear what he says; he was in his company every day from the 4th to the 16th.

Father Gavan then called Mrs. Harewell, her daughter, Mrs. Gifford, and Mrs. Pendrell, who were all examined by the Lord Chief Justice, and were unshaken in their evidence as to Father Ireland's *alibi*. Besides these, a Mrs. Elizabeth Keeling, Mr. Pendrell, who kept the Royal Oak at Boscobel, and a Mr. Bedell

were examined to the same point. The latter only was questioned about his religion.

Lord C. J. When did you see Mr. Ireland?

Mr. Bedell. I saw him at a place called Millage, in Staffordshire, the 2nd of September.

Lord C. J. Are you a Roman Catholic?

Mr. B. If I must make a confession of my faith, I will. But I saw him there, and they said it was Mr. Ireland the Jesuit.

Lord C. J. Had you no acquaintance with him before?

Mr. B. No.

Lord C. J. How do you know it is the same man that suffered?

Mr. B. I do not know that, but I suppose it was the same.

Father Turner. I am accused of being at a consult at Tixall, in September, I desire to know who saw me there, for I have not been there these four years.

Lord C. J. Mr. Dugdale saw you there.

Fr. T. What witnesses besides?

Lord C. J. None but he for that.

Father Fenwick then proposed to prove disqualifying facts against Bedloe, and called a Captain Hill, upon which Lord Chief Justice North observed that he (Bedloe) was guilty of the same treasons that he was guilty of, and that there was his fault; and the Lord Chief Justice added, "No doubt he was a naughty man—he was with you in this plot."

Several cases were mentioned against Bedloe, but the Lord Chief Justices Scroggs and North said that they had the King's pardon (on being admitted King's evidence), and that nothing prior to that pardon could be gone into.

Father Fenwick. My lord, does his pardon make him a good witness? Then we will prove something since his pardon.

Lord C. J. No doubt he was bad enough while he was with you.

Father Whitbread then urged his objection against Bedloe since his pardon, viz., that on his previous trial he had nothing to say against him, and hence the case against him and Father Fenwick had fallen to the ground, and now he came forward with fresh evidence against him. The Lord Chief Justice North thus excused him.

Lord C. J. North. That is an objection that will not take away his evidence, but only goes to the lessening of its credit. He says he was in treaty with Mr. Reading about you and the Lords in the Tower; and, to beget a confidence in him, that the Lords in the Tower should receive favour from him and come off by his means, he was to be easy to you, which made him lessen his evidence at that time. The weight of what he says must be left to the jury. And he said at that time that he had more to say at time and place convenient.

Fr. W. There is no such thing in the trial. He hath alleged great matters against me, therefore 'tis evident he falsified his oath; for if he were to swear the truth, the whole truth, and nothing but the truth, he is perjured; if he did, he can say nothing against me now.

This simple reply seems to have silenced the Judge who said, "Mr. Whitbread, you have your objection, and it must be observed to the jury. *Your repeating of things signifies nothing.*"

Captain Hill then proceeded to state a fact regarding Bedloe, but it was *before* his King's pardon, and was not allowed.

In reference to Father Ireland's *alibi*, we omitted to notice the statement of Father Gavan to the court that there was a prisoner in Newgate, who would prove the Father's absence from London. The court, however, refused to give leave for his examination, as he was confined upon the same charge. This witness was no doubt Mr. Gerard of Staffordshire, who died in Newgate the 11th of March, 1680.

The counsel for the crown then proceeded to address the jury upon the prisoner's defence. His observations were chiefly confined to the strong point in it, viz., the invalidating of Oates' evidence, and showed his fear about it by saying that, let come what might of Oates, yet Dugdale and Bedloe criminated Fathers Whitbread, Fenwick, and Harcourt. As for Fathers Gavan and Turner, only Oates and Dugdale touched them. He strove to destroy the St. Omer and Belgian evidence, and admitting that Father Gavan had made a "mighty defence," he tried to convince the jury that he might have come to London quietly in the early part of July. And in conclusion called witnesses in opposition to those from Staffordshire and Belgium.

The first witness was the woman Paine, who again repeated her evidence as to having seen Father Ireland in London in August, 1678.

William Walker, a Protestant minister, swore that about the latter end of March, or the beginning of April, 1678, he saw a person in a disguise in St. Martin's Lane whom he thought he knew, but could not recall his name. It afterwards occurred to him that it was Oates whom he had known, but had not seen for five years. The next morning he went to a Mrs. Ives to ask about Oates, she having known him, and told her he had seen him the day before. He had seen no more of him. In answer to the Lord Chief Justice, he could not exactly remember the time, not thinking that he should ever be called upon as a witness.

Lord C. J. North [to prisoners]. You will not sure catch him upon a day.

Lord C. J. But I'll tell you what it does. It contradicts all that your boys, all that your witnesses say. Though it does not go home exactly to the 24th of April, yet if it be true, and we have no reason to believe it otherwise, it *disproves all their evidence*, for they charge him to have been at St. Omer all March, April, and May.

Mrs. Ives was then called to prove what Walker had told her.

A woman named Mayo, a servant of Sir Richard Barker, stated that a footman in the house had pointed out Oates to her about a week before Whitsuntide (May) 1678. He was then in the courtyard, and she was in the kitchen; he was strangely dressed in a white coat. She never knew Oates before. She saw him again in about a week's time at her master's house. She admitted a conversation after he really had returned to London, in which she reminded him that Sir R. Barker's family were no friends to Jesuits, and she hoped never would be.

Page, the footman, was then called. He had known Oates some years. About the beginning of May he had seen him at his master's house.

Sir R. Barker was called, and could only speak with certainty to having seen Oates in London at the latter part of June, or early in July, which was after he had really returned.

Butler, a coachman of Sir R. Barker's, swore that he had seen

Oates in May call at his master's house in Barbican. He asked for Dr. Tonge.

Smith, a schoolmaster of Islington, swore that Oates had dined with him at his house in the beginning of May, 1678.

Mr. Justice Dolben. What! the boys at St. Omer's now are gone?

Witness. After that he saw no more of Oates till about the middle of August following.

The last witness called was a Mr. Clay, who was stated by Oates to be a priest, and he swore to having seen Oates once in April and once in May, 1678, at Mr. Charles Howard's in Old Arundel House.¹⁰⁵

Lord C. J. Come, gentlemen, now what can you say to this? They have given now their full charge.

Lord C. J. North. Come, what say you now, Mr. Whitbread, to this?

Fr. W. I have this to say. First, that at my last trial when I pressed him to declare who had seen him, when he said he was here in town, he could name no one. When afterwards examined at the Committee, he could name no one either. He then said that he was there privately at Mr. Grove's, and we can prove him never to have lain there. Then he said absolutely that he had not seen much company, and stayed but *six days*. [The witnesses say] they saw him here in the latter end of March or the middle of April, whereas he himself says he came over with Hildesley the 24th of April.

Lord C. J. He was landed here the 17th of April, and the witnesses say it was the latter end of the April or the beginning of May.

Fr. W. Mr. Oates expressly said he stayed here but six days when he came over to the consult.

Lord C. J. Why, does not all this stand together?

Fr. W. No, my lord, how could this stand together? His coming over the 17th, and his being here a great part in May, whereas he says he was but six days.

Both the Lords Chief Justices earnestly argued in excuse of the witnesses, the Lord Chief Justice saying, "*How nice would you have them to be in that case, which because they are honest they will not be.*"

Lord C. J. North. You make your defences to depend upon an uncertainty of time which no mortal man can ever remember; besides, pray observe this, that *Mr. Oates stands a good witness till you impeach him by a fry out of your own schools, and they go to the whole months of April, May, and June; now these all speak contradictions to them, and so Mr. Oates is still set an upright and good witness.*

¹⁰⁵ An extraordinary fact regarding Sir R. Barker, the knighted apothecary, will be given in the narrative of Father Alexander Keynes, under the Residence of St. Stanislaus (or the Devonshire District). Father Keynes had taken lodgings in Barker's house, where the plans were arranged by Oates and others as to the evidence to be given. Five of the rebutting witnesses were furnished from that family, the head of which was a bitter enemy to the Catholics. Clay was also examined in the subsequent trial of Mr. Langhorne, and appears to have been an apostate priest. Echard, *History of England*, p. 556, says that "Smith afterwards, in a narrative, retracted all he had said, and confessed his guilt."

Fr. W. They say they saw him there every day, or every other day.

The Lord Chief Justice insisted that there were five witnesses to the point, and one had dined with him, &c.

Fr. W. The one witness was told by his man, the other by his boy.

The judges still insisted in favour of the witnesses, and the Fathers were asked what they had to say for themselves, &c.

Father Gavan then, after saying that they committed their cause to God, made a speech which for powerful reasoning and legal argument could be surpassed by few of the most practised pleaders. He showed the contradictions of the rebutting witnesses, and the clear and unshaken testimony of the Belgian and English, and their number and respectability. He had studied philosophy but never the law, yet his case being that one witness charged him with a treasonable act in Staffordshire and another witness with another such act in London, he contended that these acts were distinct, each requiring two witnesses, and could not be joined as one and the same, as had been done.

Here the Lord Chief Justice quoted a case in which it had been done, and Father Gavan said that he had a contrary opinion to that in *Serjt. Rolls*.

This was a strong legal point, and the judge went on to argue against the Father's position, and ultimately decided against him. He then went on to argue upon the credibility of a witness "whose evidence must be plain and clear, yea, as clear as the light of the sun at mid-day," and that the evidence of these witnesses was not such as the law required for conviction, &c.

The Lord Chief Justice said that the jury were judges of that,—Lord Chief Justice North adding, "You argue mighty subtly," and repeating, that until convicted of perjury and a record put in they were lawful witnesses, and the jury would decide upon their credibility. Father Gavan declared that he was satisfied if the witnesses were left to the jury; and then addressed them in the same powerful strain of reasoning, and compared the evidence of the witnesses. In speaking of Dugdale, he was occasionally interrupted by the Lord Chief Justice who said that he must prove the facts, &c.

Fr. W. made a short remark, quoting a previous observation of the Lord Chief Justice, that it was an improbable thing that a man who had his wits about him should write such letters, &c., and he left his cause to the jury.

Fr. F. made a short but powerful address, comparing their clear evidence with that of the rebutting witnesses. He also referred to the improbability of their trusting secret matters to such a man, and that out of the thousands of letters and papers seized not one could be found and produced to prove any treason or shade of treason.

Fr. H. spoke but little. He had attained the age of seventy and had never before been accused of any offence, and it was strange that he should come now to be arraigned and condemned for a crime of the highest nature, and that resting upon such evidence, &c. Since a negative could not be proved, he still hoped innocence would find some that would defend it. "I leave myself to the Bench, for the law is the defence of innocence."

Fr. T. made even a shorter defence and dwelt chiefly upon the non-credibility of the witnesses for the Crown. He called

for one witness, a Mr. Hastings, who, however, was not in Court.

The Lord C. J. then proceeded to sum up and charge the jury.

For the full address, which surpassed all bounds of decorum, the reader is referred to the State Trials Report. We can only give a few extracts. He began by observing that there had been a very long evidence and a confused one, and the jury could not expect that it should be wholly repeated : it was almost impossible for any one to remember it, neither would he if he could, because a great deal of it was irrelevant and vainly to be repeated. He then briefly pointed out the witnesses who had spoken to each prisoner. After referring to Dugdale, and especially to a letter of Father Whitbread, which that witness swore to having found, about hiring ruffians to murder the King, he alluded to an expression of Father Fenwick's at the trial that all the evidence of this man was but talking and swearing. "What a vain thing is it in Mr. Fenwick to seem to triumph by saying there is nothing against us but talking, &c. There is nothing against them but evidence and proof of men upon oath. And *their* reasons, the truth is, are very trifles. They defend their lives, as they do their religion, with a weak argument and fallacious reasons."

Regarding the evidence from Belgium, he said, "If that be so, it is impossible Oates can swear any truth. But was it to be believed? they did not do well for themselves when they bid you remember the *nature* of the evidence. They did well enough to bid you remember the *number*, for it is greater than Oates ; but the nature is of much less weight, not only because they are not upon their oaths (which is not their fault, but according to the law) . . . but because they are of a religion that can dispense with oaths, though false, for the sake of a good cause!"

"As to the *nature* of the men, they were but proselytes and striplings of their Church, which does indeed, in one respect or other, abuse all her disciples and keeps them in a blind obedience to pursue and effect all her commands. If the doctrines of that Church were better . . . less bloody and inhuman . . . these witnesses might have been the more worthy to be regarded. But if such doctrines were still owned, there was much to be observed from the *nature* of the evidence, the men and their profession. . . . If to murder or depose kings and absolve their subjects from their allegiance for the advancement of religion be a thing most impious, &c., which doctrines both they and their Councils hold, I cannot tell what to say to these men or their testimony, the *nature* of which they desire to be considered.

"But they were young boys sent for hither on purpose to give this testimony. It is doubtful and suspicious to have such green and flexible minds thus employed : and I must leave it to you to consider how far these young men, *trained in such principles*, may be prevailed on to *speak what is not true!*"

He then proceeded to notice and commend the evidence of Oates' witnesses with all the minuteness of a counsel for the prosecution. "But, say they, this is but *talking* and *swearing*. Very fine! And the St. Omer's youths is *talking*, but not *swearing*. Ay! but then Oates' numbers are not so many. That, gentlemen, I leave to you, for both cannot be true." He then proceeded to observe that the defence consisted in watching and catching Oates as to the time, day, hour, month. . . . "And they think then that

they have got such a mighty victory ! but it is not so weighty an argument with Protestants, *after all their conceit*, that it is unanswerable. . . . *The matter of time is a thing that no man can precisely charge his memory with, as that it should be too strictly the measure of your judgment about truth or falsehood by the mistake of seven or eight days.* . . . How often do you daily mistake things that have been transacted half a year ago, and err in point of time, taking *one week for another, one month for another.* And though, *I must say, it is considerable, yet too great weight* is not to be laid upon that !” The Chief Justice turned to the fact of Oates’ perjury in swearing that he came to England in April, 1678, with Sir John Warner and Sir Thomas Preston. “But if the sixteen be not to be believed in the first matter, and if Mr. Oates does say true, notwithstanding all their evidence, . . . then I’ll tell you what inferences may naturally be drawn, viz., *that they can’t want a witness to prove what they please: for I believe there is none of them all will make any bones of it.*” If the sixteen were not to be believed, then the matter of Sir John Warner, &c., will have no great weight.

He was glad to see a gentleman he had never seen before, Mr. Dugdale. Upon his word he had escaped well, very little having been said against him. The prisoners would have reflected upon his poverty, but I hope that they whose religion is to vow poverty will never insist on that for any great objection against any. The Lord Chief Justice then proceeded to travel out of the indictment and charged the prisoners with the murder of Sir Edmondbury Godfrey. He grounded this charge upon a statement of Dugdale, that Father Evers in Staffordshire had received a letter from Father Harcourt in London, which he had given him to read, mentioning that the said knight had been *despatched*. The judge challenged *all the Papists in England* to satisfy any man upon that one piece of evidence, *which would turn every Protestant’s heart against the Papists.*

Fr. W. It is not alleged against any of us.

Lord C. J. It is an evidence of the plot in general and to Harcourt in particular.

Fr. H. He never produced the letter that he says I wrote.

The Lord Chief Justice said that Dugdale stated he used to read the letters, and had returned this one to Father Evers when he had perused it. He then proceeded to argue that the prisoners were in fact the very murderers, adding, “This will stick, I assure you, sirs, upon all your party. For my own part, this evidence of Mr. Dugdale gives me the greatest satisfaction ; and while we rest satisfied of the murder of that man, *and are morally certain you must do it, knowing of what principles you are,* you cannot blame us if we lay it upon you. As to the defences they have made, they are exceptions in point of time, but do not affect Mr. Dugdale, *for they have hardly the confidence to deny the things he says to be true against them.* They fall foul indeed upon Mr. Oates. He appears to have been *their agent, and whilst so, bad enough.* But if he had not had a mind to have become a good man, he would not likely have done us that good he has done in *discovering the design you had engaged him in.* Let any man judge by your principles and practices, *what you will not do for the promoting of the same.* For while this gentleman’s blood lies upon

you (and some have been executed for it),¹⁰⁶ it must be yet further told you that in what you *did* do, you have given us a *specimen* of what you *would* do. We have a testimony that for promoting your cause you would not stick at the Protestant's blood. You *began* with *Sir Edmondbury Godfrey*, but who knows where you would have made an *end*? It was this one man you killed in *person*, but in effigy the whole nation. It was in one man's blood your hands are *embrued*; but your souls are *dipt* in the *blood of us all*! It was a handle only of what was to follow; and so long as we are convinced you killed him, we cannot but believe you would also kill the King and make all of us away that hinder your religion, a religion which, according to what it is, you would bring in upon us by a *conversion* of us with *blood*, and by a *baptism* with *fire*. God keep our land from the one, and our city from the other."

He then told the jury that the circular letter calling the Provincial meeting in April *fully confirmed Mr. Oates as to a plot*, called by the name of a *design*, which was to be kept close and secret. "And this is an evidence that cannot lie; for that letter will never be got rid of, no more than the other letter that Mr. Dugdale speaks about *Sir Edmondbury Godfrey*."

He then concluded by again telling the jury that the prisoners' defence was to show Oates to be forsworn, and they had brought twenty-four or twenty-five witnesses of one sort or another to support it, but the jury had also heard what witnesses Oates brought against theirs. "However, though their defence depends but upon a point of time, I must tell you it ought to be well considered, for 'tis indeed very *considerable towards their defence*; and God forbid but we should be equal to all men."

Lord C. J. North. Gentlemen, my lord hath repeated it so fully to you, that I shall not need to add anything to it.

The jury retired for about a quarter of an hour, and then returned with a verdict of "Guilty."

Jeffreys, the Recorder, told the jury that the trial had been a fair one, every opportunity of defence being allowed, and that every man would acknowledge that the verdict was just.

The Fathers were then removed to Newgate, and the next day Mr. Langhorne the barrister was tried and found guilty, and all the six were condemned to death in the usual manner.

We do not attempt to go into Mr. Langhorne's trial. He was a man of talent, and made the best defence he could under the circumstances, having been brow-beaten and opposed in every possible way by the Bench. He complained that he had been kept a close prisoner and totally denied all means of defence. The conduct of the Court was, if possible, more infamous than on the previous day, and Oates and his assistants were all the more emboldened by their success and the support of the judges. Some of the witnesses had been threatened and ill-treated out of doors, and the Earl of Castlemain came into the court and made a formal complaint to the judges upon the subject. A Mrs. Sellier, a lady and most important witness, was called, but having been threatened, she feared to give evidence, although present. All the St. Omer witnesses were called, and gave the clearest testimony sufficient to convict Oates of perjury, besides which other

¹⁰⁶ Referring to the unfortunate men, Green, Berry, and Hill, who were tried and convicted upon the perjuries of Oates, Bedloe, Prance, &c., on the 5th of February, 1678, and hung at Tyburn on the 21st of the same month.

important evidence was produced ; but all was in vain. The Lord Chief Justice summed up in the same *animus* as before, and the jury almost immediately returned a verdict of "Guilty." "*Upon which,*" says the report, "*there was a very great shout.*"¹⁰⁷

¹⁰⁷ When men's minds became somewhat calm, both these Lords Chief Justices, and some of the puisne judges were in the following year impeached and degraded, and the Recorder Jeffreys lost his office. Lingard, in his *History of England*, vol. ix., observes regarding these proceedings : "The prisoners were condemned before their trial by the prepossessions of the court, the jury, and spectators. The Chief Justice Scroggs, a lawyer of profligate habits and inferior acquirements, acted the part rather of prosecutor than of judge. To the informers he behaved with kindness, even with deference, suggesting to them explanations, excusing their contradictions, and repelling the imputations on their characters."

GENERAL HISTORY OF THE PROVINCE.

PART II.

THE ACCESSION OF JAMES II. AND THE REVOLUTION OF 1688.

CHARLES II. died, as we have seen, on the 1st of February, 1685. On the same day his brother, the Duke of York, was proclaimed, under the title of James II. He had been received into the Catholic Church some years previously, and had on that account courageously suffered much opposition.¹ He held several high offices in the State, which he abdicated rather than

¹ It will be remembered that Father Joseph Simeon when Provincial in the year 1669-70, reconciled the royal Duke to the Catholic Church (See *Records*, vol. i. pp. 272, 273). A sincere affection had always subsisted between Charles II. and his brother. In the MSS. of Lord Arundell of Wardour is a letter from Lady Arundell to her husband, Sir John Arundell, then in Paris, giving an account of the landing of James, and the meeting of the brothers: “. . . I suppose the inclosed will furnish you with the present news; only I cannot omit to tell you that on Tuesday evening the Duke safely landed. The King met him at privy stairs, and by the name of dear brother embraced and caressed him and the Duchess, whom his Majesty raised from her knee to sooth her with all imaginable kindness. The people of our end expressed their contentment by great bonfires and ringing of bells; but I heard of none in the city.” James was also in great esteem in the navy, having been himself one of England’s bravest admirals, as will appear in the memoir of his chaplain, Father Mumford. The following is from the same collection of MSS: “Newmarket, March 13th, 1681-2. On Friday, about noon, the Duke arrived at Yarmouth. The bailiffs and magistrates of the town went immediately on board his yacht, and invited his Royal Highness to dine with them, which he was pleased to accept of, and put himself into their boat to go to the town with them; but before they got to the shore all the seamen about the town (who were several hundreds) ran up to the middle in the sea, took the Duke violently out of the boat, carried him into the market-place on their shoulders (like a Knight of the Shire), with the greatest shouts imaginable and acclamations of joy, the bells ringing, and what not, to welcome him on shore. The town gave him a very noble entertainment, and all the gentry within reach were come to attend him, who, with their coaches and horses conducted him to Norwich, where he lay, and was received by that city with greater ceremonies and expressions of joy, if possible, than you and I saw some years since when the whole royal family made their [visit]. The whole town was full of bonfires, the people praying to God to continue the succession in the right line, and most loudly expressing their detestation against all illegitimates [Duke of Monmouth]. The gentry continued to furnish him with all conveniences, and carried him to Thetford, where the King’s coaches met him.”

wound his conscience by taking the condemned oath of allegiance and supremacy. He had twice to leave the kingdom and become an exile, and was upon the verge of being formally excluded from the succession by an Act of Parliament. All this, however, did not interrupt his public exercise of the Catholic religion. He was now elevated to the throne, and, as nothing was more foreign to him than dissimulation, he publicly heard Mass on the following Sunday, before all the court, at the Queen's Chapel in St. James' Palace. This overt profession of faith on the part of the King gave courage and hope to the Catholics, while it caused dismay in others, and astonishment to all. Since the death of Father Thomas Downes (*alias* Mumford and Bedingfield), the Duke of York's confessor, who had died in the Gatehouse Prison, as one of the first victims of the Oates' Plot, James, out of deference to others, and for prudential reasons, had availed himself of the services of a Capuchin Father at St. James. On his accession he immediately summoned Father Edward Petre, to whom he had previously shown great kindness and affection. Father Petre during the late persecution suffered a long imprisonment, but had never been brought to the bar for trial. This, as was supposed, had been owing to the intercession of the Duke of York with the late King. James now wished to retain him, and to make use of his services and advice. He appointed him to the new Chapel Royal, which he had entirely rebuilt in St. James' Palace. The chapel, though not very large, was magnificently adorned, and the Divine Offices were there celebrated after the Catholic rite. This manifestation of the royal favour towards Father Petre excited great feelings of jealousy against him and the Society, and gave rise to many calumnies. These were not allayed by his appointment soon after to be Clerk of the Closet and a Privy Councillor. It was, moreover, publicly given out that the King had directed the Papal Legate to obtain for the Father a Cardinal's hat. All this (says the writer of the *Annual Letters*) added fuel to the fire. The Father himself, meanwhile, behaved with uniform modesty and fidelity in his various duties, and most unwillingly endured these tokens of the royal favour. When finding that the King was openly insulted by some on his account, and that a difference had arisen between his Majesty and the Holy Father regarding the Cardinal's hat, he repeatedly and upon his knees besought the King to allow him to withdraw from the Court and from public

affairs, wishing to sacrifice himself, and thus avert the popular fury rather than that the royal interests should suffer on his account. The King unfortunately refused to dismiss the Father; and after his abdication and retirement to France James exonerated Father Petre from all reproach by publicly declaring, in the hearing of many of the Society, that, had he but attended to the Father's counsels, his affairs would have been in a very different position. "After so honourable a testimony, I do not see," says the writer of the *Annual Letters*, "what place is left for either calumny or envy."²

So open a profession of his faith by the newly-crowned King raised the courage of many who, although convinced of the truth of the Catholic religion, had been deterred either through fear or shame from actually joining it. After the royal example, they came forward and boldly embraced the faith. This great change of affairs was hailed by the Catholics with all the more joy, because they were just beginning to recover breath after the late terrible storm. Accordingly the priests emerged again from their close concealment, and the Catholic nobility and gentry, who during the persecution had either been forced to part with their chaplains and domestic confessors or to keep them in hiding, began eagerly to invite them back, and bring them from those places of security that were often little better than dungeons. At first the Fathers of the Society of Jesus in England, for prudence' sake, made a very moderate use of this change in public affairs. They did not, however, neglect the opportunity. Foreseeing a great harvest of souls nearly all the Superiors in England earnestly begged help from the Father Provincial in Belgium to repair the losses suffered in every part of the Province, which were indeed numerous. Many had been carried off by the late persecution, others still dragged on a life that was worn out by their long labours and sufferings. Fresh missionaries, therefore, and more efficient, were needed, in order to gather in the abundant fruit anticipated from the harvest already prepared for the sickle. In order to meet the demand to the utmost of his power, the Father Provincial was engaged in sending to England every religious who could be spared from the Belgian Colleges, and were not actually required for their management.

² In the "History of the College of St. Ignatius," will be found a full notice of Father Petre, and copies of the correspondence between King James and the Holy Father regarding the Cardinalate.

The King having put down the rebellion raised against him by the Duke of Monmouth, and having firmly settled public affairs in Parliament, saw now no obstacle to prevent his applying himself with all energy to propagate and re-establish the Catholic religion. This he wished to do so effectually, that should death or any adverse event occur before he could completely restore it, he might at least leave it in such a position that it should not be immediately broken up, nor Catholics reduced to a worse condition than before. This he was convinced would happen, unless the present laws that had been enacted against them were repealed. As this could not be done without the assent of Parliament, which it would be premature to ask, he determined to suspend their operation by exercising the royal prerogative of the "dispensing power." He therefore decreed the suspension of those laws which inflicted the severest punishment upon Catholics for the profession of their faith, or for keeping a priest and having Mass celebrated in their houses, or for the reconciliation of Protestants to the Catholic Church. After this, seeing but little prospect of obtaining a repeal of these laws from Parliament, he proceeded to a further exercise of his prerogative, and upon the opinion of nearly all the judges he suspended those laws which prohibited Catholics from holding any public office, civil or military, unless they first took the condemned oath of allegiance and supremacy, which no Catholic could do. By this decree the road to preferment was opened to them, and a great impediment removed out of the way of others who wished to become Catholics.³

On the other hand, the King adhered to the solemn engagement he had made to protect the Established Church, and not to allow any injury to be inflicted upon it by violence. He therefore left the Protestants and their ministers in possession of their churches and benefices, while allowing full scope to the Catholics everywhere to build new public chapels, to celebrate Mass and other Catholic rites, and to preach in them, as well as to open public schools. It was at this point that the zeal of the Fathers of the English Province began to develop itself, and quickly produced abundant fruit. In many counties large houses were bought or else entirely

³ The too hasty exercise of this prerogative by James II., while it stopped the bloody persecution and afforded at the time an immense impetus to the spread of the Catholic religion, in the end cost the King his crown and caused the final destruction of the hopes of the Catholics.

built, and in these they carried out community life as in their Colleges abroad. They publicly celebrated Mass, preached on Sundays and festivals to large congregations, gave catechetical instruction to the ignorant, and trained up the youth in their schools in piety and learning. The writer of the Annual Letters adds that the subsequent Revolution, which upset everything, had prevented all free correspondence and the possibility of obtaining full reports, so that he is unable to detail particulars. Still he gives interesting accounts of the College of St. Ignatius, or the London District, and its two flourishing schools; also of those in the Colleges of St. Aloysius, of the Holy Apostles, St. Dominic (Lincoln), St. Chad's, St. Michael's, and St. Winefrid's. Each of which will be noticed in the history of those Residences.

At the beginning of the year 1690, before the affairs of James became desperate in Ireland, he designed to bestow Trinity College in Dublin, a wealthy Elizabethan foundation, upon the Society. The Irish Fathers, however, were at that time too few to be able to undertake the conduct of so large a College in addition to their other missionary duties. They therefore applied to the English Provincial for help, and six Fathers were selected from the Belgian Colleges. Great opposition was excited among some persons in Dublin to possession being taken by our Fathers. The buildings also, having for some time been used as a military provision store and guard-house, were in a state unfit to receive them. The Fathers, therefore, were thus distributed. Three were stationed in Dublin, where they preached and performed other missionary functions. Of the remaining three, one was chaplain to the Irish legion, the other two were camp missionaries; and each one zealously laboured in his respective office. The particulars of their ministrations, however, were not then known. Two of these Fathers afterwards left Ireland for France with the King's confessor, and one who was sick remained with his relatives.

The following account of the position of affairs at that period is taken from a paper in the archives of the Province, at Rome, entitled: "In supplement of the history of the English Province, or a brief narrative of some events which in that most lamentable overthrow of the State of England, both ecclesiastical and secular, at the close of the year 1688, chiefly befell the English Province."

"After the long banishment of the Catholic religion from England, a hope of its restoration was first raised by the

elevation to the throne of the religious Prince, James II. Three years' labour and extraordinary exertions tended wonderfully to augment this hope, and at length, in the year 1688, it greatly increased. For nearly throughout the entire kingdom, by great efforts in which the Fathers of the English Province were conspicuous, sacred edifices were seen to rise in most of the principal cities. Some of the Fathers preached in them, once, twice, or thrice a week. Others gave catechetical instructions, and also controversial lectures upon the chief dogmas of the Catholic religion, supported by arguments drawn from the Sacred Scriptures and the Fathers of the Church. Great numbers everywhere assembled to receive the Sacraments. We had likewise in various places free schools, in which numerous youths, not only Catholic but also Protestant, were collected and instructed in a course of humanity studies and good morals. Nor was the labour of the Fathers confined within these limits. In various missions established throughout the whole kingdom they visited both towns and villages, and were everywhere successful in confirming those who had always held the faith, and in bringing back Protestants to the fold of Christ. The abundant fruit of their labours greatly increased the expectation of restoring in time the ancient religion to England.

“But behold! an unexpected storm blighted these hopes, and by its violence destroyed the abundant harvest ‘white to the sickle.’ The Prince of Orange invaded England, and a conspiracy against the King was concocted chiefly among the nobles, though it extended nearly throughout the whole country. The King’s affairs becoming desperate, he, with difficulty, withdrew clandestinely into France from his rebellious subjects and the invaders of his kingdom. Everything was thereupon thrown into confusion. An anti-Catholic cry was raised, and the fury of the mob simultaneously broke out into riots in most of the counties of England. In these the houses of Catholics, without distinction, were violently torn down or plundered. The Catholic churches and chapels, with nearly all their sacred furniture, were everywhere either destroyed by fire or levelled with the ground. Our Fathers were in several places hunted after, either for death or for exposure to public mockery. Not a few of them were captured, and after being cruelly tortured, suffered the misery of long imprisonment. Others, who managed to escape the violence of the mob and the vigilance of the pursuivants, were scattered in flight, and sought safety

in rough and impassable spots during the depth of winter, concealing themselves by day in the woods or amongst the hills, and venturing to travel only by night, being grievously afflicted by daily want and the difficulties of the way. *Circumierunt egenes, angustiat in solitudinibus errantes, in montibus et speluncis, et in cavernis terræ."*

In consequence of the troubles of the times and the interruption of free postal communication, many interesting events were left unrecorded. The writer of the narrative proceeds to recount a few which he arranges in order, among the Colleges and Residences in England. These will be found in the history of each.

There exists in the archives of the Province a contemporary narrative entitled, "Narratio rerum a Gulielmo Henrico Principe Auriaco gestarum sub finem anni 1688." It is of considerable length, and, as it does not immediately relate to the general history of the Province, we give but a short notice of its contents and a few extracts from it.

The writer commences by expressing his sense of the strange vicissitudes in the fortunes of James II., resulting from the invasion of England by his son-in-law, William of Orange, in the face of a fine army and a large and well-equipped fleet, at a time when the King's affairs bore every promise of a prosperous reign, and all seemed accomplished speedily and without bloodshed. James was meanwhile turning his attention to the repeal, or at least the suspension of the severe penal laws against Catholics. The people were satisfied with his moderation, especially in regard to the Established religion. Daily conversions were made to the Catholic Church, chapels were built, the solemn rites of religion were celebrated, sermons preached, and schools for the study of humanities opened in various localities under the direction of the Jesuits. A special embassy was sent to Rome to petition for an Apostolic Nuncio, and to consecrate Catholic Bishops for England. The Scots, though opposed to episcopacy in general, yet seeing that so many of the leading nobility had become Catholics, looked on with passive endurance, while the Irish were conciliated by the appointment of their countryman, the Catholic Talbot, Earl of Tyrconnel, to the high dignity of Lord Lieutenant. Three causes of anxiety still stood in the way of the full re-assurance of the Catholics, while their continuance enabled the Protestants to bear up against their losses with greater patience. These were the exclusion of Catholics from the office either of Rector

of a college or of Professor in the two Universities; the unchanged condition of the penal laws, preventing the establishment of religious liberty; and the want of an heir-apparent to the Crown. The first two difficulties seemed in a fair way of removal, as the narrative goes on to show, and the third was providentially met by the birth of a Prince of Wales in the month of June, 1688.⁴ Those of the nobles who had hitherto concealed their real sentiments in consequence of the absence of a male heir to the Crown, now boldly came forth and made solemn profession of the Catholic faith. This gleam of calm sunshine was, however, but the prelude of a more terrible storm.

The writer next proceeds to detail the various preliminary intrigues carried on by the two Protestant daughters of James, viz., Mary the eldest, who had married William Henry Prince of Orange, and Anne the wife of Prince George Christian, brother to the King of Denmark. They both felt that their chances of succeeding to the Crown were now destroyed by the birth of a Prince of Wales. The Princess Anne and her husband resided in England, which greatly facilitated the intrigues that were actively carried on with some of the chief lords of the kingdom, the Protestant bishops and ministers, and with the dissenting bodies, hostile to the King and to Rome. While the under-current was stealthily yet steadily flowing on the authority of James generally stood high in England. He had some time before suspended the Protestant Bishop of London; while seven bishops (among whom was the Arch-

⁴ In the collection of MSS. of Lord Arundell of Wardour, is a letter from the Privy Council to the Governor of Jersey, announcing this event. The following is a copy:—"After our very hearty commendations to your lordship, it having pleased Almighty God, about ten of the clock this morning to bless his Majesty and his Royal Consort the Queen with the birth of a hopeful son, and his Majesty's kingdoms and dominions with a prince, his Majesty hath commanded us to signify the same to your lordship, and to pray and require you to cause notice thereof to be forthwith given by proclamation or otherwise, as is usual, throughout that island, and thereby to appoint Sunday, the 1st of July next (being the day set in his Majesty's Proclamation to be observed in this kingdom) as well for a solemn thanksgiving to Almighty God for this inestimable blessing, as for such other expressions of public rejoicing suitable to this great occasion, as your lordship shall judge fit; and so, not doubting of your lordship's ready compliance herewith, we bid you very heartily farewell. From the Council Chamber in Whitehall, this 10th of June, 1688. Your lordship's very loving friends,—JEFFREYS C., SUNDERLAND, ARUNDELL C.P.S., POWIS, HUNTINGDON, CRAVEN, BERKELEY, MIDDLETON. To our very good Lord Jermin, Governor of his Majesty's Island of Jersey, or in his absence to the Lieut.-Governor, or other officer commanding in chief.

bishop of Canterbury) had been committed to prison for contumacy. The King now thought himself strong enough to venture upon the trial of these prelates; but they were acquitted and carried home in great triumph.

The writer then gives a very interesting account of the preparations effected by William of Orange, both in the States and in England, for the proposed invasion. Pending these events, James was not idle at home. When he was at length convinced of the reality of the intended invasion, he himself set actively to work, collecting a large army which was thoroughly drilled, as well as a powerful and well-manned fleet. The sea-coast, especially in the north, where a disembarkation would probably be attempted, was strictly guarded. Trusty Irish Catholic regiments were stationed at Portsmouth to guard that harbour and the Isle of Wight; a fleet of nearly forty sail cruised between Dover and the Nore. Several royal proclamations were issued. About the middle of October the Dutch fleet assembled at the mouth of the Meuse. A century had just passed since the attempt of the Spanish Armada, which, though superior to the present armament in its number of vessels and men, was yet inferior to it in the weight of its ships and the courage of its troops. The Dutch armament amounted to six hundred craft, including seventy men-of-war, and three hundred large transports, besides about 6,000 cavalry and 18,000 infantry. The Prince had previously issued and circulated a variety of preparatory and explanatory pamphlets, in one of which he promises to put a stop to the councils and plans of "Papistical Jesuits," with which the land was flooded. On the 4th of November, 1688, this enormous armament weighed anchor. A violent gale, however, soon after sprang up, exposing the whole fleet to great danger of foundering, and driving it back to the port of embarkation with the loss of two or three of the smaller ships, one of which had on board the Duke de Schomberg, lately an officer in the French army. But all lives were saved. On the 13th of the same month, after repairing damages the armament again sailed, and steering southward passed the royal fleet "which neither made nor seemed disposed to make any opposition, and arrived in three days off the coast of Devon, where no opposition being made a disembarkation was effected in three places. James had been fully persuaded, and with reason, that the expedition would not venture between the hostile shores of England and his ally France, and had therefore made

little or no provision for the protection of those coasts. . . .”

The narrative here abruptly ends, but the sequel of the history of James II. may be told in a few sentences. The King going to meet the invaders with his army was deserted by nearly all the officers, who had been tampered with. The Queen retired to France with the Prince of Wales, then about six months old. James prepared to follow and had embarked, but the vessel was obliged to put back again into port for ballast, and the King venturing on shore was discovered, arrested near Feversham, and grossly insulted by the mob. He was conducted to London, and Hampton Court was offered him as a retreat, but he chose Rochester and was taken thither under guard. He remained at Rochester for some time, and during his captivity ever conducted himself as became a Christian, a Catholic, and a King. He caused the Holy Sacrifice to be celebrated daily, and always displayed the courageous spirit that never failed him in his greatest extremities. Some few days afterwards a favourable opportunity occurred for escape, arranged, no doubt, with the full connivance of the Prince of Orange. A boat was waiting for the King at the shore, and after passing unobserved through a garden, he stepped into the boat and sailed over to the opposite coast, landing at Ambletuse on the 1st of January, 1689. He was most hospitably received by the King of France at St. Germain, where, with his little court of faithful adherents, he resided for twelve years. After his escape he crossed over to Ireland, which still remained loyal to him, and here for above a twelvemonth successfully maintained the war against the Duke of Schomberg; but the Prince of Orange arriving with an overwhelming force, James was finally defeated at the passage of the Boyne, and by the advice of his general officers again retired to France. He remained at St. Germain until his pious decease on the 16th of September, 1701.

His death caused great sorrow throughout the Catholic world. “An Abridgment of the Life of James II.,” extracted by Father James Brettonneau from the English MS. of Father Francis Sanders, the King’s confessor, and translated from the Paris edition of 1703, gives a discourse delivered by the Sovereign Pontiff to the Cardinals on occasion of the King’s death.

Thus ended the short gleam of sunshine for Catholics and the Catholic religion. The completeness of the ruin of their

hopes may be gathered from the history of the various Colleges and Residences in the English Province.

The following Fathers were residing at St. Germain in the Court of James II. in 1701, viz :

P. Sanders, Francis, confessor to his Majesty, the King of England.

P. Constable, Michael, attached to the chapel of the Prince of Wales.

P. Maxwell, Albert, } attached to the chapel of the King.
P. Poulton, Andrew, }

P. Iudice Galli, Anthony, confessor to the Queen of England.

P. Ruga, Bartholomew, theologian and preacher to the Queen.

In 1704 we find the same names, with the exception of that of Father Galli, who died September 7th, 1703.

The following letter from a Father of the Society to a brother religious may here be fitly introduced. A translation of it, published by Echard in his *History of England*,^s has been adopted. The historian observes : "We cannot better introduce the new year 168⁵ than with a remarkable letter never yet published, written in Latin from a Jesuit of Liege to a brother of his at Friburg, which gives a curious account of the religious affairs in England. The letter is dated the 2nd of February, 168⁵, and runs thus in English :

It is wonderful to see King James' great affection to our Society. He wished prosperity to this whole College, by the Reverend Father the Provincial, and earnestly recommended himself to our prayers. Upon Father John Keynes return into England, he gave him a most gracious reception (while earls and dukes were commanded for some hours to wait for admittance), with whom, in the Queen's presence, he discoursed with all familiarity. He asked him *how many candidates for Orders he had, and how many students ?* And upon the Provincial's answer to his Majesty, who was very urgent with him : *That of the former, and of the latter, he had above fifty.* He replied : *There would be occasion for double or treble that number, to effect what he designed for that Society's performance,* and ordered that they should be all exercised in the art of preaching. *For now,* said he, *England has need of such.*

I do not doubt but you have heard that the King, writing to Father de la Chaise, the French King's confessor, concerning the affairs of the house among the Walloons, declared that whatever was done to the English Fathers of that house he would look upon as done to himself. Father Clare, Rector of the same house, being arrived at London to treat of that matter, got an easy access to the King, and as easily gained his point. The King himself forbid him to kneel and kiss his hand, according to custom, saying : *Reverend Father, you have indeed once kissed my hand ; but, if I had known then, as I do now, that you were a priest, I would rather myself, Father, have kneeled down and kissed your hand.* After he had

^s Vol. ii. bk. iii. ch. ii. n. 6 (1).

finished his business, in a familiar conversation, his Majesty told this Father: *That he would either convert England, or die a martyr; and he had rather die the next day and convert it, than reign twenty years piously and happily and not effect it.* Finally, he called himself a son of the Society, of whose good success, he said, *he was as glad as of his own.* And it can scarcely be expressed how much gratitude he showed when it was told him: *That he was made partaker,* by our very Reverend Provincial, of all the merits of the Society, out of which he is to nominate one for his confessor; but hitherto it is not known who it will be. Some report that it will be the Reverend Father Provincial, but still there is no certainty of that. Many are of opinion that Father Edward R. Petre, who is chiefly in favour with the King, will obtain an archbishopric, but more believe it will be a Cardinal's cap. To him has been granted, within this month or two, all that part of the Palace in which the King used to reside, when he was Duke of York, where there is not a day but you may see, I know not how many courtiers waiting to speak to his "Eminence," for so they say he is called. For the King advises with him, and with many Catholic lords, who have the chief places in the kingdom, to find a method to propagate the faith without violence. Not long since, some of these lords objected to the King: *That they thought he made too much haste to establish the faith.* To whom he answered: *I am growing old, and must take large steps, else, if I should happen to die, I might perhaps leave you in a worse condition than I found you.* When they asked him: *Why then was he so little concerned about the conversion of his daughters, who were the heirs of the kingdom!* he answered: *God will take care of that; leave the conversion of my daughters to me. Do you, by your example, convert your tenants and others to the faith.*

He has Catholic Lord Lieutenants in most counties; and we shall shortly have Catholic Justices of the Peace in almost all places. We hope also that our affairs will have good success at Oxford. In the public chapel of the Vice-Chancellor, who is a Catholic, there is always one of our divines, who has converted some of the students to the faith. The Bishop of Oxford himself seems to be a great favourer of the Catholic faith, he proposed to the Council: "Whether it did not seem to be expedient that at least one College should be granted to the Catholics at Oxford, that they might not be forced to study beyond sea, at such great expenses." But it is not yet known what answer he had. The same Bishop, having invited two of our brethren together with some of the nobility, drank the King's health to a certain "heretic lord who was in company:" *Wishing his Majesty good success in all his undertakings:* adding also, *That the religion of the Protestants in England did not seem to him in a better condition than Buda was before it was taken; and that they were next to atheists that defended that faith.* Many embrace the true religion, and four of the most considerable earls have lately made public profession of it. Father Alexander Keynes, the Provincial's nephew, to whom is committed the care of the chapel belonging to the Elector of Palatine's Envoy, is continually taken up in solving and answering the questions of heretics who doubt of their faith, of whom you may see two or three together walking by the chapel door, continually disputing about some point of religion. As to Prince George, it is yet uncertain what religion he professes. We gradually begin to get

footing in England. We teach human learning [humanities] at Lincoln, Norwich, and York; and at Worcester we have a public chapel protected by a guard of the King's soldiers; and we are to buy some houses in the town of Wigan, Lancashire. The Catholic interest grows very strong, and at some churches granted to the Catholics upon holidays there are often counted fifteen hundred present at the sermon. At London, also, our business is carried on with the same good success. Sermons are preached upon every holiday, and there are so many that frequent the chapels, that they are not big enough to hold them. Two of our Society, Dormer and Bertue, preach continually before the King and Queen; Father Edward Neville, before the Queen Dowager; Father Alexander Keynes in the chapel aforesaid; others in other chapels. There are many houses bought in the Savoy near Somerset House, which is the Queen Dowager's Palace, towards the erecting of the first College in London for about eighteen thousand florins; and they are hard at work to bring them to the form of a College, that a school may be opened before Easter.

A Catholic Lord Lieutenant is shortly to go over to Ireland, because the King cannot be satisfied with any other to establish the Catholic interest in that kingdom. The Parliament will certainly sit in this month of February, of whom his Majesty is resolved to ask three things: First, that by a general Act all the Catholic peers shall be admitted to sit in the Upper House; secondly, that the Test may be abolished; and thirdly, which is the chief point, that all penal laws against Catholics should be abrogated. And that he may the better obtain these things he designs to let them all know: *That he is resolved to turn out all those who will not heartily act for the obtaining of them; and likewise dissolve the Parliament.* At which resolution some heretics being terrified, came to a certain earl to advise with him what might be done; to whom he answered: *The King's mind is sufficiently known; what he has once said, he will certainly perform. If you love yourselves, submit to the King's pleasure.* There is to be a great preparation of war at London, and a fleet of above one hundred men of war is to be fitted out against the spring, but against whom it is uncertain. The Dutch are under great apprehensions, but for what reason, although they are said to make an armament, time will discover.

The following letter from the Rev. Father Provincial, Henry Humberston, to the Very Rev. Father General, shows the wretched state to which the Catholics were reduced at its date.

St. Omer, 10th April, 1700.

Very Reverend Father in Christ,
P.C.

It is deemed unsafe to write to your Paternity from England, and this is the reason of my long silence. Being now in Belgium I take the opportunity of writing to acquaint your Paternity in the first place that a great persecution is about to be raised in England. The Parliament which, so long as it stood in need of the aid of Catholic princes in the war against the King of France and their own Sovereign (James II.), restrained itself for the time, now that the motive for dissimulation is removed, has resumed its accustomed practices, and, besides reviving the ancient penal

laws, both Houses have passed a new one, of which the following are the principal heads :

I. If any Catholic Bishop, priest, or Jesuit be apprehended in this kingdom after the 25th of March, 1700, and shall be convicted of having exercised any episcopal or sacerdotal functions whatever, he shall be imprisoned for life in some place in England, to be assigned by the King. The informer is to receive a reward of £100 sterling (about 400 Roman scudi). Also, if any one shall open a school for the education of children, or shall afford any means of doing so in his own house, without first taking the oath of allegiance and supremacy, he shall be condemned to the same punishment.

II. After the 29th of September, 1700, every Catholic attaining the age of eighteen must within six months after attaining that age take the said oath, abjuring his faith and embracing the national religion ; in default of which he shall be incapable of inheriting or of possessing any goods, honours, or titles whatever, and during such his refusal his inheritance, &c., shall pass to, and be held and enjoyed by his nearest Protestant relation, without being liable to account for the same (except in case of wilful waste).

III. After the 10th of April, 1700, every Catholic shall be incapable of either buying or selling any lands, possessions, or hereditaments whatever within the kingdom ; and all titles and contracts of every kind, under which property shall be bought or sold, shall be null and void.

IV. Whoever shall send a son or daughter or any ward into foreign parts for education in the Roman Catholic religion shall be fined in the sum of £100 sterling, and whereas the statute of 1 James I. awarded one half that fine to be paid to the Treasury and the other half to the informer, now, to intensify the exertions of the informer, the whole fine is allotted to them by way of reward.

V. In order that Protestant sons or daughters born of Catholic parents may not be compelled to follow their parents' religion against their conscience for want of the means of support, it is enacted that in case such parents refuse to find them support proper to their state, the Lord Chancellor, upon the petition of any such child, shall order some scheme whereby the second clause of the act may be applied to them.

This act having passed both Houses of Parliament only awaits the assent of the Prince of Orange, who is now King, to give it the force of law, and this there is no doubt of his giving. A persecution is hence anticipated, exceeding any that has been experienced since heresy took root in England. No act of Parliament more calculated to root out the Catholic faith in England was ever enacted, and, unless it pleases God to hinder its execution, it will be impossible for religion long to exist in the kingdom. I have ordained public prayers throughout the whole Province to implore the Divine protection. I entreat your Paternity likewise to recommend the unhappy condition of our country to the Holy Sacrifices and prayers of the whole Society, and that they will remember me also,

Your Very Rev. Paternity's

Most obedient servant in Christ,

HENRY HUMBERSTON.⁵

St. Omer, 10th April, 1700.

⁵ Father Henry Humberston, *alias* Hall, was an elder brother of Father Edward Humberston, *alias* Hall, who will be noticed later in the

In the year 1701 the English Province contained 340 members, a large proportion of whom were employed in the Belgian and Roman Colleges, and Maryland Missions. Father James Blake was then Provincial. His socius was Father Joseph Wakeman, son of Edward Wakeman, Esq., of Beckford, Gloucestershire, and brother of Sir George Wakeman, M.D., one of the physicians of Charles II. Sir George, as we have already narrated, was falsely accused by Titus Oates and his confederates of accepting from the Jesuits an enormous bribe to poison the King, and was acquitted after his trial.

In the year 1705, the Annual Letters observe that the province was in a perilous position between the violence of the persecution at home and the heat of the Continental wars; but the difficulties of the times so prevented communication that very scanty reports of the doings and sufferings of the missionaries could be obtained.

The report for the year 1711 gives as an epitome of the *ministeria spiritualia* for the past three years, 1708-9-10: "Baptisms, 2,081; Extreme Unction, 1,804; Conversions to the Faith, 907; General Confessions, 2,476; Penitents under the care of the Fathers, 12,476."

The writer again laments the want of information from the missions, and relates the following case of the miraculous cure of a child through the efficacy of the most Holy Sacrifice of the Altar. The locality is not given.

"A child named Mary Cooke, then scarcely six years of age, had been deaf and dumb from her cradle. Her father was a Protestant and her mother a pious Catholic. Various remedies had been resorted to in vain, and the child was considered by all to be an idiot. Her mother in the beginning of 1711 was seized with a dangerous illness, during which she frequently dreamed that her child would be cured if she was but once present at Mass. The mother having recovered, still retained a strong impression from her dreams, and begged one of the Fathers, to whom she recounted them, to allow her child to be present at his Mass. He willingly consented, and moreover offered the Adorable Sacrifice for the child's recovery,

present volume. Father Henry probably entered the Society after his humanity course at St. Omer's, about 1659. He was made a Professed Father, February 2nd, 1676, and declared Provincial December 10th, 1697. At the expiration of his three years' term of office in 1701, he was appointed Rector of St. Omer's College, and so continued until 1705. He died at Watten, December 13th, 1708. He served the mission of Worcester for some years; and a sermon of his, preached there April 18th, 1686, is extant (pp. 22, 4to. London, 1686).

recommending her case to others who were present. After Mass, as the mother was leaving with her child, it suddenly exclaimed in clear and distinct words, 'What is this, mother?' To this day the child continues both to hear and speak with perfect distinctness, and while the Catholic neighbours marvel and praise God, the Protestants, to whom the child was well known, also acknowledge and admire the wonderful work of God displayed in its case."

In the year 1708 there were 154 members of the Society in England dispersed amongst the various missions, the majority living concealed in the houses of the nobility and gentry, to enable them the more readily to assist the neighbouring Catholics.

The principal anxiety of the Fathers was to preserve the people in the faith during their sufferings, and the writer of the report thanks God that for twenty years no family under their charge had abandoned the true religion, although so cruelly oppressed, and loaded with double taxation of every kind. The zeal of the missionaries for the conversion of Protestants to the faith was seriously impeded, for if any of these who had been spoken to about religion made it known, this was by itself sufficient to raise a storm of persecution on the part of the Protestant ministers and bishops. In doubtful cases, where the Fathers could not feel pretty certain that the person would ultimately embrace the faith, they had to proceed with caution and patience, not openly treating at first about a change of religion, but moving him to a pious life, and raising religious doubts in his mind regarding his actual position. Their pious industry and patience overcame many difficulties, and, including the conversions of English soldiers and others in Belgium by the Fathers in the colleges there, a total is given of 3,537 Protestants received into the Church during the last nine years. The Fathers also in various places conducted privately the education of several children whose parents were unable to send them to the colleges abroad.

In the year 1711 a malicious and libellous book was published against the whole Society, called *Artes Jesuitica*. On the 2nd of December, 1711, this work was formally condemned by the Holy See. The accusation against the Jesuits states "That they boast of their exact submission and blind obedience to the decrees of Popes, yet are more failing than others in the observance of them when not made to their own

liking; that the religious of the Society are beyond others disobedient to the Apostolical Constitutions." This charge seems to have made much stir at the time, and Father General Tamburini, upon the remonstrance of the Fathers Assistant and the Procurators of the Provinces, who were then assembled in Rome, procured an audience, and laid a memorial at the feet of Pope Clement XI. in November, 1711. His Holiness received them most graciously, and read the memorial aloud with many tears of sympathy, and in a long address expressed his love and esteem for the Society of Jesus, and the confidence he reposed in it, adding that it would never lose his good opinion, and reiterating over and over again, "It is your enemies and mine that raise these reports, in hopes to deprive me of your love, obedience, and service, by persuading you I love you not, or to wean my affection and esteem from you by persuading me you slight me and think me your enemy. But they shall never succeed in their designs, and I will ever look on this memorial as the true sense and disposition of yours."

1749. Dr. Oliver mentions in his *Collectanea* an English Father in Brazil, FRANCIS ATKINS, who upon his conversion to the Catholic faith entered the Society in that country in the year 1749. Until the year 1759 he was in the habit of writing to his mother at Bombay and to some friends in England, acknowledging the happiness of his vocation, and praying for their conversion. After that year a dead silence ensued. The truth was, he was laid prostrate as one of the victims of Carvalho's barbarity. Shortly after the death of that Minister's imbecile master, Joseph I. of Portugal, his daughter and successor, Donna Maria I., threw open the dungeons, and Father Atkins was restored to light and liberty. In a letter to Mr. Hunter (his father-in-law) at Bombay, he gives a circumstantial account of his late most wearisome captivity. He states that the whole of his Order, throughout Brazil, had been seized in the dead of the night and hurried on board a ship; that he and thirty-two more on their arrival in Portugal were confined in a dungeon at the mouth of the Tagus, where he had never seen the face of the sun for nearly eighteen years; that half of his companions perished from the severity of their confinement, and that the constitutions of the survivors were nearly ruined. Father Atkins himself came forth in an emaciated condition, and soon fell into a decline, which carried

him off within three months after his release, in the summer of 1777.⁷

The more striking historical facts of public interest drew to a close along with the Annual Letters of the Province, when the overt violence of persecution under the penal laws had subsided. The missionary Fathers settled down in peace and tranquillity in their respective missions, and little remains to be noticed in our general account of the Province. About the year 1753, however, we meet with one of those attacks against the members of the Society which have seldom been entirely absent from its history. Calumnious reports induced the Rev. Philip Carteret, then Provincial, to address the Vicars Apostolic, Bishops Challoner, Hornyold, York, Petre, and Stonor. At the same time he assured their lordships of the entire submission of the members of the Province to the decrees that had been lately issued by the Holy See regarding regulars.

The Bishops in reply wrote letters and testimonials couched in the most affectionate and paternal terms as to the conduct of the Fathers in their respective districts. The original autograph letters are preserved in the archives as precious documents. We subjoin copies.

Bishop Challoner.

December 31, 1753.

Hon. Sir,—In our last conversation you expressed a desire that I should give testimony in writing to the good behaviour of your people in our district, as well in regard to their regularity in their lives and diligence in their respective stations as in regard to the respect they have showed us in our visitations and upon other occasions. In compliance with this your desire, and to bear witness to the truth, I do hereby certify by these presents, first, that none of your people were ever accused to us or by us, directly or indirectly, *either as if Superiors tolerated the greatest excesses in their subjects, refusing to correct them, though admonished thereof by their respective VV.A.A., or as if they were neglectful of the duties incumbent in each station, &c.* So far from it, that, generally speaking, for the time since I have had anything to do with this mission, I have found those of the Society, both Superiors and inferiors, as regular in their conduct and as diligent in their respective stations as those of any other denomination whatsoever.

⁷ It is to be regretted that Dr. Oliver gives no clue to the source of this account. Father Atkins was probably the English Father referred to in the narrative given by Father de Gad, printed in Father Weld's history of *The Suppression of the Society of Jesus in the Portuguese Dominions* part i. (Quarterly Series), July, 1877, pp. 363, 364. "Besides the eighteen Fathers from Macao, there were in this prison seventy other Jesuits from various parts of the world, *i.e.*, fifteen Italians, thirteen Germans, two Flemings, two Spaniards, one Englishman, one Tonkinese, while the rest were Portuguese." For an account of their seizure and voyage to Portugal, &c., see the same work, pp. 299, seq.

Secondly, as to their behaviour in our regard, I have never found any of them, either in town or country, wanting in their respect, but rather upon all occasions remarkably civil, and ready to do any good office in their power. Witness the hand of,

Hon. sir,

Your affectionate humble servant.

RICHARD DEBRUN.

To Mr. Carteret, &c.

Bishop York.

Bath, December 20, 1753.

Very Rev. and Dear Sir,—On the other side you have the testimonial you desire, and I hope it will be satisfactory. If you think proper to make any alteration in it I shall readily comply, being willing upon all occasions to serve you and yours to the best of my power. It was a sensible mortification to me that I had not the pleasure of an hour's conversation with you before you left these parts. Something might, perhaps, have occurred conducive to the public good, which I have much at heart, in order to obviate our threatened ruin, which will be inevitably the case if the sexennial retreat takes place.⁸ I have frequently thought of replying thereto in my own name, as withdrawing more than half of my helpers at once for near four months, during which time all business must be at a stand.

Honoured and dear Sir,

Your most affectionate humble servant,

WILLIAM YORK.

To Mr. Ph. Carteret.

To Father Philip Carteret, S.J., Provincial in England,

Rev. Father,—I have received the letter of Father General in which he hints that complaints have been made against his subjects of remissness in carrying out the apostolic work of the mission, of leading careless lives, of not correcting these faults when admonished by their Superiors at the instance of the Vicars Apostolic, and of opposing such regulations as have been considered expedient for the due ordering of the mission. We therefore pronounce that all these charges are maliciously and falsely laid against them, since I know for certain that the members of your body who reside in my district labour diligently, and with no little fruit, in the care of souls, that they live religiously, that they show obedience and reverence to me in everything, and are ready to observe the Apostolic decrees in the smallest points. And as I am at the present convinced of all this, and have been so ever since I undertook the burden of the Vicariate, far be it from me to load with any accusations whatsoever, those whom I love in the truth and charity of Christ, and esteem to be worthy of all praise, while they give diligent heed to the conversion and salvation of their neighbour. I pray that the blessing of Almighty God may attend on the labours of these and of his Paternity.

LAWRENCE, Bishop of Nibissa, in part., &c.,

Vicar Apostolic.

Bath, December 20, 1753.

⁸ According to a late decree that all Regular missionaries should, every six years, retire for three months to one of their houses abroad, where the rules of their respective Institutes were regularly observed.

*Bishop Hornyold.**For Mr. Carteret.*

Hon. Sir,—Last Saturday I received the favour of yours of the 15th inst. which brought me the declaration of your subscription, and of all those under your care, to the late Decree and Order of His Holiness.

I am much concerned to find by your letter that there has been an ill report and calumny raised against you and all the regulars in general, by some ill-designing men (but who they are I know not). I am convinced your body is entirely innocent of the accusation. For I do declare that in all the visits I have made through my district I don't find the least ground for any complaint whatsoever against any of your subjects, and therefore I look upon myself obliged in justice to clear their character from all aspersion of disrespect and disobedience to the Holy See and the VV.AA. As also from any thing (to the best of my knowledge) that is unbecoming the lives of good and zealous missionaries: a testimonial of which I have here inclosed. I hope henceforward we shall all live in peace, love, and unity with each other, and so go hand in hand labouring in the vineyard of our Lord; as for my part, I do assure you there shall not be anything wanting that lies in my power to contribute towards it, and I doubt not of your good endeavours in order to effect the same.

Hon. dear Sir,

Your very humble servant,
J. HORNYOLD.

Longbitch, 19 Nov., 1753.

John, by the grace of God, and the favour of the Holy See, &c. Whereas to render testimony to the truth is both most just and religious. . . . We the undersigned do hereby testify that all and each of the Reverend and Venerable Brethren of the Society of Jesus who reside within our Midland District, conduct themselves with all respect and obedience towards the Holy See Apostolic, and likewise towards us, the Vicars Apostolic. And we likewise testify that all are to be especially commended for the integrity of their lives and morals, as also for their learning and zeal of souls.

In witness whereof, &c.

JOHN, Bishop of Philomelum.

Nov. 19, 1753.

Bishop Petre.

Wycliff, Nov. 21, 1753.

Sir,—I am entirely satisfied with the declaration you have made in your own name and of all yours in England of the obedience you shall always pay to the decrees and orders of His Holiness, and of your respect for his AA.VV. It proceeds, I am persuaded, from an upright and sincere mind, therefore it cannot but be very acceptable to me.

As I never was in any apprehension of meeting the least disregard from any of yours, so I have not been disappointed, having received much respect and civility from all those I have seen and conversed with, as well the first year I travelled in the north as in the summer last past throughout the County of York; always ready to give me that aid and assistance in my ministry as occasion required, always ready to attend and accompany me from place to place just as I desired and judged not unsuitable to their

convenience. Had no complaint ever made to me from any family or neighbourhood against any one of yours, therefore, as I believed then, so I believe now, there is no neglect of pastoral duties nor irregularity among them, but that their behaviour is regular and edifying from a due discharge of their functions. I hope this will be sufficient to wipe off all aspersion, if any should have been imputed to any of yours within my district, &c. &c.

Sir,

Your most obedient humble servant,
F. PETRE.

To Mr. Carteret, at Mrs. Hoyles,
in Great Wild Street, London.

Bishop Stonor

Excuses himself from giving any *special* testimony, and hopes that Father Carteret "will be content with a more general assurance of my true respect and esteem for your Society, both in its primitive and modern state, both at home and abroad, and my desire to do it all service in my power, and be at perfect good understanding with it. To which I must add my particular esteem and good will for your own person," &c. &c.

We subjoin the following list of the members of the English Province at the period of the suppression, 1773.

1. Liege College	41
2. Bruges, 12	19
3- " 7	30
4. Ghent Novitiate	19
5. St. Ignatius, London	31
6. St. Aloysius	3
7. St. Chad	4
8. Immaculate Conception, Derbyshire	12
9. Holy Apostles	3
10. St. Hugh	12
11. St. John the Evangelist	15
12. St. Michael	12
13. St. Thomas of Canterbury	7
14. St. George	12
15. St. Francis Xavier	2
16. St. Winefrid	3
17. St. Mary	4
18. St. Stanislaus	22
19. Maryland Mission	23
20. Extra Provinciam, 20	3
No fixed place	

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In closing this general account of the English Province we give a short notice of the three colleges in Belgium exclusively devoted to the formation of its members. The Seminary of St. Omer, founded by the exertions of Father Parsons in 1593 for the education of English youth, has already been men-

tioned. This College remained under the care of the English Province until the year 1762, when its members, being violently expelled by the Parliament of Paris, retired to Bruges, where they remained until the year 1773.⁹

A narrative of this expulsion and of the transmigration of the community and scholars to Bruges was written by Father Joseph Reeve, then a scholastic and Professor of Poetry at St. Omer's. As it is far too long to give *in extenso*, we must rest satisfied with the following extract relative to the removal of the students.

... This was the posture of affairs when the Fathers in St. Omer's College came to the resolution of timely providing for the security of their scholars. On Saturday, the 7th of August, 1762, it was agreed that unless some more favourable account should arrive on Monday, a certain number of students should be draughted out, and sent off to Bruges. The resolution seemed to be a desperate one, but necessary for our future existence as a college. For its success profound secrecy was absolutely necessary till the moment came for its execution. For the town began to be afraid of losing us, and we suspected that there were as many spies as we had Frenchmen about us, who might at once betray and frustrate the design.

The Monday morn of August 9th was ushered in with no cheering tidings from Paris. A dejected gloom sat on the face of all who were privy to the necessity there was of beginning to evacuate the College that day. Mr. Joseph Reeve, the Professor of Poetry was pitched upon to lead out the first detachment of twenty-four scholars, draughted from the different classes. For fear of creating an untimely alarm either in the College or town, they were kept in total ignorance of the design to the very hour of their departure. After dinner, at the usual hour, Mr. Reeve, who had received a list of their names, called them all to his chamber, apprised them of the orders he had received, asked them if they were willing to accompany him, and if they had any trinket they would wish to carry with them, and upon their expressing the most earnest readiness to go wherever the Jesuits should think fit to lead them, they were told each one to take a change of linen and stockings and what other little things they chose besides, to come back to him, and accompany him to the college gate, while their unsuspecting schoolfellows were recreating themselves as usual in the garden. Mr. James Ewen, Master of Little Figures, who seemed unsteady in the principles of a religious state, and who in effect left it soon after, had also his orders to attend.

At one o'clock we marched out in order, going two and two through the streets according to custom, as though we were walking out for our diversion, till we came to the Dunkirk Canal, where a pleasure-boat was ready to carry us to Watten, the novitiate of the English Province, about two leagues distant from St. Omer. When we had advanced near half way, the Dunkirk public barge came in sight. Not to furnish matter for the inquisitive curiosity

⁹ See *Records*, vol. i. pp. 435, seq. note.

of the people who were going to the town we had left, we immediately tacked and turned up a narrow creek, which led to an inland spot, delightfully checquered with verdure, wood, and rising ground. We there landed, and the thoughtless innocents amused themselves with play till the barge was passed out of sight. We then pursued our course and reached Watten, where Mr. Robert

Constable, the Rector, received us with all the feeling and tender kindness of a father. For he was a good religious man, and the spirit of God was in him. He had prepared an hospitable repast, which we took in the common refectory, and then retired at an early hour to rest, that the children might be fresh for their expedition next morning.

The rest of the journey was to be made by land across country, avoiding the frequented roads, till we reached the Austrian territories. For our conveyance two market wagons were fitted out with mattresses laid along the bottom, and fastened with cords at the sides. At five o'clock next morning we mounted our carriages, and set forward, intending to reach Ipres before night. We considered ourselves as a troop of suffering exiles, driven by persecution from the asylum in which we had peaceably reposed for upwards of a century and a half, under the royal patronage of France and Spain. With these sentiments we resigned ourselves to the will of God, and earnestly prayed He would take us under His gracious protection through the intercession of His Virgin Mother, by reciting her Litany. The weather being fine, our journey was prosperous and agreeable. About twelve o'clock, we

The second detachment of twenty-eight, under Father Brent and Father Edward Walsh.

accidentally fell in with two other wagons, loaded with twenty students more, who had left St. Omer's the same morning, under the direction of Mr. Thomas Brent, the first Prefect, and Mr. Edward Walsh, Master of Rudiments. The meeting was unexpected and affecting: a sympathy of joy mixed with grief heaved in the breasts of all. Curiosity soon discovered to the villages we passed through who we were, and for what cause we fled. The tear of compassion gushed from the eye of those good villagers, who knew how to feel for oppressed innocence, and to pity even strangers in affliction. The low commissioners of the King's duties were not acquainted with such humane sentiments. Unused to distinguish between the fraudulent smuggler and the honest traveller, they seized our wagons and horses under pretence that we had not made a due declaration, though we told them to examine and let us know what duty was to be paid and we would pay it. The mattresses we sat upon and a few bottles of wine we had for our day's provision were the sole subject of dispute. Bent upon extortion, the vulgar harpies would not listen to reason. Much time was lost. At length after many inquiries, we found out the commanding officer, who kept close within his house, without offering to interpose. Mr. Reeve on this occasion had the mortification to see himself abandoned by his collegian Mr. Ewen, who spoke the language of the country very fluently. He however made his way to the head officer, from whom he obtained redress and a permit to pursue his journey without further molestation. The common custom-house officers, being vexed to see themselves disappointed of the booty they expected, sent off one of their friends to overtake the two other wagons which were advancing before us, and to denounce them to the next custom-house, with

the spiteful hopes of having them seized as we had been. But the same hand of Providence, which had rescued us, rescued also them. They reached Poperingue a little before us. This is a small unfortified town in the Austrian Netherlands, about five miles west of Ipres. The streets were lined with inhabitants, who came out to welcome us into the Imperial territories. Here the Benedictine monks have a house dependent on the Abbey of St. Bertain at St. Omer, governed by a local Superior, who is called Provost.

To him Mr. Darell had given information of the Father Darell. retreat we were making from St. Omer, which he left the day before. Mr. Darell had distinguished himself by his activity to preserve the College of which he was Procurator. This he thought must make him particularly obnoxious to our adversaries. The retreat, moreover, of so many students in a body together could not be long a secret, and this he concluded would exasperate the Parliament, when they should find that the scheme of arresting them was previously rendered abortive. He therefore judged it prudent to make good his retreat in due season to a place of security.

On account of the loss of time we had unavoidably met with during the day, it was thought impossible for us to reach Ipres that evening before the shutting of the gates, and that to attempt it would be to expose ourselves to the risk of passing the night in the open air. It was therefore resolved that we should remain there that evening with our fellow transmigrants, send back our wagons, and hire others to carry us to Bruges the next day. The

Kindness of the Provost of the Benedictine Convent. charitable Provost, who approved of the resolution, assured us with a goodness of heart which seemed natural to him, and with the generous principle of hospitality which has ever distinguished the true disciples of St. Benet, that he had room for us all, and though he had prepared only for twenty-eight, that fifty-six, which was our whole number, should be well accommodated for the night under his roof, and that we must not think of looking out for lodgings in any other house. After a refreshing supper, which he had bespoke at the inn, he led us to his convent, where everything was cordially prepared for a good night's repose.

Early next morning fresh horses and wagons were ready for us. They were engaged to carry us to our journey's end in one day. The day as it advanced grew very hot and sultry, great part of the road was a deep burning sand, the horses, not used to long journeys, grew faint, and we were obliged to walk a considerable way under a scorching sun, and to assist them through the heavy sand. We were told that the wagon road formed a semicircle, with a certain village at some distance, where the sands would end, and that by striking across the country we might save ourselves many a step. Several of us very unadvisedly entered into the by-track, which led us into the middle of a wood, and there divided into several paths that pointed different ways. We found ourselves in a labyrinth, not knowing what direction to take, and having no land-mark to go by. In this perplexing situation we earnestly prayed the Almighty to send His good angel to direct us. One of the students climbed up a tree to discover, if he could, the village we were tending to. He descried a distant steeple, which we concluded to be the point of our destination. The first sight of it raised our hope, but the appearance of its distance cast a dead weight upon our spirits. We immediately directed our course

that way, soon got clear of the road, and entered a lane which gave us hopes of a speedy issue. Spent with thirst and the heat of the day, one of the little boys grew faint and ill. No house was near, the country afforded nothing for his refreshment ; no time was to be lost, lest we might chance to lose the wagons, which we supposed to be at some distance before us. We were under the necessity then of dragging him on, when we were revived at the sight of a miserable cottage. The hope of finding something for our refreshment made us knock earnestly at the door, but extreme poverty had nothing to offer but a cooling draught of water for our fainting youth. Some of our most vigorous wanderers had by this time reached the village, where the wagons and our other travellers were stopped to bait. We joined them soon after with great satisfaction, and after a short refreshment continued our journey with them towards Bruges.

The way was long, the day had been very fatiguing, the weary horses moved on but slowly ; it was nine o'clock before we reached the town. The gates were shut, we were to wait the tedious ceremony of their opening. It was pitch dark, and we had the whole length of an extensive town to traverse. It was ten o'clock before we came to the destined spot, sleep and fatigue had closed the eyes of half our young travellers ; they were then to be roused and set upon their feet to enter into their new habitation, where they expected to meet with comfort and repose. By the glimmering light of a farthing candle they were conducted into a naked room, where not so much as a chair was provided to sit upon. In the middle stood a table made of rough boards, and on each side a temporary bench, which fell to the ground the moment they were sat upon. Three roasted legs of mutton were immediately set upon the table, but neither knife nor fork nor plate had been thought of. The Fleming who produced the meat had luckily brought his great knife along with him, else the meat might have remained untouched. Slices of bread and meat were cut and given to the scholars, who with their fingers and teeth managed as well as they could.

Their hardships on their arrival. This ceremony was soon over ; from thence they were shown into an adjoining room, where they found mattresses with straw placed in a double row upon the floor. Here without sheet or blanket they were to take their repose, pell-mell together. This after all their fatigues was the accommodation they met with on the evening of their arrival at Bruges, the 11th of August, 1762. When they arose next morning, and saw what kind of mansion they were got into, they could not but regret the loss of that they had just quitted. Instead of the stately building, the spacious rooms, and furnished apartments of St. Omer's College, they discovered nothing but naked walls and empty chambers, the dismal specimen of an old shapeless Spanish dwelling house. But forlorn as their situation seemed, it was no small consolation to find themselves in a country where the violence of a French Parliament was no longer to be apprehended. Having, however, nothing either for their employment or amusement, time hung heavy upon their hands. They had no studies to retire to, no books, no college duties to break the tedious hours of the day. The hurry of novelty was over ; they had nothing to do, their spirits left them : yet no murmur or complaint was heard. They submitted to the present inconveniences with wonderful gentleness, they bore the hardships

of their comfortless state with singular tractability. Resigned in all things to the Divine will, they were ready to share in every difficulty which they saw their guardians and teachers undergo. It required an exertion of virtue to smile in the midst of trials, and to put on the looks of cheerfulness under the load of adversity. God alone, Who never forsakes His servants in affliction, was our comforter and strong support, and a solid comfort it was to reflect that we had been reputed worthy to suffer something for the name and cause of Jesus Christ.

The news of our arrival being spread through the town, the charity of the faithful was instantly excited to relieve our wants. We wanted every individual article requisite for use and convenience. What could be procured for money was immediately purchased, what required hands and time to be fitted up for service was generously supplied by the Flemish Austin Friars and the two English convents of nuns. Thus our new residence was soon furnished with the most necessary articles, and the students were accommodated with every possible convenience that could be had in such circumstances. For their encouragement the Rector and Procurator, Messrs. Scarisbrick and Darell, came the same morning and took up their abode with them. The house being too small to receive our whole number, twelve of the students on their first arrival had been conducted to the principal inn of the town, where they were comfortably lodged, and from whence we were provided with provisions, ready dressed, for the first six days. That part of the community we had left behind us at St. Omer's grew very uneasy, and could not rest till the transmigration of the students to Bruges was completed. Their concern was chiefly for the little boys, who in case of violence were incapable of helping themselves. It was therefore resolved that they should be all sent

Departure of the
third lot of students.

to Bruges without loss of time. They were in number thirty-three, besides rhetoricians and poets. The Rev. Mr. Thomas Meynell, Second Prefect, Mr. James Adams, Master of Syntax, and Mr. James Jenison, Master of Grammar, took them under their care, and by way of Poperingue and Ipres, brought them safe to Bruges on the 17th day of the same month.

Our house of residence could not receive them. They were conveniently lodged at the two chief inns, the Hotel de Commerce and the Fleur de Bled. This extraordinary transmigration through such a length of way was conducted with such caution and expedition, that nearly ninety students were brought safe to Bruges before the townsmen of St. Omer knew that a single person had left the College.

Many of our valuable and serviceable effects, as has been observed, had been industriously secreted, and thereby preserved from plunder. Natural instinct dictated the act, and no positive law of the land forbid it; the effects were our own. But how to get them out of the country undiscovered, and to convey them safe to Bruges was now the difficulty. To convey a quantity of books and household goods out of one country into another where the prohibitory laws are rigidly enforced, and no permit could be openly applied for, was a difficult and hazardous undertaking. Mr. Joseph

Brother Joseph
Blyth.

Blyth, a lay-brother, readily offered his service. He was prudent and indefatigable in bringing his schemes to bear. They were well concerted, and proved successful. The supply of goods he sent us to our new

residence in the Hotel d'Argyle was the more acceptable, because we considered it as so much stock recovered from the common enemy.

Our situation was now become more and more easy. Our own cook arrived on the 17th from St. Omer's, and we began to dress our own victuals. The students who were lodged in the public-houses came regularly to dine and sup with us, and a kind of domestic order was set on foot. The first hurry being over, we sat down quietly to inform our friends in England of the singular step we had taken, and to solicit a continuance of their patronage to our new colony. The parents of the children expressed in their answers the highest approbation of our conduct, lamented indeed our misfortune, but assured us of unshaken friendship and inviolable attachment to our interest. The confidence they reposed in us was so universal, that not a single scholar was withdrawn from our tuition on account of the change we had undergone. The hand of Providence seems to have directed and to have given a blessing to all our motions. The perfect harmony that reigned among the scholars in such trying circumstances, their docility, their patience, submission to the will of God, their attachment, in fine, to their persecuted masters, could only come from that Divine Spirit which brings all things sweetly and effectually to their appointed ends. The least spark of discontent might have caused a mighty flame. Among so many delicate youths it is rather remarkable that no one's health should have felt the least temporary alteration from hardships they were not accustomed to. Many were the difficulties, various were our doubts, what was best to be done, what not. Very precarious, in fine, was the event of our whole undertaking, which required so many fortuitous circumstances to concur for its success. Yet so it happened that everything succeeded to our wishes : that no sickness, no untoward accident broke the progress of our expedition. The same Divine power which guides the heavens, and measures out the seasons of the year, presides over every individual event of human life. In the time of winter our escape into Flanders would have been morally impossible. The singular indulgence we met with from a court strongly biassed against every religious brotherhood can be ascribed to no other than that Supreme Providence which makes even kings themselves subservient to its own designs. . . ."

Two houses were opened at Bruges, one called "the Great College," for the more advanced scholars, the other "the Little College," for lesser boys. These establishments flourished for twelve years, when the Brief of Suppression destroyed both in 1773. A detailed narrative of the violent execution of the Brief by the Belgic-Austrian Privy Council of Brussels, was written by Father Charles Plowden, who was at the time Minister of the "Great College." We would gladly introduce this narrative in full, but its length precludes the possibility of doing so. We cannot, however, omit a few extracts.

The community of the Great College were on this occasion *taken quite unawares*, and in the dusk of the evening the

house was surrounded by armed men. The commissaries entered the College, summoned the community to the refectory, and there read to them the Brief. With hearts overwhelmed with grief, the members bowed in silent submission to the authoritative sentence of the Holy See.

The "Little College," says Father Plowden, was at the same time visited by a similar band of officers, under a low-bred and brutal lawyer. The mode of procedure was nearly the same at both colleges. Lists were made out of every member of the houses, each was separately interrogated on all the events of his life to that hour. Soldiers were posted at the avenues of the houses to prevent communication from without, seals placed upon every door, chest, or cupboard that might possibly be a depository of money, plate, books, papers, or other valuables. All letters were intercepted, &c.¹⁰ A Flemish priest was introduced, and declared Superior of the College, and possession of the Rector's room was given him, and all were ordered to obey him. Father William Aston, the Superior of the "Little College," was most fortunate in the person chosen as Superior of the house, the Rev. Thomas Berington, confessor of the English Augustinian nuns in Carmes Street. The Fathers had for some years lived with him in habits of friendship, and now by his free access to the house he was as able as he was willing to render frequent kind services to the prisoners. He was besides the constant agent of the excellent Mrs. Mary More, sister to Father Thomas More (the Provincial), and Prioress of her convent, whose kind attention, concern, and generosity to the sufferers during all their trials must ever be remembered with gratitude. This religious emigrated in 1794 with several of her nuns into Suffolk. The

¹⁰ A large collection of these valuable MSS. was ultimately deposited in the State Archives, Brussels. Many of them were copied in five volumes, a few years ago, by Father Richard Cardwell, and are now in the Stonyhurst collection of MSS. But a very valuable MS. of upwards of twelve hundred pages of Province history, &c., from the year 1558, the accession of Elizabeth, to 1640, by Father John Huddleston, *alias* John Sandford, while under the special charge of Father Charles Plowden, was unfortunately lent to one of the Commissioners employed in the seizure of the Colleges. This was irretrievably lost. When it was at St. Omer's College, Bishop Challoner borrowed it to assist him in compiling his *Memoirs*, and he returned it with a note, stating that in his judgment it was the most valuable English manuscript on Catholic affairs he had ever met with. The whole was written by the same hand, and formed a detailed history of interesting events, many of which are not found in any printed history, relative to English Catholics in general, and in particular to the Colleges and Residences of the Society. Every effort was made by Father Plowden in 1791 to recover, or even to trace it, but without success.

remainder found means to keep possession of their convent. Mrs. More returned to them after the peace of Amiens, and died, adds Father Plowden, in the spring of the present year, 1807. Mr. Berington died in 1805.

All the Fathers and brothers of the "Great College" were brought together into one room under guard, from whence they were separately draughted out, one at a time, to attend the search officers to their private chambers, where new oaths were administered, and each one was compelled to produce all his private property in money, effects, or credit. . . . Even private papers were not spared. . . . A rout of smiths, joiners, and carpenters, with workmen armed with poles and iron tools, proceeded to beat up the quarters in order to draw imaginary treasures into light from supposed lurking holes and dark recesses. . . . They searched and probed during a whole morning every wall, floor, ceiling, beam, desk, and table; they even pulled up the boards on which the tailors worked, and at length retired in the vexation of disappointment, leaving the prisoners to contemplate the scene of desolation in silent grief. The Government had now declared their final resolution with regard to the Fathers. . . . They had expected the discovery of some valuable treasure; for, besides the popular impression that the English Jesuits were wealthy, they knew that an expensive building was projected, and therefore concluded that a considerable sum of money had been laid aside for the purpose. Their disappointment had increased their habitual enmity to the Society, and this they gratified completely in the utter destruction of the English Colleges, disregarding the rights of humanity and hospitality, and the received laws of nations.

The 14th of October was appointed for the execution of their purpose. This being the feast of St. Donatian, the patron of the diocese, was kept as a holiday throughout the town. The magistrates of Bruges had petitioned the Government in favour of the English Jesuits and their Colleges, but the Privy Council had determined to remove them, and to replace them by a colony of English Dominicans, draughted from the convent at Bornheim. . . . At nightfall, on the above-named festival, the community was assembled to meet the commissioner, according to arrangement, when they were surprised by an unusual roll of carriages, which halted at the college gate. Marouex, one of commissaries, burst into the room, attended by a numerous retinue of officers and guards, all robed in their badges of distinction. He immediately assumed

an air of authority, and called upon Fathers Angier, Plowden, and Carroll to follow him. In vain they begged the favour of being allowed to go each to his room for a few moments. It was sternly refused, and they were conducted through files of armed soldiers, who filled the vestibule, to the first coach, into which the commissary entered with them. Without being informed of their destiny, they were then driven in silence, amidst the surrounding guards, to the College of the Flemish Fathers. These had also been kept in strict durance from the first day of the seizure. There the newly-arrived Fathers were consigned to fresh soldiers, whom they found stationed at the College gates. The other members were brought in like manner, three in a coach. A company of armed soldiers then took possession of the College, in order, as it was said, to maintain peace and tranquillity among the students. The narrative contains interesting details of the spirited conduct of the indignant scholars, who could ill brook the cruel insults offered to their beloved masters. The head commissary, Van Volden, who was a man of more respectable and humane character than his superiors, conceived such a distaste for the whole transaction, that under the excuse of indisposition, he deputed the execution of his orders to his assistant Marouex, who appears to have been a young upstart. "So much importance," says Father Plowden in his narrative, "given to so obnoxious a youth, produced universal indignation in the College, and an unguarded affront which he offered to one of the students had well nigh occasioned serious consequences. He one day stepped out of the chamber in which he usually despatched business, and seeing young Mr. Clifford¹¹ pass by, he hastily bade him go and call the Rector, 'that he had immediate need of him.' The young nobleman replied that he 'was not a servant to be sent upon his messages,' and this little adventure provoked a few of the scholars to a resolution of muffling and beating the young lawyer, in the case of any future provocation. Their design was discovered, and they sacrificed their resentment to the word of honour which had been given that no disturbance should arise. Any personal violence offered to the Government commissioner would infallibly have drawn down severe vengeance

¹¹ Hugh Edward Henry, eldest son of Hugh, the fourth Lord Clifford, born July 2, 1756. He married Apollonia, youngest daughter and co-heir of Marmaduke, last Lord Langdale, but died without issue, January 15, 1795, and was succeeded by his next brother, Charles, the sixth lord (See Clifford pedigree, "Residence of St. Stanislaus").

upon the house." Upon the removal of the Fathers from the Great College, as above-mentioned, a scene of riot and confusion ensued. Father Plowden says, "The mob began to gather, and it soon thickened around the Great College, when the military execution that had taken place became publicly known amongst the students.

"They were all at that time retired to study. The alarm was soon given, and in an instant the house was filled with shrieks, wild riot, and confusion. More than one hundred boys were abandoned to the mercy of strangers and armed soldiers. Order and subordination were at an end; they flew to the gates of the house; they were forcibly driven back by the soldiers; muskets and bayonets were presented to them; the civil officers called to order; their words were drowned amidst the screams and cries; the students grew desperate by military opposition; some forced their way through the guards, some escaped over the walls and through the windows, others in excess of grief and resentment broke everything they found, and tables, chairs, desks, and windows were dashed to pieces on every side of the house. The greater number that escaped ran up and down the streets in quest of their masters, and nearly all of them were humanely taken in and accommodated by the different families of the town, whose indignation at the violence of these proceedings was inflamed to a high degree. Certainly, a more outrageous violation of the rights of humanity and hospitality was never perpetrated under any regular Government. For, not to mention the breach of public faith, and the injustice done to the Fathers by the confiscation of their property and misuse of their persons, it was a flagrant insult upon humanity to bereave such a number of children of their friends, masters, and protectors in a foreign country without having disposed them to so violent a change by suitable methods of sweetness, civility, and mildness, which their tender age required. On the contrary, they were for several days dragooned by troops of armed men. Religious brothers, who were employed in the mad houses and houses of correction, were sent to assist the soldiers in keeping order. Several of the students were carried off under arms to confinement; and one in particular for having lifted his hand against a soldier was dragged through the streets to the public prison."

Father Plowden then describes at length the destruction of the "Little College," and the removal of the community

as prisoners to the same College of the Flemish Fathers. "Such," he concludes, "was the catastrophe of the elegant 'Little College' at Bruges, which reflected so much honour upon Father Aston the Superior, and was among the fairest ornaments of the city which possessed it. Large sums of money had been expended upon it, on the public faith and security of the Imperial 'Octroi,' or Act of Settlement; it already counted one hundred scholars, many others were announced, when the unprecedented execution, already related, in an instant defeated all past labours, and blasted all hopes for futurity." No preparations had been made at the Flemish College, which had also been stripped, and the Fathers were equally prisoners. All were left by their persecutors to snatch, as they might, a short repose on the bare floors of that large and empty house. Then follows a touching account of the charitable exertions of the good religious, Rev. Mother More, and her agent, the Rev. Thomas Berington. The latter, on being apprised of what had occurred, "hastened to relieve his distressed countrymen and friends. He ran to inform Mrs. More of the events: he found her in preparation, and almost overwhelmed with grief. He seconded, and was even beforehand with her generous charity; gathering into the out-buildings of the Augustinian convent as many of the scholars as he could withdraw from the hands of the soldiers, who continued to guard the two houses. He procured for them diet and lodgings, advanced money to several for their immediate wants, and ransomed many from the Commissioners, who had express orders from the Privy Council to detain them all, until the last item should be paid of all they owed to their ancient masters on the score of pensions, &c. This charitable religious and her chaplain thus liberated many by advancing the requisite sums; they sent notice of what had happened to all parts of England; they conveyed through the sentries at the Flemish College many tokens of friendship, many temporary reliefs to the prisoners; they insisted upon their taking immediate refuge at the Convent, as soon as their persecutors should have released them from confinement.

"The Stanfield family also, then settled at Bruges, shared the pleasure of succouring the distressed, and some other families exerted themselves upon the the same occasion, and gave valuable proofs of their compassion for the injured strangers. Such services were beyond requital: and the Society must ever regard the truly charitable Prioress with

the same sentiments of respect and gratitude, which the Roman Senate testified to the Venusian Matron, who at her own cost harboured the remains of a Roman army after the defeat at Cannæ."

Notwithstanding all the exertions of zealous friends, a very considerable number of the students in the "Great College," pent up among the armed soldiers, were passing, as we have seen, the first night in uproar and confusion. Armed men were sent to conduct them to their beds; such attendance rendered them intractable, and Marouex and his myrmidons were at length compelled to invite the expelled and imprisoned Fathers from the Flemish College, to assist them in re-establishing order and tranquillity. The old Rector and the Prefect (Father Richard Morgan) were led through the streets upon this novel mission; and with them peace re-entered the house. They were conducted back to their confinement about midnight, and their departure was a signal for a renewal of uproar and disorder in the College. Next morning, the Bishop of Bruges, Mgr. de Caimo, appeared at the house, and was there forced by the Privy Council to swallow (as Father Plowden says) the bitter pill of mortification, by placing the English Dominicans in possession of it; despite his conviction that they were unequal to the task of conducting such an establishment. The Bishop had been previously affronted by an unmeaning ministerial despatch addressed to him by the Privy Council at Brussels for the preservation of the Colleges, and he had in consequence addressed a circular letter throughout England and compromised himself thereby. All this, combined with the Bishop's subsequent strange conduct towards the imprisoned Fathers in the Flemish College, as detailed by Father Plowden, so affected him that he seems to have withdrawn from the transaction in a kind of despair, soon after fell sick, and died in about a year. The masters introduced to the Great College soon found themselves unequal to the twofold task of instruction and maintaining discipline; though (continues the narrative) in the latter employment they were assisted by Lay-brothers in attendance at the mad house. The greater number of the scholars, ransomed by Mrs. More and other friends, either left for England or were harboured in the town. Within a few days the College was thinned; the few scholars who remained were quartered by the Commissaries in different religious houses; the Dominicans were dismissed, and the College closed.

More satisfactory results were looked for in the Lesser College, from which Father Aston had been expelled. Father Noel, the Superior of the Dominicans sent from Bornheim, chose that College for himself. The English Dominicans, according to Father Plowden's testimony, were far from ambitioning the service they had been required to undertake. They had not subjects to conduct such an enterprise with any prospect of success or credit; and every one whom they sent to the two Colleges was a loss to their own house at Bornheim. They had been suddenly called into employment, because the Privy Council or Junta was in haste to discard the Jesuits, whose restoration to the Colleges had been again petitioned for by a body of the magistracy, and whose preservation it was universally believed had been already, or would be expressly ordered by the Empress. Directions to this effect (it was asserted) had been sent from Vienna to the Junta, but with no other result than to hasten the ruin of those whom they were intended to maintain, so that it might be represented to her Majesty that her commands had arrived too late.

The narrative then details the indignation felt in England at the cruel violence of the Junta. Many of the parents of the scholars hastened to Bruges to rescue their children. Having been sorely disappointed in the treasures they had expected to find, the Junta next determined to secure the pensions due for the students. All the Flemish and English Jesuits were soon afterwards released from confinement, excepting three, Fathers Thomas Angier, William Aston, and the writer of the narrative, Father Charles Plowden. These were retained as hostages, while all the other English members were ordered to quit Belgium. The three Fathers remained in close durance in this large and empty house for about a fortnight, and the narrative gives an interesting account of their employment and treatment. We here meet again the charitable Prioress, Mrs. More, and the Rev. Thomas Berington, with the good physician of the "Little College," Dr. Van Eccude. After some days, the Fathers discovered a hole in the wall of the garden-cellar, the door of which was always open, and having informed their friends of it, Dr. Van Eccude took his post in the night on the outside in the street, received a letter from the prisoners and dropped in another from Mrs. More, which informed them of all that passed in the town and the news from England. This interchange of letters, though suspected, was conducted with such address that

neither the guards nor the servants who attended the prisoners ever discovered it. They were then removed under strict watch, accompanied by their former persecutor, the Commissary Marouex, to the Flemish College, S.J., at Ghent; from which, only a few days before their arrival, the Belgian Fathers had been released after close custody. Here they were detained prisoners for a fortnight, when in the dead of a stormy night towards the end of November they were removed, strictly guarded, to the Convent of the Augustinian Friars in the same city. The Prior was compelled by the Junta to sign a promise that the prisoners should neither write nor receive letters, should be kept in the closest custody, and receive no visits. In other respects they were to have the same diet and accommodation as the rest of the religious. The Prior was Father Peter Van Rosseu, "a man of much humanity, who as well as the other religious were soon convinced of the undeserved severity which their guests had endured, and by attentions and civilities endeavoured to make them forget a part of their wrongs." They had been two months in this confinement when, in consequence of the report that the Empress had really ordered the exemption of the two Colleges from the general suppression of houses, the Junta, well knowing how unpopular their brutal conduct had made them in the country, determined, if possible, to restore the Colleges. This, however, was to be done in their own way; in pursuance of which they made the almost incredible proposal to Father Aston that he should become a Dominican. "And," says the narrative, "if he would condescend to wear the habit, they promised to exempt him from all probations and observances of the Order, to settle an annual stipend upon him, and to make him Superior of the College. These ridiculous proposals were gravely made by one of the Commissaries (Causemaker) on the part of the Privy Council. It was probably the first time that body had ever exerted its influence to make proselytes to the Dominican or any other religious Order. Father Aston could hardly suppress a smile, but answered calmly that, his first engagements in the Society of Jesus having been broken with so much violence, he was resolved to make no others without very mature consideration. The proposal was too extravagant to be renewed, and other engines were set at work." A long account follows of another design for re-establishing the Colleges. This was entertained by the prisoners, who

wrote a long memorial to the Privy Council as to terms and details. They asked for the Flemish College in Ghent, with full indemnity for the destruction of the Bruges Colleges. This was met by other conditions and fell to the ground.

The kindness of Lord Arundell of Wardour in his long correspondence conducted with the Austrian Prime Minister, the Prince Staremberg, on behalf of the persecuted English Jesuits in Flanders, is conspicuous throughout this narrative.

Finally, the Privy Council became convinced, by letters received, that the English Catholics were utterly averse to a re-establishment of the Colleges within the limits of their authority, and that the three prisoners would accept of no terms which their countrymen should disapprove. As, moreover, their detention in the Convent involved some expense, and on the other hand they had lost all hopes of succeeding in further spoliation, they determined to set the prisoners at large, as they had now been nearly nine months in close confinement. They were ordered to quit Belgium as soon as possible, and to return no more; all private property was to be retained as security for their good behaviour in foreign lands; the books, &c., claimed by Father Aston, and the money and other articles claimed by Father Plowden, were not to be returned to them, unless and until a re-establishment of the Colleges should take place; they were forbidden to tarry on the road, or to make any visit to their friends or others; they were allowed one hundred and fifty florins each to take them to the frontiers, and were to quit Ghent the next morning at dawn of day (May 25th, 1774). They were to repair in all haste to England, and to use all their efforts there to procure a re-establishment of the Colleges. Honourable mention is again made of the good Prioress, Mrs. More, and the Rev. T. Berington. On their first arrival at Ghent, the Prioress procured for the prisoners a secret means of correspondence, with a supply of their more immediate wants; and on the eve of their departure Mr. Berington unexpectedly arrived in Ghent, found means to gain access to them during the night, and presented them from Mrs. More with a purse of £50 sterling in gold. Not being in urgent need the Fathers declined this generous offer, but could only do so on condition that they should use her credit to supply their necessities until they were tranquilly settled. They affectionately parted from Mr. Berington in the dead of the night.

The three Fathers left Ghent early the next morning; and the Junta, seeing after a few months no prospect of the re-establishment of the Colleges, dismissed Father Noel and his associates from the "Little College" which he had retained until then, and made a sale of all the furniture of both Colleges. "The Church plate was sent to Brussels, and together with the spoils of the beautiful churches of the Society throughout the Netherlands was in the following year melted down to swell the unhallowed riches of the degenerate Imperial Government, forming a prelude to the acts of sacrilegious plunder by which the succeeding Emperors, Joseph and Leopold, filled up the measure of their crimes."

The narrative ends with praises of the good people of Flanders "and in particular the inhabitants of Bruges, who, having at first received the English Jesuits into the city with great kindness and humanity in 1762, during their distresses cordially compassionated them, and after their banishment sincerely regretted them."

FATHER WILLIAM ASTON, whom Dr. Oliver¹² believes to have been a son of Mr. Edward Aston and his wife, Ann (Bayley), was born in London, April 22nd, 1735. He made his early studies at St. Omer's College, and at the age of sixteen was admitted to the Society at Watten, September 7th, 1751. He was solemnly professed on February 2nd, 1769. In 1761 he was Professor of Poetry at St. Omer's. His abilities and fitness led to his appointment as Superior of the Little College, Bruges. We have seen how that College flourished under his care, and how ill he was treated by the Austrian-Belgic Junta at its violent suppression, and also how high an opinion was entertained by that body of the good Father's talents.

An original letter written by him from Louvain, to Henry, eighth Lord Arundell of Wardour (whose spirited exertions with the Austrian Government in behalf of the afflicted English Jesuits has been already alluded to), on the day of his release from confinement, May 25th, 1774, is preserved in the archives.

"My lord,—The first use we make of our liberty is to acknowledge you to be the preserver of it. Be pleased to accept our most grateful thanks. We are this moment arrived here from Ghent. To-morrow we hope to reach Liege. From thence I shall acknowledge your lordship's last favour,

¹² *Collectanea S.J.*

and give a detail of this affair. We all desire to be remembered to her ladyship, to whom we present our respects. I have the honour, &c.

“WM. ASTON.”

A few years later Father Aston opened a school at Liege, and the Bishop of that city bestowed upon him a Canonry in the Collegiate Church of St. John. He died there, March 15th, 1800. He had been engaged in writing for Reviews and Journals, and had published D’Azais’ *Compte Rendu, Lettres Ultra-Montaines*, and *La Cosmopolite*.

FATHER CHARLES PLOWDEN has been already briefly noticed in *Records*, vol iv. “Plowden family.”

FATHER THOMAS ANGIER will be mentioned in the College of the Holy Apostles, the Norfolk District.

Whilst the English Colleges of Rome, St. Omer, and Valladolid were devoted to the education of English youth generally, those of Liege, Watten, and Ghent were, as we have already said, for the special use of the members of the English Province: Watten being the novitiate, Liege the house of higher studies and Theology, and Ghent the house of the Tertiaries.

The late Father Joseph Reeve, in the introduction to his account of the expulsion of the Society from their College of St. Omer, in 1762, already referred to, after explaining the reasons for the foundation of that College for the secular education of English youth, observes: “When that haughty Prince Henry VIII. became enslaved by those lawless passions which he fostered within his breast, he thought also to enslave the religion of his people, and endeavoured to impose his arbitrary mandates on the consciences and free minds of men. Then it was that England streamed with the blood of her most upright citizens, saw the many foundations of ancient piety and learning overturned, and with grief beheld a new system of religion set up at the nod of royal despotism. Many to preserve their faith fled beyond the seas.

“But when Elizabeth, that prodigy of her sex, mounted the throne, and the proscription of the Catholic faith which she had once professed, and which all England had professed uninterruptedly for upwards of nine hundred years, entered into her system of Government, the number of religious exiles became very great. When harmless and inoffensive men were dragged from the altars of their forefathers into prison, and a

multitude of sanguinary laws made it unsafe for them to profess, or to teach their children what they believed to be the pure doctrine of the Gospel, they who were at liberty fled for protection into foreign countries. France, Spain, Portugal, Italy, and Flanders received them with open arms. There they were free to think, to pray, to teach, and to act according to the dictates of their consciences, which it was treason for them to do in their own country. By the most bloody penal statutes, thousands of British subjects, who professed a steady loyalty to their sovereign and an inviolable love for their country, were thus violently robbed of their birthright and driven from their native land, where by their own fellow-subjects they had been hunted like common malefactors for their blood, because they would not deny what they believed to be true. Under the protection of those foreign powers, the illustrious exiles were invited to settle in many of the great towns of France and of the Low Countries. There, by the benefactions of friends, they founded several establishments, formed themselves into religious and ecclesiastical communities, appointed teachers and professors in the various branches of learning, and opened schools for the instruction of British youth in Christian piety."

A similar account may be given of the various English Colleges founded abroad for the use of ecclesiastics alone, whether secular or regular.

College of Liege.—The first English novitiate of the Society of Jesus was commenced at St. John's, Louvain, in 1607. In 1614, it received students in Philosophy and Divinity, as well as novices; a separate house in the garden being fitted up for the latter. At the end of the same year, however, the novitiate was removed to Liege. The late Father Charles Brooke, in a memorandum in the archives of the English Province, says: "The ground occupied by the house, garden, &c., was purchased in 1614 or 1615 by Father John Gerard, and the house was built with money furnished by English Catholics. A few years later, Maximilian, Elector of Bavaria, assigned an annual pension for the maintenance of the College, and thus became its founder, though the premises were English property. Towards the end of the seventeenth century the farm at Chèvremont was purchased and given to the College for a country or villa-house by the Lord Castlemain, as I have heard."¹³ Father

¹³ See also *Florus Anglo-Bavaricus*, pp. 5, 8.

Morris¹⁴ gives an account of the purchase of the property at Liege. "Father Gerard," he says, "bought a house and ten acres: and the price was less than £200 in present money, and the rent of £30 with which the house and grounds are already charged, which then we may redeem by little and little, as we get friends to buy it out." "Whatever else was requisite for the purchase was provided by Brother William Browne, who, though grandson, brother, and uncle of a Viscount (his grandfather was Queen Mary's Ambassador to the Holy See), was content to spend his life in the humble duties of a Jesuit Lay-brother."¹⁵ Sir William Stanley, cousin of Father John Gerard, and Sir George Talbot, also his cousin, afterwards the ninth Earl of Shrewsbury, rendered valuable pecuniary and other aid in the new purchase. The negotiation for the property was carried on in Sir Wm. Stanley's name. The charter of endowment by the pious and munificent Prince Maximilian, dated September 8th, 1626, is given in Father Henry More's *Hist. of the Province*.¹⁶ Father Morris, in his "Life of Father John Gerard," corrects a mistake made by the late Dr. Oliver as to dates: "Dr. Oliver says that Father Silisdon succeeded Father Gerard as Rector and Master of Novices in 1620, and transferred the novitiate to Watten in 1622. Father More (*Hist. Prov.* p. 416) may certainly so be understood, but it is clear from the *Florus Anglo-Bavaricus* (p. 11) that Father Gerard was Rector in March, 1622, and that the transfer to Watten took place in 1625. And in the Archives of the English College, Rome (*Scripture*, vol. xxx.), in a notice of him written in 1632, he is said to have been Rector of the English Novitiate at Liege for eight years."¹⁷

Liege continued to be the theologate of the English Province until the year of the suppression of the Society, 1773. The last Rector was Father John Howard, whose biography is given below.

It will be interesting to the members of the English Province to subjoin the following catalogue, showing the state of the College of Liege at the time of its suppression. It is taken from an original autograph copy in the archives, by Father Howard, Rector.

¹⁴ *Condition of Catholics under James I.*, pp. cxcvii. seq.

¹⁵ See Brother William Brown's biography in *Records*, vol. ii. pp. 248, seq.

¹⁶ *Lib.* ix. n. 18.

¹⁷ *Condition of Catholics*, p. ccv. note.

CATALOGUS

Personarum et officiorum Provinciae Angliæ Soc. Jesu commorantium in Collegio Bavarico Leodii 9 Sept. 1773, die qua nota facta est et promulgata ejusdem Societatis suppressio in dicto Collegio.

- R.P. Joannes Howard, 4 vot. Prof. Rector, Vice-Provincialis, Confessor Externorum, et Extraordinarius Monialium Anglarum.
 P. Joannes Price, 4 vot. Minister et Catechista Fratrum Laicorum.
 P. Antonius Bruning, 4 vot. Præf. Studiorum; Sanitatis et Controversiæ Professor.
 P. Gulielmus Mercer, 4 vot. Proc. et Theologiæ Prof. secundus.
 P. Thomas Ellerker, 4 vot. Prof. Theologiæ primus et Præf. Templi.
 P. Randolp. Booth, 4 vot. Præf. Spirit et Prof. Theolæ et moralis.
 P. Jacobus Stuart, 4 vot. Præses Casuum domesticorum.
 P. Thomas Barrow, Prof. Sacræ Scripturæ.
 P. Josephus Semmes, Prof. Metaphysicæ et Physicæ Experimentalis.
 P. Carolus Neville, Prof. logicæ; hinc in Missiones Angliæ profectus initio Maii 1775.
 P. Abrahamus Kingdon, insanabili morbo affectus ex quo Theologiæ studia absolvit.
 P. Ignatius Blyde, formatus immedicabili paralyti in Angliā enervatus laboribus missionum cedere coactus est.
 P. Gualterus Fleetwood, formatus. Olim Minister hujus Collegii, postea missionarius in Angliā: ubi multiplici labore et senectute fractus et inde reversus obiit Julii 10, 1774, æt. 74.
 P. Thomas Brent, 4 vot. diro hydropi confectus, quem in Missione Anglicā contraxerat; obiit Oct. 26, 1773.
 P. Joseph Bruneau, 4 vot. Ex-Parisiensi Provincia in nostram admissus; obiit Feb. 26, 1774.
 P. Romanus Renoult, 4 vot. Distentione nervorum et senio totus valitudinarius.
 P. Alanus Launey, 4 vot. Ex eadem Prov. Hospes Pensionarius.
 P. Stephanus La Croix, 4 vot. Prov. ejusdem Provincialis reversus in Galliam Sept. 12, 1773, ibique moratus.
 P. Joannes Boarman, 3 vot. Profectus in Missiones Anglo-Marylandicas Nov. 22, 1773.
 P. Carolus Sewall, absoluta tertii anni Probatione, profectus in easdem missiones Dec. 15, 1773.

Theologi 4 anni.

- P. Augustinus Jenkins, ibidem dieque eodem.
 P. Carolus Hodgson, Præf. Juniorum.
 P. Carolus Whartonus, Prof. matheseos, profectus in Missiones Anglicas Ap. 22, 1775.

Theologi 3 anni.

- P. Jacobus Compton, Prof. Sacræ et Græcæ linguarum, hinc digressus Oct. 1, 1773, divertitur ad Ordinem, Religionemque professus est Sti. Benedicti in Monasterio Angl. Parisiis Oct. 15, 1775.
 P. Leonardus Neale, Profectus in Missiones Anglo-Marylandicas Dec. 15, 1773.
 P. Valentinus Stone.

Theologi 2 anni.

- P. Franciscus Clifton.
 M. Joannes Nichell, nuper profectus in antiquam Insulam Anglo-Americanam—rei patrimon. causa brevi rediturus.

Theologi 1 anni.

- M. Carolus Wright, nuper profectus Namyopol. Lotharingæ studiorum causa.
 M. Joannes Hodgson.
 M. Leonardus Brooke.

Physici.

- M. Ignatius Brooke, Regressus in patriam Marylandicam Sept. 27, 1773.
 M. Boarman. Item, Sept. 29, 1773.
 M. Joannes Hughes.
 M. Thomas Green, Regressus in patriam Anglicam Jany. 30, 1774.
 M. Thomas Reeve.
 M. Gul. Poole.

Coadjutores.

- Franciscus Cadron, Curator Tric.
 Franciscus Hanssolier, Coquus.
 Gul. Tickle, Sartor et cust. vest.
 Henricus Poncelet, Emptor et curator Infirm, digressus ad suos consanguineos Leod. et in Telonio occupatus.
 Nichol. Le Febare, Sub coquus ; obiit Nov. 17, 1773.
 Petrus Le Colosse, Janitor.
 Thomas Heimersley, Dispensator, digress. in Angliam invitatione Patris Mannock missionarii ad ei inserviendum.
 Joannes Le Combe, Sub coquus, regressus ad suos in Flandria Oct. 15, 1773.

Novitii 2di anni.

- Ægid Legipont, Sacristarii et Templi Curator.
 Henricus Gilman, Sub Curator Infirm, regressus ad parentes in Arduenna.

After the suppression of the Society in 1773, the Prince Bishop of Liege restored the College to Father Howard, and it was then converted into a Seminary for English Catholic youth and for ecclesiastics, under the title of "The Academy." The following account of the foundation of the Academy is extracted from a MS. in the Stonyhurst collection.¹⁸ "At the same time with the execution of the Brief of Suppression at Bruges, it was intimated to the Fathers and scholastics in the College of Liege ; but the rigour of the proceedings was much mitigated by the kindness and generosity of the Prince Bishop of Liege, Francis Charles, Count Welbruck. He allowed the professors and young men to retain the College and prosecute their studies as secular clergymen, and he placed over them a Superior from his own clergy, who at the same time was to lecture on theology. But the cold and formal manner with which the new Superior was everywhere received by the

¹⁸ A Collection of Notes, Memoirs, and Documents, respecting the Re-establishment of the English Province. By Rev. Father Glover, S.J. Rome.

English youth, soon convinced him that he had undertaken a disagreeable and thankless office, and he consequently retired. Father John Howard, the late Rector, who enjoyed the confidence of the Prince and the students, now naturally took the lead. He, with some other members of the suppressed Society, seeing that the College could not long subsist without new resources, for it had been deprived of the Bavarian pension and of the Roman revenue, conceived the idea of establishing an academy in the College for the education of the English Catholic youth, and at the same time a seminary for ecclesiastics, which might preserve in some sort the succession of missionaries who for one hundred and fifty years had been sent forth from the College of Liege for the support and propagation of religion in their native country. The plan was communicated by Father Howard to the Prince Bishop, who, aware of the advantages that the city of Liege would derive from the establishment of an English Academy, eagerly accepted the proposals, promised his protection, and gave to Father Howard all the authority requisite for the execution of the plan suggested.

“Thus encouraged in their enterprise, the projectors began to adapt the house for the reception of scholars, and soon found themselves surrounded by a number of youths, some their former scholars who had flocked to them from the suppressed Seminary at Bruges. Other new recruits were sent over to them by their friends in England, and thus the meritorious labour of grounding the rising generation in the solid principles of religion, piety, and letters was again resumed. The members of the new establishment had formed themselves a rule of conduct and of government. They had chosen Father Howard for their President, but they were held together more forcibly by the bond of charity and the easy habit of submission which they had acquired in their religious education, and which their persecutions and sufferings had contributed rather to strengthen than to weaken. It was evident, however, that to perpetuate the work, and to stop the voice of opposition both on the Continent and in England the sanction of the Holy See was necessary.

“In the year 1778, the Prince Bishop obtained a Brief from Rome in favour of the thriving Seminary,¹⁹ by which it was

¹⁹ The Prioress of the English Convent at Bruges, Mrs. More, observes in a letter to the Rev. Robert Johnson of Liverpool, dated March 6, 1776 : “The Academy is very flourishing. They have one hundred and fifty students.”

acknowledged to be '*Novum Instituti genus quod veluti quædam propago primævæ missionis* [that is, of the suppressed Society], *in exequendis illius muneribus versaretur.*' By this special favour Pius VI. erected the new Institute into a Pontifical Seminary, sanctioned its form of government, and secured it by his protection from all the attacks of its enemies."

Father John Howard was succeeded at his death by Father William Strickland, who, after introducing considerable improvements, returned to England, and was followed as Rector by Father Marmaduke Stone, under whose government the transmigration to Stonyhurst took place in August, 1794.²⁰

As FATHER HOWARD was so distinguished a member of the English Province, and presided over its principal College at so critical a period, a short account of him may interest the reader.

There are in the archives copies of two MSS. regarding Father Howard.²¹ From one of these, entitled, "Some discourse concerning Father John Howard," we learn that he was a native of the county of Lancaster, and assumed the name of his mother who was a Howard, his father's name being Hulme or Holme. Both are very common names in the parish of Prescott and the neighbourhood. He was born on the 26th of October, 1718, and entered the Society at Watten in 1737, having finished his early studies at St. Omer's College. He was made a professed Father on February 2nd, 1755, appointed Rector of Liege College, February 29th, 1768, witnessed, as we have seen, its suppression in 1773, and was at that period Vice-Provincial. He died while President of the Academy, October 16th, 1783. The account from which we quote, says: "He was a man of great and solid virtue, founded on the principles of St. Ignatius. His virtue was of a quiet, simple, and interior character, without any striking external marks. He is said to have given very extraordinary proof of foresight, almost amounting to

²⁰ Stonyhurst College, though usually regarded as deriving its origin from the Episcopal Academy established at Liege by the Prince-Bishop in 1775, may be fairly treated as representing the ancient College of St. Omer, founded in 1593, seeing that, on the breaking up of the Bruges College, the larger portion of the scholars and masters passed to the Academy of Liege.

²¹ The original MSS. are preserved in the Convent of the Holy Sepulchre, New Hall, Essex. Father Howard was the confessor and director of the convent at Liege, now represented by that of New Hall. The accounts were probably written by the saintly Mother Prioress, Christina Dennett, who was trained by Father Howard to great perfection, and was highly favoured by God in many ways.

prophecy. He received the last Sacraments previously to his death on the 4th of October. The following counsel was dictated by him on the same day. 'Submission is an entire obedience and dependence, with a perfect disengagement of ourselves, seeking only God in our own satisfaction, and in every good we can do to our neighbour. This is the true spirit of St. Ignatius, and of our holy Rules and Constitutions, which, if we choose, we may still observe with very great perfection. To pretend to establish new rules, to guide ourselves by any other system, would be absurd. If we behave ourselves in this manner, and with the spirit above mentioned, it will be a great source of content and confidence in death.'

"His director declares that Father Howard went immediately to Heaven, and states: On Thursday, the 16th of October, the day he died, Almighty God withdrew from me all sensible comfort and devotion, and left me in great sufferings of every kind, but enabled me to act independently of this, at least in great measure, and I think I was in the main quite resigned and even content to suffer the present or any other affliction it should please God to send; only I begged Him not to chastise us in His anger, but give us grace to answer His Divine designs. I remained thus till Saturday morning at the beginning of the *Requiem*, when I was so oppressed both in body and mind that I thought I should not be able to support it any longer; when, raising my heart to Heaven where I firmly believed he already was (for I could never pray for him), I said to him: 'Oh, my good Father, have pity on me and help me.' I did so almost unconsciously, but at the same moment found an entire change in myself, both in body and soul, being free from all pain and grief, and full of peace, comfort, and spiritual joy; and I could do nothing but rejoice at the accomplishment of the Divine will, and at the happiness and power of his faithful servant, to whose intercession I was convinced I owed the sudden change I had felt; I remained in great peace and recollection all the rest of the day, and all this morning, and seem fully resolved to labour and suffer anything, sooner than fail in any point of what he (Father Howard) had recommended, or God required of me (Sunday, October 19th, 1783).

"21st of October, 1783. During the morning I had given way to dejecting thoughts, and was quite oppressed with grief, anxiety, and fear lest God should not be served and honoured in this house, in the manner He expected and required. I

found myself interiorly corrected for giving way to such thoughts, and immediately after my soul was in great peace, and all my senses recollected in God, and I had, as it were, a glimpse of the glory and jubilation which Father Howard enjoyed in Heaven. He seemed to look down upon me with complacency, as if encouraging me to labour, and promising to help and protect us. This passed as in a moment, but the effect still remains, I mean the peace, joy, and courage it produced."

The second paper is an echo of the first, regarding the Father's virtues; and concludes: "As to bodily pains, it seemed beneath his thoughts to care anything about them, either to prevent or diminish them when they happened by sickness or otherwise. His principal object seems to have been, in general, to copy the Divine Original Himself, our Blessed Saviour, in the common way of His mortal life, and to make himself *all to all*, to gain all to Jesus Christ, and finally to prove himself to the last the true worthy child and follower of his holy Founder, whom he took for his pattern. Therefore it was also generally observed that, totally dead to himself, he had nothing in view but the greater glory of God, and that he served Him in such a generous and unreserved manner as truly to serve Him for Himself alone."²²

Watten. We have already seen that the novitiate of the English Province was originally at St. John's, Louvain. The Lady Aloysia de Carvajal of Valladolid by her will, dated December 22nd, 1604, gave twelve thousand ducats towards the foundation of a noviceship for the English Province. In consequence of this, St. John's, Louvain, was hired for the purpose, until something more eligible should offer. The transfer of the novitiate to Liege, and thence to Watten, has

²² Several members of the same family became Jesuits in the name of Howard. (1) Francis Holme, or Hulme, nephew of Father John Howard, born in Lancashire in 1724, entered the Society at Watten in 1740, and became a Professed Father in 1758. After serving the missions of Lulworth, Richmond (Yorkshire), and Alnwick, he died at the latter place, March 9, 1802. (2) Edward Holme, *alias* Howard, a younger brother of Francis, born December 29, 1740, entered the Society 1759, and was sent to the English Mission in August, 1767. After serving various missions, as Moseley and Stapehill (Dorset), he was finally fixed at Pontefract, and died there December 5, 1809. (3) John Holme, *alias* Howard, nephew to Francis and Edward, and great-nephew to Father Howard, the President of Liege, was son of Ralph Holme and Mary Yates his wife, of Lancashire, born November 18, 1764; he studied at St. Omer and Liege, and after serving various places in England, died at Salisbury, July 8, 1826, and was buried in St. Martin's Cemetery.

been already noticed. A translation of the will from the Latin of Father Henry More²³ is given by Father Morris.²⁴

We give a few extracts. After piously commending her soul to God by the intercession of our Blessed Lady, she proceeds :

“For the love of God, I humbly pray the Superiors of the Society of Jesus, as a favour, to grant me some little space in their church, where my body may be buried, in consideration of the devotion I have ever entertained for their religious Order ; to which Order, in the manner I have thought would be most to the glory of God, I offer, with the greatest affection, a gift which, though but small, is all that I have. And if a burial-place be refused me in that church, my executors will obtain for me a resting-place in some other church of the Society ; and if they are unable to obtain this, let me be buried in some monastery, in which for the love of God they may be willing to give burial to a poor person like myself ; and let my funeral be conducted in accordance with this my poverty.” [After appointing Father Richard Walpole (Vice-Prefect of the English Mission and confessor of the English College at Valladolid) and others executors, she declares that many years ago she made a vow to God, to dedicate all her goods to His glory and greater service.] “Then His Divine Majesty gave me large desires, to spend myself above all things for the preservation and advancement of the English Fathers of the Society of Jesus, who sustain that kingdom like strong columns, defend it from an otherwise inevitable ruin, and supply efficacious means of salvation for thousands and thousands of souls.” [She then offers her goods to the Blessed Virgin, placing them under her protection and naming her universal inheritor of all ; and in her name and place to Father Robert Parsons, or, failing him, to his successor as Superior of the Mission :] “But with this condition and obligation, that such goods shall be applied to the founding of a novitiate of English religious of the Society of Jesus in whatever kingdom, or part of the world, shall seem to Father Parsons to be to the greater glory of God. But in the case that England shall be brought back to the faith and obedience of the Roman Church, my will is that the said revenue be transferred into that kingdom, for the foundation of a novitiate there, unless it shall seem better to Father Parsons, for reasons concerning the Catholic religion, to leave the novitiate beyond the kingdom.”

Watten is about two leagues distant from St. Omer. In 1072, Clementia, Countess of Flanders, founded a church at Watten in honour of the Blessed Virgin, St. Nicholas, and St. Richerius ; and to this was subsequently attached a College of Regular Canons. On its dissolution, St. Pius V. annexed it to the newly founded See of St. Omer. With the consent of the Dean and Chapter, and of the Court of Brussels, the church and manor, with a revenue of three thousand florins, were conveyed in perpetuity by the Bishop, James Blase,

²³ Lib. vii. cap. iii.

²⁴ *Condition of Catholics*, p. cxciv.

O.S.F., for the novitiate of the English Jesuits. This grant was ratified by the Father General Aquaviva, the 8th of September, 1612, and by Father General Mutius Vitelleschi, the 22nd of October, 1616. Dodd²⁵ says that the transfer of the Watten priory to the Jesuits was by deed dated the 3rd of the Ides of April, 1611. Father Morris²⁶ says that the proposal of the Bishop had been approved of by the King of Spain in 1604, and by Pope Paul V. in 1607, but the jealousy of the Archduke Albert towards the English delayed the establishment of a novitiate there till his death in 1622.

Ghent. The tertianship, or house of the third year's probation, was opened about the month of August, 1621.²⁷ It was founded by the piety of Ann Dacre, Countess of Arundel and Surrey, widow of Philip, Earl of Arundel, who died in the Tower of London, October 19, 1595, a martyr for the Catholic faith, "after an imprisonment of ten years and a half, not without suspicion of having been poisoned."²⁸ "Hither," adds Father More, "the veterans often retired to prepare themselves for the last passage into eternity."

In 1767-8, the novitiate was removed from Watten to Ghent, which then became the house of the first and second probation. At the suppression in 1773, it shared the fate of the other Continental houses.

The Camp Mission. The Annual Letters for the College of Ghent, 1640, state that there was founded this year, and attached to this house, a Camp Mission, consisting of four Fathers, for the benefit of an English corps on service in the Low Countries, commanded by Colonel Henry Gage. The labours of the Fathers were productive of much fruit. They confirmed the Catholic soldiers in their attachment to the faith of their forefathers, and excited their religious fervour by the use of the Spiritual Exercises of the Society. No fewer than one hundred Protestant soldiers were this year reconciled to the Catholic Church, and many more were daily showing a disposition to follow the same course. The Fathers also did good service in the military hospitals, bringing to the Sacrament of Penance many English, Scotch, Irish, and also Belgian soldiers. Spanish soldiers from the neighbouring camp also came to the Fathers' camp in considerable numbers; so that

²⁵ *Church History*, vol. ii. p. 242. ²⁶ *Condition of Catholics*, p. cc. note.

²⁷ *Flandria Illustrata*, vol. i. p. 131.

²⁸ *More's Hist. Prov. Angl.* p. 188.

a sufficient supply of priests to hear confessions could with difficulty be found, especially during Lent and the Paschal time. Two of the camp missionaries overcome by their labours, were reduced to a state of hopeless infirmity, but most unexpectedly recovered.

The Camp Mission continued for many years, and, as the Annual Reports bear testimony, was attended with abundant and consoling fruit, especially in the conversion of great numbers of soldiers to the faith.

We may here notice a celebrated missionary Father of the English Province, for many years connected with the Colleges of Liege, Watten, and Ghent, and justly styled the Apostle of Belgium, and a second St. John Francis Regis.

FATHER JOHN CLARKE was born in the year 1662, but his family and birthplace are unknown. He entered the Society in 1681, but his name does not appear among the Professed Fathers, and he died at Ghent May 1st, 1723, at the age of sixty-one. The Colleges of Liege, Watten, and Ghent, with their respective neighbourhoods, were the principal scenes of his apostolical labours, and he was frequently engaged as camp missionary to the English, Irish, and Scotch soldiers in the Low Countries. His time was divided between Liege and Ghent from about 1689 to 1696, but it is impossible to trace its division accurately. He probably studied theology at Liege from about 1689 to 1696, and he certainly wrote the letter given below in the shape of a report, evidently intended for the Father Provincial, between 1689 and 1691. He was likewise the author of a "Brief Narrative of what was done at the College of Liege, in 1696, amongst the English soldiers wounded at the Siege of Namur;" and also of the report "For the Annual Letters of the Tertianship of Ghent," written sometime within the period of 1690—1696. He appears afterwards to have divided his labours between Watten and Ghent and the camp mission, until his death in 1723. He was almost entirely occupied with his countrymen in Belgium, for we do not trace him in the English home missions. In the Catalogue for 1701 he is named as a missionary at Watten; in that for 1704, as camp missionary. We know nothing of his early life or of his College career, but the reports of his labours extend over a period of nearly twenty-nine years of his religious life. These reports are derived from the Annual Letters of Liege, Ghent, and Watten, from 1690—1, to 1717—18.

*Letter of Father John Clarke.*²⁹

Since it is your Reverence's will I should declare in some sort those fruits God of His goodness has been pleased to work by my means, or some cooperation, for some time at Liege, though with some small difficulties I write it in short.

That in which I spent most time (except studies) was preaching and catechizing in the country ; the fruits, as far as I can guess at present, were :

I. That the pastors about the town, about eight or nine, to whose parishes I went, conserve a most particular friendship and esteem for the Fathers, and a reverence for their manner of dealing, though most of them have been brought up under our adversaries, and though in a time when we have such a great number of adversaries in point of doctrine thereabouts, and who seek nothing more than to make our way of dealing less agreeable to the vulgar.

II. That it put the pastors in mind of their obligations, and made them effectually concur to the instruction of their parishes by themselves and others, whence several of them used often before great days to send or come themselves out of the country to invite me to preach, &c., and made us most heartily welcome whenever we came, and begged us to come oftener, and complained of us when we did not, and some of them confessed to me.

III. That the common people of the country, and particularly of the suburbs on every side of the town, came in throngs to the church on Sundays, and especially on great days, so that I think there came as many to us alone as to half of the town besides ; that they sent their children to us as much as they could for their first confession, and that they and their children had a very great respect and reverence for us, wherever and whenever they saw us, nor could I go in some places without having, God knows how many, after me ; that the people liked us even above those of their own country, and got more of us by our way being very plain and according to their capacity. In some places I could scarce pass but that the poor people cried out, " Father, have you forgot us ? Why don't you come any more ? " &c.

IV. That for a little time, about two or three months, I preached of the Rosary (the Dominicans having encouraged me thereunto), there entered into the confraternity about a thousand people, and if I had continued it I think I might have persuaded, by God's help, all the country almost to enrol themselves. I preached also some while in the Church of the English Nuns of the Confraternity of the Holy Sepulchre, the Reverend Mother and the religious desiring it, and enrolled in a short time about five hundred of the town and suburbs. I preached several times in monasteries, God knows with what fruit ; I only know they seemed to be very desirous to hear me more, and come when I could, or I would hear them, to confession. A gentleman being once at my sermon confessed that he had run into despair almost, if he had not been present at it, being quite discouraged by a sermon he had heard some days before by a rigorist. Several came running to confession after my sermons, and two or three after a particular manner, but I could not hear them, being not priest then. Since I was made priest, and had faculty to hear confessions, I think one of the chief fruits I reaped was to comfort such a great company of

²⁹ From Father Richard Cardwell's Collection of *Varia S.J.* vol. iii. p. 913, in the P.R.O. Brussels.

desolate people as came to me, some by their sins, some by the threats and ill-treatment of rigorists, some by dissensions between them and others. But these are matters of confession and secrecy, and so hinder me from that liberty which I could have otherwise. All I can say is that I scarce had one, or at least very few who came to me once, who ever left me whilst I stayed at Liege, so that I had more than I could hear almost every Sunday and holiday, and a great many of the principal people of the city. That soon after they came to me, a very great many of them of their own accord begged leave to make their general confession, with an intention to give themselves to God, and most of my penitents made general confessions before my departure. That a great many of my penitents were such as went to the rigorists, our adversaries, before, which did trouble them though they could say nothing, since they saw we did invite nor reject none. A friend of mine in town sent me word once that two of the servants of the house going along the road had seen a poor Englishman dying on a dunghill, about a league and a half off town. I presently went that way, and at last found him out amongst the hogs, half starved with cold and famished almost, besides an ugly sickness such as those in Ireland died of. He was a Scotch heretic soldier, sent over by Orange, and who, falling sick on the way, and not understood for want of language, was fain to take his bed with the hogs. As soon as he heard me, he blessed God a thousand times over. I gave him all sorts of refreshment, disposed him to the Catholic religion, to which he had been a great while called by God and by the bad life of those of his religion, received him into the Church, went home, brought things necessary, and next morning, after having the day before also heard his confession, carried him hence, had care of him for some days in our house, and the hospital, where he died most happily and contented by having a most penitent death. Another, a Huguenot of France, I converted, and put another lately converted (young Holland gentlewoman) into a monastery, where she lives like an angel. I had also another young gentlewoman lately converted, who, as well as the other, after several invitations, persecutions, &c., lives most happily, innocently, and virtuously, they choosing both, rather in misery and poverty to live amongst externs and be constant in the Catholic religion, than to follow the solicitations of kindred, &c., and by going into their country, put their souls in danger. They have both been most grievously tempted. I know of two or three or four who, having lived much in the vanities of the world, their first conversion was so perfect, that I could never find a deliberate venial sin in those matters whereof they were before habitually guilty, and they commonly came to confession with such a grief that they astonished me, nor did I scarce ever read of the grace of God working more strangely and efficaciously than in their souls, though some of them found vast repugnances and difficulties. In a word, I clearly found that the way to draw sinners from bad was by degrees, by an efficacious sweetness and patience in their weaknesses, by a devotion to the Passion and to the Immaculate Conception of the Blessed Virgin Mary.

In those things concerning the catechism and preaching, others went abroad as well as I, and I wish the thing had been continued, though I think it is quite gone down now. I had very many of my penitents of so innocent and exemplary a life, that I could not often find matter of absolution. I had one also whose conversion

and strangely innocent life gave edification and matter of admiration to that part of the town which knew the person before. I know not how it came to pass, but if any were grievously troubled or tempted, sometimes in the very farthest part of the town, they came or were directed to me by others of my penitents.

To end. I think seriously there is scarce a place in these parts of Europe where one may do more good than at and about Liege, if he would but take a missionary's life seriously to heart, and not spare his labours nor words, and endeavour to depend fully on God. This is what I now remember, and which, though with some difficulty, I have in haste noted down, as being

Your Reverence's most humble servant and obedient subject,
JOHN CLARKE.

The following account of the conversion of a Scotch soldier is no doubt the case briefly alluded to in the above letter. It is taken from the Annual Letters of Liege for 1685—1691.

"Wonderful was the providence of God in the conversion of a Scotch soldier. Whilst the forces which had been sent over by the Prince of Orange were marching past Liege, the Scotchman, who was sick, being unable to keep pace with the rest, was left behind, and lay down upon a dunghheap. A certain townsman passing by reported the case to our Fathers at the College, and two immediately went and found the man lying in a pig-sty among the swine, almost dead from cold and hunger, besides labouring under disease. When he saw the Fathers he heartily thanked God, and being somewhat revived by the application of restoratives he was removed to the hospital, where, having been reconciled to the Catholic Church, to which he said he had long felt a vocation, he soon after happily expired."

The Annual Letters of Liege of this period, report several remarkable cases of conversion. The Christian doctrine had been much neglected in the neighbouring villages, and the theologians were accustomed to make excursions and catechize, which had a salutary effect in exciting the parish clergy to action. A countryman listening at his window to a catechist, heard him use the following words: "Oh, miserable man! who for a brief folly loses his God and his all!" and was suddenly converted, to the amazement of the bystanders. Several conversions of Calvinists and Lutherans occurred. Amongst others an Englishman had been persuaded by the Father to recommend himself and his family to the Blessed Mother of God, and his conversion immediately followed. Another was the son of a Lutheran minister, who, being a good scholar and

well versed in his Bible, used to try and engage priests and religious in controversy. He had received a chance musket wound in the road, and one of the Fathers passing at the moment, the wounded man seizing his hand exclaimed: "I perceive that God is not trifling with me. He calls me to the Catholic faith, nor will I longer resist." He then begged to be instructed, and having been removed to the hospital, where he made his confession with signs of great compunction, he immediately obtained increase of strength both of soul and body.

The same Annual Report states that the number of the theologians was much increased on account of the expected harvest in England upon the accession of James II. Great attention was paid to the exercise of preaching and controversy. Large numbers attended the college church for confession, and these were increased by many miserable sinners who had been nearly driven to despair by rigorist confessors, and had therefore altogether abstained from the sacraments.

The following is extracted from the "Brief Narrative" of what was done at the College of Liege in 1696, amongst the English soldiers wounded at the siege of Namur."

Heaven never shone more benignly upon the English College of Liege than in the past year, 1695. While by Bavarian munificence the English students were enabled to prosecute their theological studies, and thus furnish able missionaries to their native land, distracted by the sects, Divine Providence drew, if not England itself, yet certainly English heretics, to Liege, so that champions might be gained to the Catholic faith, destined on their return to propagate in England what they commenced to practise here. For many English soldiers from the camp at Namur were sent hither half-dead from wounds or disease, and I propose to recount in order the labour bestowed upon their bodies and souls by the community, the admirable fruit of those labours, with various wonderful proofs both of the mercy and the justice of God.

Our chief care was to draw them from heresy and vice, by which they were infected, to the unity of the Catholic faith. The way to this was prepared by relieving the corporal necessities of the sufferers. The time was most opportune; it was the end of the scholastic year, the autumn vacation; thus the divines and juniors^p were afforded a fuller scope to their charity. When, therefore, the vessels freighted with misery indeed, and yet with the richest merchandise for charity, disembarked the sick and wounded, our community immediately hastened thither, and endeavoured to render all the help they could to each sufferer. Some would find out and hire lodgings, others would carry large

^p Scholastics of the Society, engaged in studying either theology or some preparatory subject.

quantities of straw to empty houses set apart for the soldiers; others would place and carry the helpless upon stretchers prepared for the purpose, while some, undeterred by the horribly fetid and sanguineous matter oozing from the wounds, would carry them on their shoulders and deposit them upon beds of straw.

Broth and other restoratives for reviving strength and alleviating pain were administered. They frequently changed the straw and procured fresh for the sick; and even carried the dead through the streets for interment, covering them with their own mantles. One poor soldier emitted from his putrid wounds so intolerable an odour that he was ejected out of one room to another, and finally abandoned, when two of our scholastics carried him away to another bed which they had hired for him for a term of four months. In the course of that time he was fully instructed, and received by a Father into the Church, and, fortified by the holy sacraments, piously died.

Whilst the scholastics were thus labouring for the relief of their bodies they exerted themselves more strenuously in assisting their souls, giving them suitable instructions to lead them to the true faith. The Fathers of the College likewise assisted the dying until late at night, instructed the ignorant, and strove by degrees to change the hearts of those who were confirmed in their vices and errors, using sometimes sweetness, sometimes threats of the Divine judgments, and inspiring a salutary dread of eternal flames.

When a number of the sick were sufficiently recovered to be able to rise from their beds, application was made to the Franciscan Fathers, whose church was near the hospital, to allow the use of an altar for Mass. This, with their accustomed kindness, was most readily granted. Sermons were preached twice a week in English, and it was most consoling to see how many, scarcely able to support themselves upon sticks, crawled into the church, where, reclining upon low benches in the nave, they most attentively and eagerly listened to the truths which they then heard for the first time.

Others of the scholastics entered into conversation with such as they found sitting on the bridges or wandering in the streets, and gave them pious instruction. Others at home received those who flocked to the College in great numbers, distributed in all the study places, in the galleries, in the garden, and instructed them. Many, as soon as they had been received into the Church, became changed into zealous apostles, and drew others into the fold. Many bad Catholics, who had been long out of the Church, were reclaimed by the good example of the converts.

So far of the labours of the Society. Let us now come to the fruits resulting from them.

A colonel and a captain being converted, many of their companies, and two hundred and thirty-three rank and file followed, and the fruit would have been yet more abundant had not the sick been hurried away from Liege to winter quarters before the health of body or soul could be procured. This we may reasonably attribute to the instigation of the enemy of the human race. Those, indeed, who were necessarily detained here for a long time, obtained, if not health of body, certainly the salvation of their souls, most of them embracing the faith with all true Christian virtues with such great fervour as to set an example to old Catholics, and even to religious. The son of a Calvinist minister in a few months attained to so great a degree of sanctity

that he spent much time in mental prayer, using various and frequent bodily mortifications. He earnestly desired to enter some religious Order, and upon his comrades objecting to him the severity of that state of life, he replied that he could not possibly suffer enough for his God, Who had loaded him with such great benefits. His officers, who had formerly been most friendly towards him, now, out of hatred to his faith, threatened him with all kinds of punishment ; but his only reply was, " If you do not wish me to remain in the army, give me my discharge, and I will pray for your conversion to the true faith as long as I live."

Another soldier, whose comrade (a Catholic) was dangerously ill and near death, and was prevented by his heretical officers from receiving the last sacraments of the Church, went to the governor of the city and obtained an order to that effect.

I could relate similar instances, but fear lest I should weary the reader. Conversions were not gained by arguments or exhortations alone, for many were moved to embrace the faith by examples of charity, of all exhortations the most effectual.

A second good result gained, and by no means a small one, is the kindly feeling entertained towards the Catholic religion and its professors, and the conciliatory tone towards our Society of some who are not as yet converted. They are now of a totally different opinion regarding both. Many of the officers here now openly acknowledge a complete change of feeling toward us to what they had imbibed through the fables put forth by the ministers in England. They publish everywhere our charity and humanity exhibited in these good offices ; they readily embrace every opportunity of doing us good, and gave such testimony in our favour that Lord Blackwaite, the secretary of the Prince of Orange, in a letter addressed to a priest of our College, returned thanks in the name of the Prince himself for the charity shown to the sick soldiers. Moreover, the officers who left this place everywhere declared their confidence in us. One of them, as yet a stranger to the faith, in the largest market-place in Ghent, administered a sound chastisement by a blow of his cane upon the head to a stubborn sectarian minister (who, according to their custom, was hurling curses against the members of the Society), cautioning him at the same time to speak in a different strain of men who were worthy of all praise. Another officer in the same place, who was speaking in our favour, so excited the choler of one unfriendly to us that he was challenged by him to fight a duel. Two English captains showed their friendly feelings to us by defending two of our Fathers who were passing from Liege to Ghent. These Fathers were attacked by a party of vagabond soldiers, who would have plundered them of their baggage, but were driven off by the officers and their attendants, who conducted the Fathers safely to Brussels, declaring that they did so in return for the charity displayed by the College to the wounded soldiers.

The Duke of Ormond is said to have observed, on visiting our professed house at Antwerp, that he and all the English officers in the campaign had imbibed that sentiment of respect and kindly feeling towards the Society, which had led them to treat more freely with them in Belgium, and that the result of this intercourse had been to make them more favourably inclined towards the Catholic religion than hundreds of missionaries could have done in England. It is to be fully hoped that these men, upon their

return home, will follow the same line toward us, and thus render our countrymen, if not more favourable to the Catholic religion, at least less hostile to it.

How acceptable this charity of ours was to the sufferers themselves was clearly proved on the following occasion. A Protestant minister having warned us to leave the hospital, and not to cause annoyance to the sick in the agonies of death, one of our Fathers, to test the confidence of the soldiers in us, said, "Do you say that we are troublesome to you?" All, as with one voice, declared that we were most acceptable to them, and that our services were the highest consolation and of the greatest benefit both to their bodies and their souls, and that the minister was both useless and troublesome to them. On hearing this the preacher withdrew in confusion.

As a third result, we may be permitted here to add that corporal health was restored in several cases chiefly by the use of water blessed in honour of our holy Father St. Ignatius, and the invocation of his name, in the same manner in which it was frequently applied to the sick in England, with wonderful success, for the cure of diseases both of mind and body. Its efficacy was equally apparent here, since in all of the many cases in which it was applied instantaneous relief was obtained, followed soon after by a total cure. They who are ignorant of the hidden source of its power call it a most precious elixir, and all are eager to procure it.

We now come to the last part of the narrative, viz., some admirable examples of Divine justice and mercy. To commence with those of the former.

A certain lieutenant had been mortally wounded, and all hope of life abandoned. Two of the Fathers, constrained by charity, besought him, now that all hope of life was gone, to attend to the concerns of eternity, but all was in vain. When spoken to about temporal matters he was all attention, but regarding those of his soul he was dumb, and seemed stupefied; and so he died. But in preparing the body for burial the cause of this insensibility appeared in an impious amulet which he carried suspended from his neck.

Another death, equally unhappy, contributed powerfully to the conversion of many. An artilleryman, a native of Scotland, had been brought up strictly in the Calvinist heresy, of the sect they call Presbyterians. One of the Fathers strove in vain for several days to move him to abjure his heresy and submit to enter the fold of the Church. He had nothing to oppose to the force of the arguments used except the invincible obstinacy of a soul steeped in vice. At last, tormented with the excessive pain of his wounds, he declared that he would admit of no thought of the affairs of his soul until he was convalescent. "But that is far from probable," said the Father, full of zeal; "you will be precipitated from these pains into far more grievous ones, and those eternal, unless you repent without delay. Think how terrible it will be to fall into the hands of an angry God." He turned a deaf ear, and the Father, taking leave of the unhappy man, said, "My friend, God now affords you an opportunity, by making a good use of which you may exchange eternal punishment, of which He is the awarder, into the eternal joys of Heaven. If you allow this opportunity to escape, believe me, the hour will come, and is not far distant, when you will wish you had embraced it, but it will be then too late. You will desire the saving presence of a priest, but, by the just judgment of God, you will not obtain it."

Divine justice confirmed the prediction : it was scarcely a quarter of an hour after sunset when in a lamentable voice he called to his comrades for help ; but, no one heeding him, he leapt from his bed, and in a trembling voice exclaimed, "Would that that priest were here ! how much do I now wish to be reconciled to God and the Church ; but the hour is past, and my repentance comes too late." He then threw himself upon the bed, and instantly expired. This sad death had a salutary effect upon eight of his comrades, who were converted to the faith.

Frequent instances showed the danger of deferring confessions when sufficient means of instruction were at hand, or under the pretext of a more careful preparation.

Several of the sufferers, although no immediate danger appeared, were unexpectedly carried off the very same day they had declined to confess, or the following night. Others, though fully prepared for reception into the Church, yet by deferring it and their confessions, lost the grace, became hostile to the faith, and so ever remained.

We now come to instances of the Divine mercy, the sweetest effects of which are, according to the Psalmist, "over all His works," as is fully evidenced by the following examples :

Among the first of our convert soldiers was one who, after making his confession, placed a large and heavy crucifix in the Father's hands ; this, he said, he had rescued with great personal danger from some heretical soldiers, who had stolen it from a parish Church, and then exposed it to public mockery. He had carried it about with him for four years, and attributed his conversion to this act of devotion.

Another soldier asked a Father in the street to instruct him in the affairs of salvation ; he stated, on being questioned, that having been severely wounded at Namur, he had felt strongly moved to recommend himself both soul and body to the Blessed Mother of God, and had resolved to seize the earliest opportunity of being reconciled to the Catholic Church. He attributed this grace to his having on two occasions saved statues of our Lady from desecration by the soldiers. In one case he had slightly pushed back a soldier who was rushing upon a statue with his drawn sword, and the man fell with such force to the ground as to break the knee-cap, which disabled him for all after service. In another case he had wrested a musket from a soldier who had discharged it at a statue. This convert received a great grace from God upon making his confession and returning from hearing Mass, for he became entirely freed from evil and depressing thoughts, under which he had laboured for four years, with danger of losing his senses ; these were replaced by feelings of the most exquisite joy and serenity.

Manifestations of the Divine goodness, of an evidently supernatural character, were not wanting.

Three soldiers, and a woman who was a nurse, and herself sick, occupied one ward. Three of them were heretics, and the fourth a bad Catholic, long out of the Church. Every effort for their conversion seemed to be lost upon them, and our people, after patient toil, were wearied out ; not so, however, Divine Providence. About the fifth hour after sunset a sudden terror seized upon all of them. Some spirit, whether good or evil, yet certainly permitted by God, in the shape of a small thick cloud, filled the entire ward, emitting an intolerably offensive and pesti-

lential odour. They were all horror-struck and affrighted; the ceiling appeared to be broken to pieces by a violent shock. The poor woman, out of her senses, leapt from her bed to the floor with such violence as to fracture her skull. Some of the inmates, alarmed by the cries and groans, entered the ward, perceived the foul odour, and found the four shaking with terror, their eyes fixed, and hair on end. The surgeon hastened to the ward, and spent nearly six hours in applying various remedies to restore their senses, but in vain. Being at length brought to consciousness they began to utter groans, to strike their breasts, imploring the mercy of God. With one voice they begged that one of our Fathers might be sent for; but as the College was far from the hospital it was deferred till early in the morning. There was but little trouble in preparing them for the Sacrament of Penance, after which they were duly received into the Church. They scarcely recovered their alarm for two days. Thus did the riches of God's mercy prevail to produce light out of darkness, tranquillity of spirit from the terror, and by that supernatural stench "the good odour of Christ."

One of the Fathers attended a sick soldier, whom he found nearly in his agony, and despairing of his salvation from the recollection of the sins of his past life. The Father succeeded at length in raising his hopes of forgiveness, by laying before him the mercy of God. He instructed him as well as the shortness of time allowed, heard his general confession, and whilst he was imparting priestly absolution the penitent expired.

In this service of God five of our community contracted malignant fevers, and three of them received the last sacraments, but by the mercy of God, "Who strikes and heals again," they were restored to perfect health, and fearlessly resumed their ministrations among the sick soldiers. But now we close our narrative. May the Author of all good be for ever praised, for Whose greater glory, with that of His Blessed Mother, and the whole court of Heaven, may all our exertions and labours be for ever expended.

Much fruit among the soldiers by the Camp missionaries is recorded in subsequent Annual Letters for the College of Liege.

Father Clarke likewise furnishes detailed reports of his labours in the Camp mission established at Ghent. The probable date is about 1696. The report is headed: "A short and compendious narrative of events, and of fruit gathered in the mission among the English soldiers at Ghent, for the five years I lived there."

After extolling the goodness of God especially shown towards these English soldiers, and in the general fruits of the mission, he divides the report under six heads.

1. *Conversions to the faith.*—On the arrival of the forces at Ghent about 1688, they were more like troops of unrestrained demons than soldiers. There were then one or two Fathers of the Society at Ghent, and they within the space of two

years had converted two hundred soldiers from heresy to the Catholic Church. "What was done during these two years I do not know, having been absent at the time ; and the head missionary, to whom the greater number of the soldiers, now crowned in Heaven, owe their salvation, has himself been called away from the Holy House of Loreto, to receive the reward of his labours.³¹

"I have learned from Father Miles' successor in the Camp mission, and from other sources, that many things were accomplished by him worthy of the Annual Letters ; and I gathered from his own lips that he was so intent upon his charitable work among the soldiers, that he never left it for nine months even for the sake of a little recreation.

"In the first year that I was at Ghent, almost a stranger, we converted scarcely forty soldiers to the faith ; but many Catholics were reclaimed who had for years neglected the sacraments, or had been unable by circumstances to receive them." [Among the converts was a Jew, who gave an admirable example of piety and fervour, though his rich parents in Holland had tempted him to renounce his faith. He afterwards became wealthy, and one of the leading men in Ghent.]

"In the second year the conversions of soldiers exceeded sixty or seventy, of whom the greater portion, as we may hope, went to Heaven from the hospitals in the best dispositions."

Father Clarke then records the difficulties that arose—threat-

³¹ Father Francis Miles, who was born in the year 1649, entered the Society in 1670 ; was sent in October, 1690, to Rome, and the following month went as Penitentiary to Loreto, to succeed Father Henry Sheldon, where he died at the early age of forty-one, December 16, 1693, "dear to all." He is mentioned in the Annual Letters for Ghent from 1685—1690. These record that a great harvest was gathered there among the English and Scotch soldiers, of whom six companies were sent thither in garrison by the Prince of Orange. Of these, many who were sick in the hospitals were converted to the faith, and died. Of the rest about one hundred were reconciled to the Church, in spite of the efforts of their officers and the ministers, who were allowed to use every influence to retain them in heresy. Four deserters to the Royal cause had been arrested and condemned to death by order of the Prince of Orange. Three of these, who had been reconciled by Father Miles, prepared themselves joyfully for death by frequent confession and Holy Communion, declaring that they could never die more happily, and fully determined to refuse any offer of life if accompanied by conditions repugnant to their faith and conscience. The fourth is believed to have been likewise a convert of our Fathers, but had unhappily relapsed through hopes of pardon held out by the ministers. At the place of execution, however, finding himself miserably deluded, he turned to Father Miles and asked if he might hope to be prepared for death, but three ministers at the same moment stepping up, declared that he had done all that was necessary, and the signal being given, he was shot. The other three made a pious end.

enings to the missionaries, and blows, arrests, and other punishments to the soldiers. All, however, proved unavailing upon the zeal of the former or the courage of the latter, who hastened in crowds to the sermons, but could not be compelled to attend those of the ministers. They would always reverently salute the Fathers in passing, but took no notice of the others. The conversion of two officers is recorded—a captain and lieutenant, both of whom gave great edification by their pious lives. In the third year about eighty soldiers were converted at Ghent, and one hundred general confessions heard. Many Catholics, who had been afraid to profess their religion, were confirmed in their faith, filled with hope and joy, and strengthened by the Holy Spirit to suffer reproaches, and in some cases even dismissal from the service with severe floggings, rather than deny their faith.

An English colonel was converted in his last sickness. He had always been most hostile to the true religion, but after his conversion became so fervent a Catholic, that he frequently gave long discourses upon Divine subjects, and died fervently invoking the Sacred Name. Another officer of rank, an atheist, was also converted, “in whom,” says Father Clarke, “I beheld and admired the wonderful power of God’s mercy.”

So happy was the success this year in the hospital, that the greater number of the dying were reconciled to the Catholic Church. Only one or two Fathers were engaged in the hospital. The work of charity was a severe one, as they were inhaling the pestilential effluvia from upwards of seventeen hundred persons suffering under every kind of disease.

In the fourth year there were one hundred and fifty soldiers converted to the faith; one hundred and twenty general confessions, and great numbers of the military attended to their religious duties. Among the converts were two French Calvinists, and an officer, a Scotchman. Three of the converts embraced a religious life.

In the fifth and last year of Father Clarke’s sojourn at Ghent he was assisted by the Tertian Fathers. Sermons were preached in three churches on Sundays, and well attended, with great profit. The number of conversions to the faith was two hundred. There were upwards of one hundred general confessions, and nearly fourteen hundred Paschal Communions of soldiers, in our Church. Two officers and the wife of a captain were among the converts. The missionary Fathers

were much annoyed this year by calumnies raised against them by the ministers and officials, and reported to the commanders and to the Bishop. The Protestant chaplains were highly incensed at the great number of conversions, which was a severe loss to them both of credit and gain ; but the Fathers persevered peaceably and steadily with their work.

2. *Wonderful events that occurred in regard of several of the converts.*—Father Clarke observes that he does not desire to proclaim miracles, much less to invent them ; but he would have his readers regard the events recorded as very special graces conferred by the goodness of God. He relates thirteen of these cases. One of these was a soldier at the point of death. He had made his confession, and appeared in the best dispositions for death ; when, starting from sleep, he called out to a Father passing through the ward, “Water, Father ! give me water before I die.” Being asked what he meant, he said, “That I may be baptized.” On questioning the soldier, the Father found that he was unbaptized, and the moment he received the sacrament of his new birth, he expired in the greatest peace. Another case was that of a veteran soldier, a stout heretic, passing by the name of “Father and Defender of the Protestants.” He determined to hear the sermons, for the purpose of deriding and refuting them. At the second sermon he was suddenly converted, and became as zealous a Catholic as he had before been an heretic. This conversion caused much joy to the Catholics, and greatly promoted truth among those who were not in the Church.

An officer, who in past years had received frequent calls by God to the true faith, but had not only resisted them but made a solemn vow never to become a Catholic, chanced to be present at a sermon in our Church. He was suddenly converted, and from a persecutor became an apostle, converted his wife, and brought many others to us for instruction.

A soldier at the point of death having confessed and received the Holy Viaticum, was suddenly restored to health, and said to his astonished comrades that it was entirely owing to the Holy Eucharist, which he had received with an assured hope of recovery. Several other cases of conversion, and of the admirable effects of the last sacraments, are recorded.

3. *Some examples of Divine mercy.*—Father Clarke, in a prelude to this head, fervently extols the mercy of God displayed towards the English soldiers sent upon this campaign. “What shall we say as to full fourteen hundred soldiers, with

one thousand others in Ghent, converted from heresy to the Catholic faith in the space of a few years, amid the din of war, and despite the efforts of heretics and the presence of their own ministers, the threats and blows of their officers, and the scoffs and laughter and obstacles thrown in their way by their comrades?" Under this head are mentioned many bad Catholics reclaimed after having neglected their duties for eighteen, twenty, and twenty-four years, one even for sixty years. An Englishman, a married man, was so inflamed with the desire of embracing the Catholic religion, that, seeing no hope of doing so at home, he left all and enlisted in the Belgian Legion for the purpose of becoming a Catholic.

Nor are these the only remarkable cases given.

4. *Examples of Divine justice.*—Among other instances is recorded that of an unhappy Irish priest, who had served as a private soldier for many years. He was really a learned man, and had been once pious. He had fled from Ireland in dread of the terrible persecution there, but had neglected confession, and being now seized with sudden fever, deferred sending to the missionary. He became delirious, and died miserably. A soldier who had been a priest-hunter in England met with a sudden and violent death.

After recounting several cases under this head, Father Clarke, to spare his readers the pain and horror of such narratives, passes on to

5. *The heroic fortitude of some in defending the Catholic faith, once received.*—The Father expresses his delight at passing his life among soldiers who are not ashamed of the Gospel; who are become as a spectacle to God, to angels, and to men; who do not count their lives more precious than themselves, and who are not afraid to "render to God the things that are God's, while they render to Cæsar the things that are Cæsar's."

Of two soldiers under sentence of death, one was a Catholic, the other had been received into the Church the previous evening. The chief crime alleged against the former was his faith, the offence of the latter does not appear. Both were promised life if they would renounce their religion, and the convert especially was urged to do this both by the ministers and their officers. After receiving the Holy Viaticum, they died with great readiness. The Catholic would not be pinioned according to usage, and making the sign of the Cross declared that he died a Catholic in peace with all, and for conscience' sake. The convert met death

with a smile. They were buried with the Catholic rites, amidst the cheers of the military and congratulations of the citizens.

Six Catholic soldiers were brought up on a charge of desertion, and of complicity with others about to desert. Two of them were cruelly burnt in the hand, even to the bone; the others were threatened with the same torture, unless they confessed. They replied that Catholics must neither lie nor falsely accuse others. Their constancy was tried by a long detention in prison, with tempting promises on condition of their apostasy. They were then brought out, one by one. The first was offered a military post if he would renounce his religion, but threatened with death if he refused. As they were brought out in turn, each one was told that the others had yielded. Each refused, saying that if his comrade chose to be a self-destroyer, yet he would not. All were then ordered to kneel and bare their breasts to the firing party. They obeyed. On which the officers, seeing their constancy, dismissed them; and they immediately went to the church for confession, Communion, and an act of thanksgiving to God.

The Catholic soldiers suffered severely from scoffs, imprisonment, and flogging for attending the Catholic church and refusing the ministrations of the Protestant clergy. On one occasion ten soldiers were imprisoned for hearing one sermon, and threatened with more severe treatment, but all in vain. Another, on leaving the church, was asked by his officer what he did there. "I went to adore there the true God," he replied. "You are, then, a Papist." "I am a Catholic, and so will ever remain; no threat shall deter me from following so holy a religion," he replied. The officer in a rage beat him with violence, causing his blood to flow abundantly; but the noble-hearted soldier patiently endured all for the Name of Jesus. Several converts were summarily dismissed without clothes or money. Some, after enduring scoffs and insults, received upwards of three hundred lashes, and so boldly defended themselves and their religion before courts-martial and other tribunals, as to astonish the judges themselves. Many instances of great cruelty are referred to in the report. It was at one time intended to draft off the Catholic soldiers to the Indies, and to man with them the war vessels. Upon hearing this, crowds presented themselves to the officers, volunteering to go rather than desert their religion.

The new converts were severely tried by hunger, solitary

confinement, and torture ; but nothing could shake their constancy. "Time would fail me," adds Father Clarke, "were I to recount each example of this kind. This I must say : God is wonderful in these new converts, and imparts to them a strength and courage, and frequently, to the ignorant and unlettered, a mouth and wisdom which their enemies are unable to resist."

6. *Other fruits of the Ghent Mission.*—Under this head the Father chiefly dwells upon the extraordinary change of feeling wrought in the Anglo-Belgian army towards Catholics and Jesuits. On their first arrival, fresh from England, which for so many years had flowed with the blood of martyrs, they avoided the Catholics, as the Jews of old did the Samaritans, and dreaded even the distant sight of a Jesuit. But by degrees this bitterness and aversion abated. By the exertions of the Fathers in the pulpits, in conferences, and in the hospitals, the face of things was in a short time so changed, that officers would visit us with the utmost civility and familiarity ; whilst the soldiers respected and loved us, and came in crowds to the sermons. The citizens were astonished, and the ministers filled with envy. "What fruit may not be looked for upon the return of the army to England, and its becoming disbanded throughout the kingdom ?"

1705. The Annual Letters for Ghent state that there was only one Camp missionary.³² He had been absent for a year, having been sent, at the request of the Duke of Berwick, to attend the camp in the provinces bordering upon the Tagus. During that year he had attended the hospital almost daily, and held conferences with the soldiers with much profit. Within the year he had heard upwards of twenty thousand confessions, these being, in many cases, of persons who had neglected their duties for many years, and among them were more than one hundred and fifty general confessions. Its contiguity to Holland had infected the country with Jansenism and Quietism, which had greatly increased his labour. Other results of his zealous toils are recorded. Besides his other work he catechized in three different schools.

Many instances are recorded of penitents who had been driven to despair, and had abandoned their duties, from the severity of priests who had imbibed the rigorist principles, then so prevalent. As the English division was mainly com-

³² Father John Clarke, who, out of humility, writes his report in the third person.

posed of non-Catholics, the Father was exposed to much trouble and danger. Upwards of forty soldiers, however, were converted to the faith during that year. Of these, twenty died piously, either under sentence of death or by disease. In one case an officer of rank lay delirious upon the point of death. A Father attended him day and night, to hear his confession, should his senses return. The delirium subsided in the dead of the night for just sufficient time to allow him to confess and receive absolution, when it returned, and the patient died in an insensible state two days later. The missionary had vainly employed every effort to convert a soldier who had led an evil life. Some little while after he was taken prisoner with some comrades in a ruined church in the enemy's territory, and was selected from the rest for death. This led to his conversion. He was called out to execution, but the rope becoming twisted, as it is believed, did not break his neck, and he was left hanging on the gallows. Our Father, in company with two horsemen, happened to pass by, and observed some movement in the body. The rope was cut, and the man survived for four hours, during which time the Father disposed him for death, and, assisted by the horsemen, buried him in the plain.

Father Clarke then proceeds in the third person: "The Father, broken down with labours, fell sick, and having had three relapses was fortified for death by the last sacraments. He recovered, however, and his Superiors recalled him to his former post of missionary at Ghent, where he has worked during the past nine months with fruit as abundant as before. Nearly all the forenoon was devoted to the confessional, and a great part of the afternoon to attendance in the hospitals, which were served in turn by religious women. The fruit of his labour there was so great, as to induce the Lady Abbess to urge that the whole duty of hospital chaplain should devolve upon him. As this, however, was not in accordance with our Constitutions, the Abbess and others addressed the Very Rev. Father General to obtain special permission for this appointment, urging the great good which the Father had effected. The leave, however, was not obtained. He preached with equal success every Sunday and festival, and three times a week during Lent. He heard ninety general confessions in eight months, and during the last two days of Paschal time nearly seven hundred particular confessions. Many also came to him from the neighbouring towns and villages. He freed many in Ghent from the bonds under which they had been

held by rigorist confessors, who, under pretext of a holy severity, had brought them to despair, and some even to the loss of reason. One of these penitents had been refused absolution and Communion for some years for one venial sin alone. Another, above twenty-one years of age, had not been allowed even to enjoy Easter Communion."

Several distressing cases of "Quietism" and "Rigorism" are recounted, from which the unfortunate subjects were happily relieved.

1708—1711. The same Father made seven hundred converts among the soldiers and citizens, and prepared four hundred for a good death. Many were delivered from a state of despair, and prevented from committing suicide. Fourteen cases in which written compacts had been made with the Evil One were reclaimed, and the impious writing burned. Eight hundred general and twelve thousand particular confessions were received each year. About fifty were aided to enter religion; about one hundred sinners were reclaimed and brought to a holy life. The Father catechized in five schools, and for five years preached every Sunday to a large congregation. For three years he also preached to the Walloons and French.

"When I first commenced preaching as Camp missionary to the English soldiers," he says, "which I continued to do for five years, the Protestant officers and men were so taken with the manner or else the matter of the sermons, so new to them, that most of them abandoned the vapid declamations of their ministers; hence it became necessary for our Fathers to preach to the dense multitudes in two or three different churches on the same day. This raised a cry against us on the part of the ministers. Three or four malicious soldiers, who were in the habit of reporting their converted comrades to the ministers and officers, came to an untimely end. . . . An officer of rank, remarkable for his cruelty to the convert and old Catholic soldiers, whilst in action, and uttering blasphemies, was struck by a cannon-ball in the mouth and killed on the spot. A Protestant minister, who endeavoured by false charges against the Father to procure his banishment, and who was to receive a rich benefice as a reward, died suddenly. One soldier was converted who had previously, out of devotion to our Blessed Lady, always carried about him her picture, and even fasted on Fridays and Saturdays in Lent in her honour. Through her signal protection he had always escaped unhurt in battle, while his comrades fell around him.

The Ghent Annual Letters for 1716—17 give further missionary details, and record several cases of miraculous favours obtained by the application of water blessed according to the formula used in honour of St. Ignatius. Six or seven families, which had been attacked by severe diseases, supposed to have been caused by poison, and also suffering loss from a mortality among their cattle, were instantly freed from these trials by the same means.³³

We find that Father John Clarke wrote the Annual Reports for the novitiate at Watten from 1710 to 1715. He seems to have been the missionary Father there from about the year 1708. The reports contain many interesting missionary details, and the record of several miraculous favours. One was a remarkable cure of a severe cancer after a novena in honour of St. Francis Xavier, when amputation was about to be performed as the only remedy. There were several cases of sudden cure by the use of the water blessed in honour of St. Ignatius, which was also successfully applied in cattle diseases. The following instances of the protection of the Blessed Virgin over those who had shown honour to her are narrated. A Catholic, well born, but an evil liver, was brought by an evil conscience to despair, and determined to commit suicide. Fixing his sword with the point upwards, he threw himself with his whole weight upon it. The family, alarmed by the fall, ran to the room, and found him wounded and weltering in his blood. The sword was drawn out, and the only words he uttered were, "It is over, I am lost for ever." One of our Fathers, who lived about four miles off, was sent for, and succeeded at length in bringing the unhappy man to his senses and to sentiments of deep contrition. He heard his general confession and prepared him for death. The surgeon on examining the wound found that the sword had moved direct towards the heart, but had become bent and turned aside by some evidently supernatural means. The penitent acknowledged to the Father that this protection was due to the Blessed Virgin Mother of God, whom he had

³³ Regarding the miraculous effects of this blessed water, the devout use of which continues very generally in our own times, we read as follows in the Annual Letters for the College of St. Omer, 1705: "A Father of the College, being at Bruges with his companion, gave a portion of the same blessed water to twenty-eight soldiers suffering from dysentery. They were instantly eased of their severe pains, and completely cured the same day. Most of them were Protestants, and upon learning by what remedy they had been cured nearly all were converted to the Catholic faith.

invoked rather from habit than devotion, whilst throwing himself upon his sword. He added that he had often attempted self-destruction during that month, either by hanging or drowning, and had exclaimed on each occasion, as though bidding farewell to our Lady, "*O Sancta Maria*," and that he had on each occasion been saved either by a sudden cessation of the temptation, or by some other accidental intervention. Having recovered from the wound, he was then leading a good life.

In 1712 another remarkable miracle was wrought in favour of a young novice in a neighbouring abbey, by means of a novena in honour of St. Francis Xavier. He was cured in the third day of the devotions. Many other miracles are recorded during this and the following years by means of the blessed water above named, which was then eagerly sought for far and wide.

FATHER THOMAS ROPER.—The Annual Letters for Ghent briefly record the death of this Father. He sprang from an ancient and noble family. The late Dr. Oliver thinks that he was a son of the fourth Lord Teynham.³⁴ During his early studies at St. Omer's College he distinguished himself for his talents, piety, and modesty. After much hesitation and reluctance, his father consented to his embracing the religious life, and no sooner was the consent obtained than the pious youth consecrated himself to God in the Society of Jesus, August 14th, 1673. The Annual Letters speak of his learning, piety, obedience, and remarkable candour of soul and observance of rules, for which he was universally esteemed. He enjoyed an intimate union with God by constant prayer, long and frequent meditation, and ardent and heavenly aspirations. Through the gravity and sweetness of his manners, accompanied by the piety of his conversation, he possessed a remarkable gift of conciliating and attracting all with whom he came in contact. By his undeviating care in keeping his rules, and in attention to small things, he gave a most edifying example to the whole community. After a short but severe sickness borne with the greatest patience, he died a holy death on the 12th of May, 1716, æt. 61.

³⁴ In the collection of MSS. of Lord Arundell of Wardour, are twelve letters from Henry Roper, eighth Lord Teynham, to Richard Arundell, Esq. This nobleman unhappily conformed in February, 1716, and was appointed a Lord of the Bedchamber to George I. on the 1st of February, 1723, and died on the 16th of May, 1723. His first wife was Catherine Smyth, daughter of Philip, Viscount Strangford. She died at Kensington on the 16th of April, 1711.

cts in England in the given years.

	1708	1723	1728	1737	1741	1746	1750	1754	1757	1764	1768	1771	1773
Provi	...	346	323	317	302	301	290	285	299	301	302	293	274
	...	..	...	...	...	...	209	198	...	212	216	222	...
	154	159	...	139	137	128	142	129	124	123	138	139	143
Colleg	26	28	...	20	14	17	21	19	24	22	20	20	23
St. Al	26	25	...	24	20	23	26	23	21	26	28	31	31
St. Ch	...	4	...	4	...	3	...	3	2	3	4	3	3
Imma	7	5	...	5	4	4	3	3	4	3	4	4	4
The H	10	13	...	12	10	6	12	14	8	8	13	12	12
St. Hu	5	6	...	4	5	4	2	2	2	4	3	3	3
St. Joh	13	12	...	10	8	9	9	11	13	11	11	12	12
St. Mi	12	13	...	13	15	16	13	14	14	14	18	14	15
St. Th	16	17	...	16	19	15	17	12	12	15	15	12	12
St. Ge	13	13	...	11	7	8	10	9	7	6	6	7	7
St. Fra	6	7	...	7	8	5	7	6	6	5	8	10	12
St. Wi	6	5	..	4	.	5	...	2	1	...	...	2	2
St. Ma	5	7	...	6	6	6	5	7	6	3	4	5	3
St. Sta	4	4	...	3	4	7	4	4	4	2	3	4	4

[To face page 214.]

THE COLLEGE OF ST. IGNATIUS, OR THE LONDON DISTRICT.

PART I.

From 1678 to the death of Charles I.

WE resume the history of this College from the year 167 $\frac{7}{8}$, to which date it was carried in vol. i. series i. of these *Records*.

The number of missionary Fathers attached to the District at this period (including those belonging to the Duke of York's household) was about thirty. After the Revolution of 1688, we find by a catalogue for the year 1704 that they were reduced to nineteen, the names of whom were :

Anderton, Francis.	Grey, John.
Ayrola, John, B.	Hamerton, Peter.
Barrard, Richard.	Ireland, Francis.
Bruning, Anthony.	Kennett, Charles.
Chetwyn, Ralph.	Lazenby, John.
Conyers, George.	Philcott, Philip.
Coxon, Thomas.	Sadlier, Edward.
Eccleston, Thomas.	Stafford, Charles.
Fairfax, Thomas, <i>alias</i> Becket.	Tasborough, Thomas.
Green, Edmund, <i>alias</i> Wright,	Trevannian, Charles.
Thomas.	Winter, William (Rector).

At the date of the suppression of the Society, 1773, the following eighteen Fathers belonged to this College :

- London. More, Thomas (Provincial). Died at Bristol, May 20, 1795, æt. 73.
 „ Baker, Bernard. Died in London, February, 1773, æt. 71.
 „ Clinton, Alexander (missioner in Newgate). Died in Ireland, June 5, 1800, æt. 71.
 „ Cross, Bernard (Rector). Died at Worcester, April 22, 1785, æt. 71.
 „ (Hammersmith). Jameson, Philip. Died at Hammersmith, September 6, 1795, æt. 75.
 „ Jones, John. Died in London, May 31, 1803, æt. 82.
 „ Jenkins, Peter. Died at Bury St. Edmunds, July 14, 1818, æt. 83.
 „ Kingsley, George. Died in London, September 5, 1787, æt. 86.
 „ Lawson, Thomas. Died in London, July 11, 1807, æt. 88.
 „ Pool, Peter. Died in London, January 9, 1793, æt. 65.
 „ Richardson, John. Died in Lancashire, May 27, 1782, æt. 73.
 „ Talbot, Thomas. Died October 17, 1799, æt. 83.
 „ Williams, John. Died in Monmouthshire, November 30, 1793, æt. 63.

Calehill (Darell family). Darell, James. Died at Liege, May 18, 1785, æt. 78.
 Linsted Lodge (Lord Teynham's). Forrester, Charles. Died at New Hall,
 May 2, 1825, æt. 86.

Stephen's Green. Power, James. Died at Liege, March 11, 1788, æt. 63.
 Woodburn Farm (Southgate's). Southcote, Edward. Died there, February 25, 1780, æt. 83.

At Lord Widdrington's. Kingsley, Thomas. Died in London, August 27, 1781, æt. 76.¹

We take the opportunity of supplementing a few papers and facts which have lately come to hand, and are connected with our previous history of this District.

RICHARD HYDE, of the Berkshire family of that name, was a scholar of the English Fathers at Ghent, and of the English College, Rome. The Diary of the College states that he entered as a convictor among the Pope's students in the name of Richard Gifford, *veré* Hyde, January 5th, 1646, took the usual College oath on the 1st of July following, and having previously received minor orders, was admitted to the Society at St. Andrew's, in Rome, and went, on June 21st, 1647, for the purpose of making his noviceship in Lithuania. After completing the first year of his probation he left, and died in England about 1662.

On entering the English College, he states, in reply to the usual questions: "1646. My name is Richard Hyde. I am eighteen years of age, and was born in the county of Hereford, and brought up partly in Berks, partly in London, and partly in Flanders. My father and mother are both dead, having first received the Holy Viaticum. My father, Henry Hyde, of the county of Berks, was descended from a noble stock in the same county; my mother was Catherine Wyar, also of a good family of South Wales. They were both wealthy at the period of their marriage, but subsequently lost much in those times of persecution. I have two brothers and one sister surviving. These were intrusted to the care of an uncle and paternal aunt, and are Catholics. All my relations, with the exception of one and his family, are wealthy, and are either schismatics or heretics. I made my humanity studies at Ghent." He then desires to embrace the ecclesiastical state of life, and to labour for the conversion of his country.

1651. WILLIAM WOLLASCOT, of London, a convert, was admitted as a convictor among the students of the English

¹ It is worthy of remark that the ages of these Fathers give an average of seventy-six years.

College, Rome, in the name of William Wright, on the 6th of November, 1650, by Father Thomas Babthorpe, the Rector. He left to pursue his studies at Padua, September 16th, 1653, and died there of malignant fever soon after his arrival, about October 9th, 1653.

On entering the College he states: "1650. My true surname is Wollascott; my father's name is Edward and my mother's Anne. I was born in London, and educated at Wantage, in the county of Berks, where I also lived. My own condition makes me dependent on others; my parents have but moderate means, though they are of high birth. My principal friends are of good family, and, considering the times, are rich. I have many relations, of whom some are heretics; I have no brother, and but one sister. I studied as far as grammar and rhetoric at Wantage, and lived for three or four years in heresy, when I was converted to the Catholic faith by means of a secular priest named Clampet. I left England ten weeks ago, and am come to Rome for the sake of devotion and study, and out of love to the Society. I have suffered nothing directly on account of the Catholic faith. I have, for certain reasons, not yet determined to embrace the ecclesiastical state of life.

It will be remembered that in *Records*, vol. i. pp. 514, seq., we gave an account of a species of joint-stock company of Government spies and pursuivants, for the arrest and conviction of priests and Jesuits. Among other of their victims we find, in a long catalogue of names supplied by Francis Newton, pursuivant, "Augustin Rivers, *alias* Abbot, a Franciscan Friar." He was confined in the Gatehouse Prison, and though tried and condemned to death was afterwards reprieved and released upon the bond of Mr. John Compton and Mr. Thomas Stokes. The following is taken from an original MS. among the papers of the English Province, now in the Archives de l'Etat, Brussels,² and it amply confirms the sad picture given throughout our *Records* of the flagrant injustice meted out to priests and religious by the criminal courts of those times.

Sir,—As I have set down the first examination of Mr. Rivers, *alias* Abbot, for religion, at Westminster, the 30th of July, 1641, when I was present, so likewise hearing him arraigned at Newgate Sessions, the 7th of December, 1641, and also sentenced the 10th of the same month, I will give you notice how the last passed,

² A copy is given in the Stonyhurst MSS. *Collectio Cardwelli*, part i. p. 322.

leaving the arraignment to some fitter time, which, indeed, contrary to Mr. Recorder's promise, was so confused by reason Mr. Rivers was in every speech interrupted, and not suffered to speak in his own behalf.

The Clerk of the Peace demanded of Mr. Rivers what he would say for himself that sentence should not pass on him.

Mr. Rivers. I was the first called to the bar, altogether unacquainted with the method and proceedings of a sessions. Four men were witnesses against me. When I would have answered their accusation Mr. Recorder interrupted me, promising I should have full liberty at last to speak for myself; but then likewise my defences were slighted, every trifle brought against me aggravated and dilated on, and I not permitted to deliver what was most material. A freedom of speech before the jury gave in their verdict might have been available, but now I cannot conceive how it may help me. And withal it is certain that when witnesses, who have made a shipwreck of a good conscience, come with malice in their breasts or suborned for money, when a jury is ignorant and tractable, the judges become possessed with a prejudiced resolution against the defendant, neither the tongues of men and angels, nor the innocence of Abel, in whose guiltless blood the foundation of God's Church was first laid, shall be more profitable to the accused than was our Saviour's integrity, falsely accused by varlets, *quorum non erant testimonia convenientia*, unjustly condemned by His adversaries, who should have had. . . .

Here Mr. Recorder interrupted Mr. Rivers, but that which he would have spoken was as followeth, *Urim et Thummim*,³ as well ingrafted in the fleshly tablets of their hearts as stamped in their pectorals, the breastplates of justice.

Mr. Recorder. I will hear no more of this, but if you have any thing to say why sentence should not be pronounced, speak.

Mr. Rivers. I will submit myself to Mr. Recorder's sentence, if I may have satisfaction in these points. Mr. Recorder, when I was arraigned I offered to produce a knight and a sufficient gentleman, who on their oaths would testify that Mayor [Mayo, a notorious pursuivant] affirmed they were hired by the Parliament for sums of money to bear evidence against us.

Mr. Recorder. I will not suffer this; it is an injury against the Parliament.

Mr. Canon. No, it is for the honour of the Parliament.

Mr. Recorder. He said before, the Parliament had suborned the witnesses.

Mr. Canon. No; he said the witnesses affirmed they were hired by the Parliament, and spoke against the witnesses, not against the Parliament.

Some Gentlemen of the Bench. 'Tis true, he spoke against the witnesses, not against the Parliament.

Mr. Rivers. I spoke for the honour of the Parliament, for this would make that honourable House the synedrim of the Jews and High Priests, to hire with money Judases to betray innocent blood. And I vow by their glories, which I hope by the merits of our Saviour shortly to enjoy, that Wadsworth, in the presence of this gentleman, of Francis Longville and of Alsopp Cross, told me in Clerkenwell that Mayor (Mayo) was to have £300 of the Parliament to bear witness against us.

³ Exodus xxviii. 30.

Mr. Winmore. I was present at that time, and Wadsworth named the sum (£300) which Mayor was to receive for bearing witness against six priests.

Mr. Recorder. We shall never make an end if we suffer you to speak so, Mr. Rivers. You have had leave to disprove the witnesses at your arraignment, but you could not do it.

Mr. Rivers. Mr. Recorder, whereas James Wadsworth having taken his oath on the Bible, and so help him God that he would speak nothing but the truth, and the perfect truth, notwithstanding to make me odious in this public court, both accused me, and avouched that Mr. Windsor's daughter told him that I should say to her that she might with a more secure conscience [the shocking aspersion of Wadsworth is wholly unfit for publication]. I have with labour and charge sent to her, and she being not able to come hither in person, hath under hand witnessed, and by sufficient testimony affirmed this to be a false aspersion, and a base one, and a notorious untruth, which I desire may be publicly read in the court. And she also avoucheth that she never did see nor speak with the said Mr. Wadsworth in her life.

Mr. Recorder. I will not have it read, nor the witnesses abused in this court.

Though Mr. Recorder would not have the testimony of Mr. Rivers' innocence read, yet here it shall be written for those who survive, that they may be able to observe the proceedings. "Whereas James Wadsworth hath most falsely and slanderously traduced Mr. Rivers (*alias* Abbott), and publicly accused him at the Sessions of Newgate, the 7th of December, 1641, that he should say to me that . . . I protest before God and His angels, and the whole world, that these are most scandalous and untrue calumnies thrown upon him most unjustly, and that I never heard him speak these words, or any to the like intent; neither did I ever tell Wadsworth of them, as never having seen or spoken with him, and therefore I do request that both he and I may be righted for so great an injury. In witness whereof, being in person not able by reason of sickness to come myself, I have set my hand, and am ready to testify upon my oath that this is true. The 8th of December, 1641.

"ANN WINDSOR.

"Signed by the said Ann Windsor, now wife of John Lumley, Esq., in the presence of

"JOHN CHAMBERLAINE.

"MARY COX.

"ROBERT HOLLAND."

Mr. Rivers. Mr. Recorder, when Wadsworth put this most false aspersion on me you laughed, and all the people with you. Wadsworth would first denigrate my fame, and make me odious and ridiculous to the people, then take away my life. A man's credit and reputation is more precious than his goods or life, and will you be more ready to hear accusations and aspersions than defences and purgations for innocence?

Mr. Recorder. Bring another.

Mr. Rivers. I am told by some lawyers that, though we could not then, when we were arraigned, bring forth the records of Mayor's being pilloried and losing his ears, yet if, before sentence given, it were found that his ears had been cut off, it were sufficient cause that you should suspend your judgment. Wherefore I request that Mayor may be nearly searched by some honest man

whether he have his ears or no. And this request I make for mine own credit and honour, and I feel, Mr. Recorder, that as an upright and just man, you will not refuse this just favour to me, but that for the ends of justice you will see to it.

Mr. Recorder. I will not permit him to be searched; this is to abuse the King's witnesses, and I will not be privy to such transactions.

Mr. Rivers. I do not doubt but Mr. Recorder is a great lawyer, and well knoweth this axiom of the law, as laid down from time out of date, as concerns the law, that *favorabilia sunt extendenda, odiosa restringenda*. His Majesty graciously gave out a proclamation that all priests should depart the realm before the 7th of April last, otherwise they should be subject to the penalty of the law, and he particularly exempted those priests which were in prison, and amongst whom I am included.

Mr. Recorder. Mr. Rivers, we come to sit here to do justice, not to talk of favours, and we see no reason why the law should not take its course in your case, but we deny not but that the King may be merciful.

We underwritten testify that the passages here set down are true, and as near as can be they are verbatim related.

EDMUND CANON.

JOHN WINMORE.

WALTER COLEMAN.

In connection with the Life of Father Henry Morse⁴ we find the following miraculous event recorded in the biography of Margaret Mostyn, a Teresian nun, lately published in the *Quarterly Series*, for July, 1878.

Whilst she was thus rigorously treating herself, our Lord was pleased to try her in another way, for some time after her profession she fell into a violent sickness, which was attended with continual fever for upwards of twelve days, without receiving any help from the most experienced doctors, who, after having ineffectually tried various remedies, gave her up as incurable, which occasioned great concern in the community, by whom she was generally beloved, and looked upon as a person of great expectation. In the midst of this alarm one of the religious bethought her of a picture they had in the house, which Reverend Henry Morse, going to martyrdom, took out of his breviary, and sent to the Prioress of Antwerp Monastery by a friend that was near him, saying, "Remember me to those good religious, and tell them, when I come to Heaven, whatsoever they shall ask of me, if it be pleasing to God and for their good, I will obtain it for them." Upon which the whole community assembled, and with great confidence calling upon the holy martyr, laid the said picture upon the sick person's breast; and having some of his blood, gave her a little of it mingled with wine to take inwardly, which was no sooner done but she found herself wonderfully eased, and when the doctor came he found her without fever, and out of danger, to his great surprise, for he said he expected nothing less than to have found her dead.

⁴ *Records*, vol i. "College of St. Ignatius," pp. 566, seq.

The celebrated PERE DE LA COLOMBIERE, of the Society of Jesus, director of the Blessed Margaret Mary Alacoque, and a great instrument in the hand of God for the institution and propagation of the devotion to the Sacred Heart of our Lord, resided for some time at St. James' Palace as preacher and confessor of the Duchess of York, afterwards the Queen of James II. He had been betrayed by the apostate Luzancy,⁵ and committed to prison, from which he was released and banished into France about the 23rd of November, 1678. The following documents, extracted from the Journals of the House of Lords, relative to this holy confessor, will be read with interest, and the more so as the cause of his beatification is now pending before the Congregation of Rites.

Die Jovis, 21 die Novembris.

The Lord Marquis of Winchester reported two examinations, one of Olivier du Fiquetto, the other of Francis Verdier, which were read as followeth.

Fiquet's and
Verdier's Examina-
tion concerning La
Colombière.

"La Colombière, Jesuit, and preacher to the Duchess, hath for the space of three months had frequent communication with Mr. Coleman, who came every day to communicate with him in his chamber, from eleven in the morning till mid-day. Further, that Monsieur La Colombière sent his servant Lievre to stay in the country for the space of two months and a half, and took to his service the nephew of Mr. Coleman, betwixt thirteen and fourteen years old. And after that Mr. Coleman was put in prison, Monsieur La Colombière took his servant again and sent away the nephew of Mr. Coleman, and went to live in the country. Further I know, that Monsieur La Colombière hath great correspondence with Father La Chaise and with Cardinal Bouillon.

"2. Monsieur La Colombière told me, to induce me to his religion, that if I made so much difficulty the King would not hinder me to make choice of the Roman Catholic religion, seeing he knew very well that the King was a Catholic in his heart.

"3. Furthermore, when I represented to him 'that the Parliament would not suffer perversion in England,' M. La Colombière said to me, 'that if the Parliament opposed Roman Catholics the King would dissolve it.' And further, 'That the Parliament should not be always master.' He told me also, 'That I should see in a little time all England changed,' which also was confirmed to me many times by his servant.

"4. And, as I had a design to go study at Oxford, he turned me from it in representing to me, 'That, if I went to study at Oxford I should fill my mind with the errors which the divinity at Oxford teacheth, contrary to Holy Scripture; and if I would return into France he would, by means of Father La Chaise, Jesuit, and Confessor of the King of France, place me to study in the College of Clermont, and also that he did write to Paris, to a Jesuit, in the absence of Father La Chaise, whose answer I read myself in M. La Colombière's chamber, and also that I had told the Duke of York that he had turned me from my purpose of being a minister,

⁵ For an account of this man, see *Records*, vol. i. series i. pp. 276, seq.

and said that his Highness expressed much satisfaction in it, which surprised me much. But then M. La Colombière told me 'that I ought not to wonder at that, seeing that his Highness was a Catholic, and received often the sacraments.' This also was confirmed to me by his servant.

"5. Moreover, Monsieur La Colombière hath received many abjurations in his chamber, as well of French as of English, and also I spoke in his chamber to an English gentleman, whom he sent into France to pervert, by means of Cardinal Bouillon.

"6. That Monsieur Drevil, a Frenchman, carried to M. La Colombière an English merchant to pervert him, whom La Colombière was to send into France, and his family, to the Cardinal Bouillon.

"7. That M. La Colombière sends secretly priests into Virginia, amongst others Maccarty, an Irish priest, who was carried by La Colombière's servant, and by his order to M. Le Choquenna, who lives at the Savoy; and also La Colombière told me, 'That he desired to go thither.' This is all that I can confirm upon oath.

"8. Furthermore, that La Colombière hath made Mass to be said at Mr. Angus' by Maccarty every Sunday and holiday, and also in the country.

"9. That La Colombière hath seduced M. Salamon, a minister at the Savoy, to put him into a convent, and another person that was come with an intention to enter into the ministry; La Colombière hath sent them into France, and gave them money in Picardy in his servant Lievre's house, and then they were to pass to Rome by the means of Cardinal Bouillon.

"This is all I can affirm upon oath, and in the presence of the parties.

"OLIVIER DU FIQUET.

"Capt. and Jurat, Novem. 16th, 1678,
coram me, WINCHESTER."

"Francis Verdier saith that about five or six weeks since he was at Monsieur Colombière's chamber with Mr. Fiquet, and then heard the said Colombière speak to Mr. Fiquet, persuading him to become a Catholic, using arguments for it. Whereupon the aforesaid Fiquet said, 'Though all were true that he urged, yet it was not fit for him in this country, while the King would not permit it.' To which the said Colombière replied, 'That the King would not take it ill if he, the said Fiquet, should turn Catholic, for that the King was himself a Catholic in his heart.

"FRANCOIS VERDIER."

"Sworn the 19th day of November, 1678.

"Anglesey."

Whereupon the House made the ensuing order :

Address for the
Banishment of La
Colombière. "Upon report made from the Lords' Committees appointed to examine persons for the discovery of the horrid design against his Majesty's person and government. That upon the examination of Olivier du Fiquet and Francis Verdier, taken upon oath, it appeareth that La Colombière (a Jesuit, and preacher to the Duchess), now prisoner in the King's Bench, hath held frequent and long communications with Mr. Coleman, and hath great correspondence with Father La Chaise and with Cardinal Bouillon, and that he hath endeavoured to pervert the said Olivier du Fiquet and Francis Verdier, and others, to the Popish religion, using arguments of a dangerous nature for that purpose, and hath in his chamber received many



FR. WILLIAM IRELAND (*alias* IRONMONGER), S.J.
MARTYR FOR THE FAITH.
 Suffered at Tyburn, Feb. 3, 1679.

abjurations of persons as well French as English, and that he hath secretly sent priests into Virginia, of whom Maccarty, an Irish priest was one. All which matters being of dangerous consequence, and in opposition to the peace and government of this kingdom, it is thereupon ordered by the Lords Spiritual and Temporal, in Parliament assembled, that the Lords with White Staves do attend his Majesty, humbly to desire him from this House, that his Majesty will be pleased to give order that the said La Colombière may be banished out of this kingdom and all other his Majesty's territories and dominions wheresoever."⁶

Although the events marking the Oates' persecution occurred chiefly in London, our narrative of them has been inserted under the head of the General Province, inasmuch as they affected the entire Jesuit body throughout England. The present history will be devoted to the biographies of the martyrs, confessors, and other sufferers during that and the subsequent persecution of 1688, and to other members of the Province connected with the District. We begin with the martyrs at Tyburn, of whom Father William Ireland was the first Jesuit who was hanged for that infamous fiction called the "Plot."

FATHER WILLIAM IRELAND, *alias* IRONMONGER, whose biography is compiled principally from a very rare work, called the *Brevis relatio felicitis agonis*,⁷ &c. (Prague, 1683), from the *Florus Anglo-Bavaricus*,⁸ together with Bishop Challoner's *Memoirs of Missionary Priests*, and the Annual Letters of the English Province. An analysis of his trial, taken from the State trials, will be found in the Appendix to the History of the Province.

Father William Ireland, who according to the custom and necessity of the times was frequently known by the assumed name of Ironmonger, was born in the year 1636, of a good family in the county of Lincoln, well known for its loyalty and devotion to the Royal cause. Both his father and an uncle were killed in battle during the civil wars. His relatives, the

⁶ Copied from *Journals of the House of Lords* of 27th Charles II. 1675, to 33rd Charles II. 1681, vol. xiii. pp. 367, 368. In p. 374 of the same volume, is the following: "23rd Nov. 1678. The Lord Maynard reported that the Lords with the white staves presented to his Majesty two addresses from this House. (1) For the banishing of La Colombière out of his Majesty's dominions, which his Majesty says he hath given order for."

⁷ The author was Father Mathias Tanner, S.J. A copy of this gem fetched at the Townley sale, many years ago, £7 7s. And as late as 1874 a copy was sold by Quaritch, Piccadilly, for £10 10s.

⁸ Father John Keynes is supposed to have been the principal compiler of this work, which is chiefly gathered from the Annual Letters of the Province, as is likewise the *Brevis relatio*, &c.

Giffards and Pendrells, of Staffordshire, have obtained a place in English history for their instrumentality in saving the life of King Charles II. at Boscobel, after his defeat at the battle of Worcester. He was sent, while young, to the English College at St. Omer, and at the age of nineteen was admitted into the Society at Watten, on September 7th, 1655. As a schoolboy his innocence of manners, docility, and solid virtue were so remarkable, that his master would propose him as a model for imitation to his fellow-students. Father Ireland was made a Professed Father in 1673, and for several years was confessor to the Poor Clares at Gravelines. At length, in 1677, he was sent into the battle-field of his country, where he combated heresy hand to hand with the sword of the Gospel, and strenuously laboured in defence of the ancient religion. His invincible patience, equanimity, and courage under all adversities, insults, and injuries were remarkable. Gifted with such unshaken constancy, he was well fitted for every duty intrusted to him, and was justly styled by Father Edward Keynes⁹ *Servus prudens et fidelis*. The numerous obstacles and difficulties to be surmounted, and the dangers to be encountered, did but increase his fearlessness in working for the salvation of his countrymen, in converting non-Catholics from their errors, and strengthening the children of the faith. At the time of the outbreak of the Oates' Plot, Father Ireland was living in London in safety, strong in the witness of a good conscience, and prepared by long habits of mortification for any additional sufferings. He was ready to undergo contumely, chains, and death under this imaginary charge of high treason imputed to the Jesuits, a charge which was in truth aimed against the faith and the name of Jesus alone. We have already recorded in the general narrative that he was seized in his bed at dead of night by Oates himself, accompanied by a posse of constables and soldiers, who carried off all his papers, letters, account-books, and even his book of the rules of the Society. From these, as he was the Procurator of the Province, they expected to obtain clear evidence to convict the Jesuits of high treason. Oates had stated¹⁰ that the Father General of the Society had transmitted eighty thousand gold crowns to England, with forty thousand sent from Paris by Père la Chaise, and the like amount from

⁹ This Father, who died a martyr of charity in attending the plague-stricken in London, July 27th, 1665, will be noticed later on.

¹⁰ See his narrative in Appendix, above.

the Provincial of Castile, for the purpose of enrolling an army in England against the Protestants, the latter sum being consigned to Oates himself.¹¹

We have already seen in the general narrative of the Plot that Father Ireland, together with FF. John Fenwick and Thomas Jenison, besides John Grove and Thomas Pickering, a Benedictine lay-brother, with several lay Catholics, were apprehended by Oates and his satellites, carried before the Privy Council, and thence committed to Newgate. There they were chained, and kept in solitary confinement, no access whatever being allowed to them, except by the keeper, a man most hostile to Catholics. Father Ireland was so heavily fettered, that the flesh of his legs was literally rubbed away to the bone. The author of the *Brevis Relatio* then proceeds to relate various facts in Father Ireland's trial, already detailed in the general narrative; adding that the trials had been postponed for three months for want of evidence to support Oates' statement, when Bedloe came forward, whose character is given, but who was nevertheless approved by the House of Commons as a respectable and creditable witness, provided only he would implicate the Pope, foreign princes, and the Jesuits in the conspiracy.

The captives were brought to the Bar at the Old Bailey Sessions, December 17th, 1678. After the indictment, which

¹¹ The author of the *Brevis Relatio* makes strong reflections upon the conduct pursued in regard to the papers and account-books thus seized. He asks where could more convincing evidence be found of the transmission of such enormous sums of money than in the Procurator's books? Why was such evidence not forthcoming upon the trials of the Fathers? One only reason can be given—the total absence of anything leading even to a suspicion. Why did not the Committee of the House of Commons appointed to examine into the matter, on finding no suspicious papers or entries, at least examine Oates as to what he had done with so many thousands of pounds, seeing that he was then reduced to a state of beggary? They did not credit it, but preferred to leave the traitor in possession of his fictitious money, if by a real expenditure they could compass the death of the Jesuits. Let any man not devoid of sense, be he heretic, Turk, or heathen, reflect upon the whole matter—the accusation and trials of the Fathers, the omission of every means of ascertaining the truth, which could have been readily obtained from the various kingdoms implicated by the statement of Oates, and the whole conduct of the judges. He must be compelled to admit that the subtle malignity of English politicians had had a large share in the matter. The Elector Palatine, although a Protestant, when he had procured from England the whole series and foundation of the charge of high treason imputed to the Jesuits, and the reports of the trials, in order to ascertain the truth regarding so monstrous a charge, after having gone through the whole carefully, observed that it was a mere invention and frivolous pretext; and tore the papers and reports in pieces with indignation, nor could he afterwards ever bear to read any account of the matter.

was full of calumnies, had been read, the addresses of the counsel for the Crown followed, being a tissue of abuse against the Catholic Church, and the faith and practice of her children, quite irrelevant to the question at issue. Finally, they came to the proofs of the charge of high treason, which they grounded upon the triennial meeting of the Jesuits, held that year, according to custom, on the 24th of April, 1678. No further mention was now made of the Sovereign Pontiff, nor of the Kings of Spain and France, nor of armies prepared. Despairing of procuring evidence in support of a conspiracy upon so extensive a scale, they gave an entirely new phase to the charge. At the outset, the anti-Catholic factions had with deliberate malice raised a No-Popery cry, by spreading a report that the Plot was fomented by those monarchs, and had thus influenced the populace against the Catholics, and excited them to commit riots. In this way they rendered it an easy task to obtain a conviction, and consign the Jesuits to the gallows.

The writer then proceeds to make some stringent remarks upon the case generally. What man in his senses, he asks, would believe Oates when he states that the Father General of the Society, knowing the man to have been expelled from two Colleges and refused admission to the Society by Father Whitbread, the Provincial, would have empowered him to open and peruse all letters, and to be present at the triennial meeting on the 24th of April, 1678, a meeting composed entirely of the Professed Fathers? But the judges gave themselves no trouble to weigh the improbability of such a tale, they took all upon Oates' word, and seemed even to blame the General for imprudence in giving such power to a stranger. Father Ireland soon felt that his only defence was in proving an *alibi*, for he had been many miles away from London at the time of the triennial meeting. Oates deposed that the Jesuits' meeting was held at the White Horse Tavern, in the Strand, whereas it really took place at the Duke of York's residence, St. James' Palace. This might have been proved by a large number of witnesses, but the victims preferred to die rather than involve their generous patron and his household in trouble, and even danger. The landlord of the tavern was called, and proved that he had no room large enough for such a number of persons.¹² It was clear that Oates was not aware

¹² This evidence was given in the trial of Mr. Langhorne on the next day.

of the real place of meeting. The absurdity of the statement which he gave on oath, that Pickering and Grove, two of the prisoners, had been present at the subsequent meetings of the Fathers, is then exposed, as also the alleged compact with both of them for shooting the King, and the beating said to have been given by Father Whitbread to Pickering for having three times failed—the first time for want of a flint to his pistol, the second for want of powder, and the third for want of a bullet. . . . We shall not follow the author through his long exposure of the absurdities of the case. But at the period he wrote such an exposure was required, for the highest authorities in the land affected to believe the monstrous fable, and by their example had thrown the country into a frenzy of alarm.

What answer could the accused make to these negative charges, though devoid of truth in fact or circumstance? (1) The indictment itself was so vague and general, that it was impossible to select any special point. The prisoners had only received notice of their trial the day before, whilst their witnesses lived far away in the country. Those that were called were brow-beaten and insulted by the judges and others present, whilst outside the court they were not only threatened with violence, but some were actually beaten by the mob, as was proved in Mr. Langhorne's case. (2) No access had been allowed to the accused in Newgate, so that they could receive no advice as to their defence. (3) Witnesses were afraid to come forward to rebut the evidence of the perjurers, lest they should endanger their own safety. (4) The evidence of the Crown witnesses was taken upon oath, but not so that for the defence, and the Lord Chief Justice constantly cast discredit upon the latter, on the ground of their being Papists. In a case of high treason two witnesses were required of undeniable credit, whose testimony must agree, while here they were men of notoriously bad repute, who contradicted each other in the most important facts, both as to time and place. Pickering, a simple and inoffensive man, declared that he had never handled a pistol in his life. Father Ireland, but for the iniquity of his judges, would have had no difficulty in proving an *alibi*, and by witnesses from St. Omer's College, could have destroyed the credit of Oates' testimony.¹³ . . .

¹³ As we have seen in the general narrative, numerous and respectable witnesses were produced upon the subsequent trial of the five Fathers, to discredit the evidence of Oates. These clearly substantiated an *alibi* in favour of Father Ireland, though then too late.

Notwithstanding the many disadvantages under which they lay an acquittal was looked for on all sides, and Sir William Scroggs, the Chief Justice, perceiving the weakness of the evidence for the Crown, broke out into a loud and violent declamation against the Catholic Church, and her faith and practice, although shortly before the trial commenced he had declared his intention of abstaining from all reference to religion. The jury, inflamed by this violent harangue, were distracted from the real merits of the case, and brought in a verdict of guilty against Father Ireland and his two companions,¹⁴ Grove and Pickering, who were sentenced to die in the usual manner as traitors. Father Ireland was so overjoyed, that he returned thanks to the Bench for having conferred upon him the greatest of all earthly favours. The execution was deferred for a month. Indeed, the King would have reprieved the Father entirely, but he feared the daily increasing fury to which the populace had been excited by the political factions against the Jesuits, and which now assumed a seditious character. Father Ireland was therefore to be sacrificed as a victim to appease the multitude.

After his condemnation, the Father was remanded to Newgate, and there wrote a journal, accounting for every day during his absence from London, from the 3rd of August to the 14th of September. Among other places mentioned are Tixall Staffordshire, Holywell, Wolverhampton, and Boscobel. Among other families whom he visited or met with on his way, were Lord Aston, Sir John Southcote, Mrs. Harwell, Mr. Giffard of Chillington, Sir John Winford's relatives, Mrs. Crompton, Mr. Biddulph of Biddulph, Mr. Whitgreaves, Mr. Chetwyn, Mr. Gerard, the Heveninghams of Aston Hall, the Pendrells of Boscobel, and upwards of forty more, and for each day more than twelve witnesses are named.¹⁵

At length the fatal day arrived, February 3rd, 1679. We have already mentioned the passage of Father Ireland and his companion John Grove from Newgate to Tyburn, and the execution itself.¹⁶ Bishop Challoner adds that they were abused all the way, and pelted by the mob, whose insults they endured with Christian and cheerful patience. Another account

¹⁴ Fathers Whitbread and Fenwick were withdrawn for want of evidence, as we have seen in the analysis of the trials.

¹⁵ See Challoner's *Memoirs*; also the analysis of the trials of Father Ireland and the five Fathers.

¹⁶ See general narrative above. The execution of Thomas Pickering was deferred until the 9th of May following.

states that they were even spit upon, and assailed with rotten eggs and other filthy missiles.

At the place of execution, Father Ireland spoke as follows :
 " We are come hither, as on the last stage of this world's theatre, and therefore conceive that we are obliged to speak. *First*, then, we do confess that we pardon all and every one whatsoever that have any interest, concern, or hand in this our death. *Secondly*, we do publicly profess and acknowledge that we are here obliged, were we guilty ourselves of any treason, to declare it, and that if we knew any person faulty therein (although he were our father) we would detect and discover him, and as for ourselves, we would beg a thousand and a thousand pardons, both of God and man ; but seeing we cannot be believed, we must crave leave to commit ourselves to the mercy of Almighty God, and hope to obtain pardon of Him through Christ.

" As for my own part, having been twenty years in the Low Countries, and then coming over in June was twelvemonth, I had returned again, had I not been hindered by a fit of sickness. On the 3rd of August last, I took a journey into Staffordshire and thereabouts, and therefore how I should in this time be acting here treasonable stratagems I do not well know or understand."

Here one of the Sheriffs told him he would do well to make better use of his time than to spend it in such like expressions, for nobody would believe him : not, said he, that we think much of our time, for we will stay, but such kind of words arraign the proceedings of the court by which you were tried.

Then Father Ireland proceeded : " I beg of Almighty God to shower down a thousand and a thousand blessings upon his Majesty, on her sacred Majesty, on the Duke of York, and all the royal family, and also on the whole kingdom. As for the Catholics that are here, we desire their prayers for a happy passage into a better world, and that God would be merciful to all Christian souls. And as for all our enemies, we earnestly desire that God would pardon them again and again, for we pardon them heartily from the bottom of our souls, and so I beseech all good people to pray for us and with us."

In the meantime a Father of the Society, who was present in disguise, at a given signal imparted the last sacramental absolution to him. The cart was then drawn away, and he was suffered to hang until dead, when the body was taken down, disembowelled, and quartered according to the sentence. Wonderful was the admiration and veneration excited in all the Catholics present at his death. It has been before related that his clothes were immediately bought up as relics, and his heart, which had been cast into the fire, was recovered at a great price from among the cinders—charred indeed,

but not consumed, and was divided into small particles among the Catholics as most precious treasures. The author of the *Brevis Relatio* speaks of the miracles wrought by the application of handkerchiefs, &c., dipped in the martyr's blood, the efficacy of which even Protestants had experienced; and he adds that he had in his possession a list of upwards of forty persons attesting that they had been supernaturally cured by a devout application of the same relics, which paper bore the autographic signature of an illustrious individual.¹⁷ But what struck the spectators as the greatest prodigy was the appearance of an exact portrait of the Father impressed upon the lung, a strong testimony vouchsafed by God to the innocence of the martyr. This fact is also recorded in the letter of Father Augustin Lawrence to the Father Assistant of Portugal at Rome, and copied in the general narrative, p. 95 above. It is called there a portion of the liver. The same letter also mentions other miraculous circumstances.

In the archives of the province is a letter from the Vice-Provincial, Father John Warner, giving a short eulogy of the martyr. After detailing various facts already noticed, it adds that upon the hurdle, on his way from Newgate to Tyburn, he displayed so joyful and composed a countenance, that an English nobleman present declared he had never in the whole course of his life witnessed so sweet and divine an expression. After attesting the reverential feelings of the Catholics towards the Father he continues: "No one, however, displayed such feelings of veneration and piety towards him as a certain Capuchin Father, Confessor of Count Egmond, who the day before his execution, by permission of the King himself, administered to the Father the Sacraments of Penance and the Holy Eucharist, and attended him to the gallows. The same Capuchin afterwards wrote an account of the death of Father Ireland, and bears testimony to his great innocence, constancy, and alacrity to his last breath, and with a holy zeal desires a similar death for himself.

As we have mentioned before, Father Ireland was the confessor and spiritual director for some years of the Convent of Poor Clares at Gravelines. On his leaving for England he wrote the following letter to Father John Clare (Sir John Warner, Bart.), regarding the virtues of his sister Mary Clare (Elizabeth Warner).

¹⁷ Probably the Spanish Ambassador, Count Egmond, Duke of Guildres, &c.

Reverend Father,—

Before I begin my journey for England, whither Superiors are pleased to send me, I cannot but give you an account of your sister's health, as well of soul as of body. I must own it is a particular favour from Heaven to have had the happiness of being director to such a true servant of God. Never have I met with so much true fervour, so much resignation and conformity to the will of God, as I have found in her. But, indeed, what I most admire is her pure suffering; I call it so, for to my knowledge it is such as has not the least mixture or alloy of comfort. In her prayer for several years together she has never found any spiritual or sensible gust, but continual aridity and desolation, and yet to my wonder and comfort she continues this exercise as constantly and with as much fervour and resignation as if she were replenished with all kinds of spiritual delights, which all who behold with what recollection and sweetness of countenance she kneels in time of it, think she enjoys, especially seeing her ordinarily spend three—nay, sometimes four hours a day in this exercise, which she constantly performed, till her Superior commanded the contrary, fearing her weak health hereby might still be more impaired. Dear Father, I doubted not but the knowledge of this would be as great a comfort to you as it was to myself, and therefore I acquaint you with it, and earnestly recommend myself to your Holy Sacrifices and prayers.

Your humble servant in Christ,
WILLIAM IRELAND.

From Samuel Smith's (Chaplain of Newgate and Minister of the Gospel) account of the behaviour of (among others) the five martyred Fathers, Whitbread, Ireland, Gavan, Harcourt (Waring) Fenwick, and Turner.¹⁸

IV°. *Mr. Ireland.*—Mr. Ireland was executed on the same day with Mr. Grove, to whom I had not time to say more than these few words, viz., “Sir, I do earnestly beg of God to grant you mercy and pardon for your great sins. Trust alone in the righteousness and merits of Christ Jesus. Compose yourself in your passage, and fix your heart upon the Lord till you expire,” which words Mr. Ireland seemed to take kindly from me, and so we took leave of each other.

Here I cannot forbear to give some account of Mr. Ireland's perverting of a woman, who was burnt in Smithfield, for clipping his Majesty's coin. This seduction of the said woman from the Protestant religion was before Mr. Ireland was apprehended for the late conspiracy. An officer of Newgate did assure me when Ireland was committed for the plot that he was able to take his oath that Ireland perverted that woman some time before, for he well knew him upon a second review, but knew him not to be a Papist or priest at first, for he was admitted to her as a friend. Ireland's stratagem in turning the woman to become a Papist was thus discovered. Early on the morning on which she was executed I asked her what hope she had of a future happy state. She huffed at me, telling me I need not trouble myself about her, for she was sure of her salvation. I wondered at her confidence, but

¹⁸ Given in Cobbett's *State Trials*, vol. vii. pp. 579, seq.

suspected not the grounds of her malapertness. After I had exhorted and prayed with her at the place of execution, and was taking my farewell of her, she entreated me to give her some time to pray for herself, which she did. In her prayer she mixed these words "Lord grant that the offering up of my body to the flames may expiate the guilt of all my sins, and save my soul." I told her when she had finished her prayer that the foresaid expression smelt rank of Popery, and therefore asked what religion she came to die in. She replied she was a Roman Catholic. I asked her how long she had been such. She said that a good minister had told her that if she died in the Protestant religion she was sure to be damned, and that he proved it by this Scripture, "Thou art Peter, and upon this rock will I build My Church." So that he assured her that the religion of the Romish Bishop, who was St. Peter's successor, was the Rock there meant, and so there was no salvation to those who are separated from that Church and its profession.

I told her that the priest had deceived her, for the Rock was not St. Peter's person, nor his verbal confession of Christ ; for if so, where was the Rock? And what became of the Church when St. Peter so shamefully denied his Lord thrice? But the only true rock on which the Church is built is the very person, offices, and merits of Christ, the Son of God, Who was the object of St. Peter's confession. She was attentive to what I said, and seemed somewhat sensible of her being deceived, saying she was willing to be saved betwixt us both. But I told her she must not halt betwixt two religions so opposite to each other, and that it was very dangerous to die in the Roman persuasion. She told me she could not renounce it, inasmuch as the said priest had obliged her by the Blessed Sacrament that she should never recant or depart from the Popish religion as the best and safest to die in. I convinced her with arguments to the contrary. [The chaplain then went on to argue with this poor woman, and ended in getting her openly to renounce her faith, and to declare that she died a Protestant.] He concludes by saying that this was the first discovery of proselytizing condemned malefactors in Newgate, to prevent which seduction, Captain Richardson, the gaoler, was very watchful since this came to his knowledge, and gives all his officers a charge to suffer none to come to condemned persons, but only such as they know to be Protestant divines, and that an officer is always present to hear what passes.

John Groves, the companion of Father Ireland, in his sufferings spoke but little, saying, "We are innocent ; we lose our lives wrongfully ; we pray God to forgive them that are the causers of it."

"Thomas Pickering, the Benedictine lay-brother, was reprieved until the 9th of May, either in hopes of his making disclosures, or because the King was very unwilling to consent to his death. But on the 9th of May he was drawn to Tyburn, and there hanged. He expressed a very great joy that he was so happy as to yield up his life to God in a case where his conscience assured him his religion was his only

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FR. THOMAS WHITBREAD (*alias* HARCOURT), S.J.,
MARTYR FOR THE FAITH.
 Suffered at Tyburn, June 30, 1679.

guilt ; and he took it upon his salvation that he was innocent in thought, word, and deed of all that was laid to his charge. Being taxed with being a priest, he replied with a smile : ' No, I am but a lay-brother.' He prayed for his accusers and enemies ; and when just upon the point of being turned off, being called upon by some to confess his guilt, pulling up his cap and looking towards them with an innocent smiling countenance, ' Is this,' said he, ' the countenance of a man that dies under so gross a guilt.' And so he ended a pious religious life by a holy death, æt. 58, and went smiling off the stage, regretted by many, who esteemed him a very harmless man, and of all men living the most unlikely and the most unfit for that desperate undertaking of which he was accused."¹⁹

FATHER THOMAS WHITBREAD, *alias* HARCOURT,²⁰ Provincial, another of the victims of this persecution, was a native of Essex, in the College or District of the Holy Apostles, of which he was twice Superior, and also once of the adjoining College of St. Hugh, or the Lincolnshire District. He was born in 1618, of a respectable family, and after receiving a pious education at home was sent early to St. Omer's College, where he made his humanity studies, and at the age of seventeen entered the novitiate of the English Province at Watten, September 7th, 1635. He seemed from the first to be inclined to piety and devotion, possessing a singularly modest bearing, and openness of heart, with many signs of an excellent disposition. After completing his higher studies and theology, he was ordained priest, and sent upon the English Mission, in which he laboured with great zeal for souls, and with much fruit, during thirty-two years. To assist in bringing back the strayed sheep to the fold of Christ he wrote and printed several controversial treatises. Affable to all, he was universally respected, even by non-Catholics. He had considerable administrative abilities and was courageous in surmounting difficulties, ever relying with entire confidence upon God. In his office of Superior in those trying times he afforded rare examples of humility and patience. A strict observer of discipline, he exacted the same from those under his charge, though with all

¹⁹ Bishop Challoner's *Memoirs*.

²⁰ This biography is derived from the same sources as that of Father Ireland.

paternal sweetness ; and he would beg of his brethren to admonish him of any faults they observed in him ; while, in the distressing circumstances under which not only his particular Districts, but the whole Province laboured, he maintained the utmost equanimity of soul.²¹

From this period (167 $\frac{7}{8}$) the main incidents of Father Whitbread's life may be gathered from the general narrative of the conspiracy already given. The author of the *Brevis Relatio* prefaces his account of the Father by observing that he is about to expose a fatal tragedy acted against distinguished and innocent men, in the course of which more members of the Society of Jesus were brought upon the stage under the calumnious charge of high treason, by the professors of the Anglican heresy, than had ever before occurred at one time. Combatants for Christ and His Holy Church, they exhibited at the gallows a spectacle most pleasing to God, to angels, and to men ; a glorious band, led on by Thomas Harcourt, the Superior of the English Province, who, according to the necessity of the times, in order to elude the vigilance of the pursuivants, had been compelled to assume that name.

Father Whitbread was made a Professed Father on December 8th, 1652, and was chosen Provincial early in 1678. It was during his visitation, in that capacity, of the Belgian houses of the English Province, that Titus Oates, as we have already seen, presented himself to the Provincial as a candidate for admission to the Society, the better to enable him to identify his victim, and carry out the plan of the Plot. Having, however, been already expelled from two of the Colleges, his application was refused, and he declared on going out that he would be either a Jesuit or a Judas. Whilst giving an exhortation at the College of Liege, the Theologate of the English Province, to the renovants during a triduum of vows, on St. James' Day, the 25th of July, 1678, about two months before the breaking out of the persecution, Father Whitbread suddenly deviated from his subject, and uttered many things with great feeling, as though presaging what was about to happen, of bearing calumnies, chains, prisons, and the ignominious and painful death of the gallows in England. The following is a copy of a paper, entitled, "Attestations of some predictions of Reverend Father Whit-

²¹ In the archives of the Province is preserved an account-book in the martyr's handwriting, for the year 1678.

bread, B.M., or a Summe of Father Whitbread's exhortation at Liege, July 25th, 1678."²²

The Reverend Father Whitbread, about two months before the persecution began, making the exhortation before the renovation on St. James' Day, took for his text those words of the Gospel : *Potestis bibere calicem quem ego bibiturus sum? Dicunt ei, possumus*, which he treated much to the sense of the 66th Homily of St. Chrysostom, in St. Matthew, which I reflected on in time of the exhortation, that homily being read for the lesson of the office. First then he discoursed in general how different the thoughts were of worldly and spiritual men, which he showed by the example of the Apostle, seeking honours before the suffering of our Saviour and the coming of the Holy Ghost, and afterwards glorying in nothing but the Cross. Then he descended in particular to the worldly prudence the two brothers showed in the present occasion, inducing their mother to ask of our Lord that which they were ashamed to propose themselves; and having made his application he passed to our Saviour's answer, *Nescitis quid petatis*, showing how artificially he put them off without a flat denial: at first telling them they knew not what they asked, and then diverting them by the following query: *Potestis bibere calicem quem ego bibiturus sum?* and here, as I take it, he cited those words of St. Chrysostom: *Vos de honoribus et de coronis mecum agitis, ego vero de luctamine atque sudore dissero; non præmiorum hoc tempus est*. Here he told us how this present life was not for reward but labour, and then, as much as I remember, he dilated himself upon religious discipline, running through the hardships of a college life, rising in the morning, mortification, &c. Then, resuming the words of the Saint: *Non præmiorum hoc tempus est, sed cædis ac periculorum tempus præsens est*; he told us that what he had spoken of was proper to a College; but that a missionary ought to be prepared for difficulties and dangers of another sort—how that? England indeed at present was quiet; but God only knew how long it would be so; and if persecution should arise, we ought to be ready to drink the chalice which our Saviour had drank before us, and courageously to answer, *Possumus*, with the Apostles. And here he most remarkably repeated his text: *Potestis bibere calicem quem ego bibiturus sum?* Can you undergo a hard persecution? Are you contented to be falsely betrayed and injured, and hurried away to prison? *Possumus*, blessed be God! *Potestis bibere*, &c.: Can you suffer the hardships of gaol; can you sleep on straw, and live on hard diet; can you lie in chains and fetters; can you endure the rack? *Possumus*—we can—blessed be God! *Potestis bibere*, &c.: Can you be brought to the bar and hear yourselves falsely sworn against; can you patiently receive the sentence of an unjust judge condemning you to a painful and ignominious death, to be hanged, drawn, and quartered? *Possumus*—we can—blessed be God! which *clausula*, as I take it, he always uttered with his hands joined before his breast, and his eyes raised up to Heaven in manner of prayer. The fervour of this discourse carried him beyond the ordinary time, which I think was the reason why the accustomed practice of mortification before the renovation was omitted that night. This is what I can call to mind of the exhortation, which in the beginning of the persecution was frequent in the mouths of those that heard

²² Oscott College MSS.

it, reflecting on the prophetic spirit which appeared in it. All the substance of the latter part, concerning the persecution, was certainly his, so also were many of the words. What goes before, I partly remember, and partly gather from the Homily of St. Chrysostom, and the discourses of others.

JOSEPH WAKEMAN.²³

May 28th, 1681.

Idem sentio, qui tum interfui et totam exhortationem attente audiui, tum Rector Collegii Leodiensis; postea S.J. per Angliam Provincialis.

JOANNES WARNERUS.

Upon the same point of the prophetic spirit of Father Whitbread, we add the following "Letter of Dame Mary Minshall concerning a prophecy of the Reverend Father Whitbread, B.M."²⁴

The day before our most Reverend Father Provincial, Father Thomas Whitbread, left Gand, going for England, I speaking to him of certain concerns of my soul, he told me to despatch all I had to say then, for he should never see me any more, nor ever return out of England into these countries. I replied; "Why so, sir? I am sure I shall, for you must make your visit, and I will do my best to see and speak to you for my comfort." "Do it now, then." And lifting up his eyes to Heaven, he sat down a pretty while silent. Then he spoke most sweetly and comfortably to me, and took his last farewell merrily, saying, "I shall not see this grate any more." Notwithstanding, it was dinner time, yet so charitable was he, that he told me he would lose his dinner rather than I should not be satisfied, and perceiving that I made some haste, he bid me freely take my time, for I would repent it, as I have heartily done since.

MARY MINSHALL.

In the Public Record Office, Brussels,²⁵ is a letter from Francis Neville, also a victim of the same persecution, inasmuch as he died from the effects of the brutal treatment he had received from the constables, February, 1679.²⁶ This letter is without date or address. He says:

What I find most observable in the exhortation of Father Thomas Whitbread of happy memory, which in his visit he made at the renovation of vows, the 25th of July, 1678, is as followeth. His text was *Potestis bibere*, &c. It being only two months after, that, being taken at London, he began to drink of this very cup

²³ Father Joseph Wakeman, *alias* Edwards, was youngest son of Edward Wakeman, Esq., of Beckford, Gloucestershire. He has been already noticed in *Records*, vol. iv.

²⁴ Oscott College MSS.

²⁵ *Varia S.J., Collectio Cardwelli*, vol. ii.

²⁶ See his Life in the "College of St. Francis Xavier."

he made mention of. The first part of his exhortation was the application of his text in general. In the second part he seemed to descend to particulars, and towards the end he made this following discourse. *Potestis bibere calicem, &c.*, that is, can you be content to be sent into a hard and dangerous mission, and undergo all the difficulties and dangers of it? God be praised. Could you be content to be seized upon, and be clapped up in a close and noisome prison for the Catholic religion, nay, for being a priest and a Jesuit? God be praised. Have ye courage enough to be brought from prison to the bar, and there holding up the hand to say guilty, or not guilty, and if a thousand injuries and affronts should be cast upon you, have you courage enough, I say, to endure them all? God be praised. Lastly, have ye resolution enough to hear the sentence of death pronounced against you. And here, word for word, he recited the very sentence which, according to form, is pronounced against condemned criminals. They are not only the substance, but to the best of my memory, more or less, the very same words he spoke.

FRANCIS NEVILLE.

The community were amazed at Father Whitbread's exhortation, and his taking such pains to inculcate what seemed so foreign to the occasion; and the more so, as appearances in England were then remarkably quiet. Two months, however, had scarcely elapsed, when the truth of the predictions became apparent, to the admiration of those who had heard the exhortation.

The calling of the triennial Congregation by the new Provincial for the 24th of April, 1678, we have already related. It was held at St. James' Palace, and not, as deposed to by Oates, at the White Hart Tavern. Oates returned to England after he had been refused admittance to the Society, vowing vengeance against Father Whitbread and the English Province. He at once proceeded, with his associate Dr. Tonge, to make a compact with the anti-Catholic faction to deliver up to death for money those who had so long maintained him, while utterly penniless, in their Colleges.

On Father Whitbread's return to England, he was informed by Father Thomas Mumford about the forged letters sent to him at the Windsor post office, and that there was evidently some storm gathering against the Society. The Provincial feared some imminent calamity, and from his knowledge of the man, at once suspected Oates to be, if not the author of the forged letters, certainly an accomplice. Then follows the concoction by Oates and Tonge of the monstrous narrative, and the conduct of the Privy Council thereon, in spite of the King's assertion that Oates was "a lying rascal," with the seizure and imprisonment of Fathers Whitbread and Harvey

(*vere* Mico), and subsequently of the other victims, with their mock trial at the Old Bailey, June 13th, 1679.²⁷

The author of the *Brevis Relatio* dwells upon the conduct of the Bench towards the five Fathers, and the contradictory and perjured evidence of Oates and his associates; comparing their case in its degree to that of their Blessed Master, condemned by Pilate to the ignominy of the Cross upon a charge of high treason, for aspiring to the throne of Judæa against the rights of Cæsar; whilst He Himself having no witnesses to produce, and being abandoned by His friends, simply denied the charge by saying: "My Kingdom is not of this world." These Fathers could not call their brethren to refute the monstrous statements regarding the triennial Congregation, for, had they been summoned as witnesses, they would have shared the same fate, and been placed at the bar as accomplices. Nor could they disclose the fact that the Congregation was held in the Duke of York's palace, which would at once have destroyed the evidence of Oates and his abettors, for to do so would have involved their kind patron. One thing alone remained; to yield themselves to death. Their line of defence was to convict the witnesses of perjury, and we have already seen how completely they succeeded in doing so by the *alibi* proved by the body of Staffordshire and Belgian witnesses. But the judges were bent upon a conviction; for, if the prisoners in this trial were acquitted, the same judges, who had condemned Father Ireland, would have been by this act convicted of a judicial murder.

We have already related the summing up of the Chief Justice, showing his hatred to the Catholic religion, which was, in fact, the real cause of the persecution; likewise the conduct of the Fathers on receiving the fatal sentence, and during the short interval of life that remained to them in Newgate. They

²⁷ See general narrative and the analysis of the trial. We have already seen that Father Whitbread's papers were seized and carried off by Oates. In the Journals of the House of Lords, vol. xiii. October 31, 1678, is the following entry: "Ordered that an address be presented to his Majesty, that the papers of Mr. Whitbread and Mr. Mico, which have been read at the Council-table, may be brought before the Committee for examining papers relating to the horrid charge. It was ordered that the Committee for examining papers do meet to-morrow morning at nine o'clock, and finish the reading of them, if they can." The result of this examination was the selection of two papers only, viz., the diploma of the Father General appointing Father Whitbread to be Provincial, and a note to a Father, requesting him to attend the triennial Congregation on the 24th of April, 1678. It is to be feared that the rest were destroyed.

were dragged upon hurdles to Tyburn, and, having arrived at the place of execution, Father Whitbread asked permission of the sheriff to address the crowd. This the sheriff refused; but the people, perceiving it, shouted out with great vehemence, "We wish to hear their last speeches, and we demand that leave be given to each one to address us." The sheriff was compelled to give way. Father Whitbread then made the following speech:—

I suppose it is expected I should speak something to the matter I am condemned for, and am brought hither to suffer. It is no less than the contriving and plotting his Majesty's death, and the alteration of the government of the Church and State. You all know as Christians that I am to make my appearance in a moment of time before the tribunal of Almighty God, where I must render an exact account of my whole life, and shall be severely judged, without any hope of appeal, for every thought, word, and action of my life. So that I am not now in a situation to speak, nor would I speak other than what I know to be consistent with truth. Therefore in His most holy presence, and as I hope for mercy from His Divine Majesty, I protest before you all here present, and to the whole world, that I die this day as innocent and as free from any guilt of these things laid to my charge in this matter as I came into the world from my mother's womb. And in asserting this I do renounce from my heart all manner of pardons, absolutions, dispensations for swearing or foreswearing as occasions or interest or the good of religion may seem to require, which some have been pleased to lay to our charge as matters of our practice and doctrine, but which is a thing so unjustifiable and so unlawful that I do, and ever did, believe that no power on earth can authorize me or anybody to do so.

As for those who have most falsely accused me (as time, either in this world or in the next will make it appear) I do heartily forgive them, and beg of God to grant them His holy grace, that they may repent their most unjust proceedings against me; otherwise they will find by their own experience and eternal loss that they have done themselves more wrong than I have suffered from them, although that has been most grievous.

I pray God to bless his Majesty, both in this world and the next, and to pour down His benediction upon this our country. This has been my daily prayer for him, and this is all the harm I ever intended or imagined against him. And I do with this my last breath, in the sight of God, protest that I never learnt, or taught, nor believed, nor can any as a Catholic believe, that it is lawful upon any occasion or pretext whatsoever, to design or contrive the death of his Majesty, or any hurt to his person; but, on the contrary, that all are bound to obey, defend, and protect his sacred person to the utmost of their power. And I do moreover declare that this is the true and plain sense and meaning of my soul in the sight of Him Who sees the innermost secrets of my heart, and as I hope to see His blessed face, without equivocation or mental reservation or other acceptance of words. This is all I have to say concerning the matter of my condemnation and death. That which remains for me now to do is to recommend

my soul into the hands of my Blessed Redeemer, by whose only merit and passion I hope for salvation.*

This address was listened to by the multitude with the deepest attention and silence, and many even among the non-Catholic spectators were affected to tears. We have already seen the close of the tragedy, and the arrival of a messenger from the Privy Council post haste, offering the five martyrs a pardon if they would confess to the fact of a conspiracy, and reveal all they knew about it; an offer which they at once, of course, rejected.

In the Archives de l'Etat, Brussels, *Carton, S.J.*, are short eulogies of the martyred Fathers under this persecution. That of Father Whitbread runs thus:—

29th June, 1679.

Harcourt als. Whitbread.

Father Thomas Harcourt, beloved of God and man, whose memory is in benediction, being Provincial of the English Province of the Society of Jesus, in his sixtieth year, the forty-fourth in religion, and the twenty-seventh of his solemn profession of the four vows; after cultivating the vineyard of the Lord with great fruit, and undergoing many labours, to the great good both of the Society of Jesus and of the Catholic faith, and confirming many in their religion by his exhortations and unction of spirit, and confounded heresy by various writings he had published, being at last charged with the horrible crime of conspiracy against the King's life, although he clearly disproved the charges against him, was nevertheless led forth to receive the punishment of traitors, with four companions, at London, obtaining the due reward of so many labours. He rendered himself most agreeable to all by his simplicity of manner and sweetness of disposition, showing himself in his dealings with others both *fortis et suavis*. Remarkable for his prophetic spirit, he foretold many things, and among others his own death and all the attendant circumstances, in the domestic chapel of the College of Liege to an audience of about thirty religious, who were amazed at so unexpected and (as it appeared at the time) so incredible a prediction.

In the Stonyhurst MSS. are several letters of the Father, which, though treating of business matters alone, yet give evidence of his amiable and charitable disposition.†

FATHER WILLIAM BARROW, *alias* WARING and HARCOURT. The author of the *Brevis Relatio* observes that at the same time and place, and upon the same calumnious charge of high

* The original draft of this address, written and signed by Father Whitbread, "My intended speech at the place of execution," is in the volume of MSS. at Oscott College, "Memoirs of Missionary Priests, MSS. Rev. A. Butler's collection for Bishop Challoner's Lives."

† *Angl.* vol. v. nn. 87, seq.



FR. WILLIAM BARROW (*alias* WARING and
HARCOURT), S.J.,
MARTYR FOR THE FAITH.
Suffered at Tyburn, June 30, 1679.

treason as Father Whitbread suffered Father Waring, whose only crime was his profession of the Catholic religion, and his being a priest, and a member of the Society of Jesus. He was a native of Lancashire, born in the year 1609, and was usually known by the assumed names given above. When a boy he was sent to the English College, S.J., at St. Omer, where he made his humanity course of studies. Having entered the Society at Watten in 1632, he spent his tertianship, or third year's probation, at Ghent in 1642, and was made a Professed Father November 24, 1646. He arrived in England in 1644, and laboured upon that arduous and perilous mission for thirty-five years, deservedly winning the love and esteem of all that knew him. In the Catalogue of the English Province for the year 1655 he is mentioned as a missionary in the College of St. Ignatius, the London District, and it is probable that he there spent his whole missionary career. He was Procurator of the English Province in 1671, and remained for seven years in that office, when he was chosen Superior of the College, and thus rendered himself specially open to the attacks of the enemy. From the commencement of the Plot he was marked out by Oates for one of his victims, and was most diligently sought after. An attempt was made by Oates and his satellites to arrest him on Michaelmas night, 1678, at the same time with Father Whitbread. But, as we have seen in the general narrative, the Father had received timely notice, and for the moment escaped. He was thus enabled to warn his brethren to provide for their own safety, and to be especially on their guard against the snare of any forged letters they might receive, such as had been sent to Father Mumford at Windsor.

The charity of Father Waring induced him to risk his own life for his brethren. He was already proclaimed a traitor by the Privy Council, and a large reward was offered for his apprehension. His remaining in London exposed him to the certainty of arrest, the vigilance of the pursuivants being quickened by the money which the Government offered for his capture, and he himself being well known there. But he resolved to remain, that he might render spiritual and temporal assistance to his brethren in distress, especially to those already in prison, whose number was daily increased by fresh captures. Almost every day he changed his dress, his lodgings, and even his name and general appearance. He would listen to no persuasions of friends to withdraw, even for a short time, from

the scene of danger, and refused an opportunity that was offered him of retiring to the Continent. He made every exertion to remove all his brethren to places of greater security than London afforded, nor would he consent to delegate to others less known than himself the duty of attending his brethren in the prisons. He continued this course unmolested for several months, even to his own surprise. However, he who had been so long protected by disguise was at length betrayed by his modesty; for a female servant of the house in which he lodged, observing the gravity of his manner and his temperate manner of living, suspected him to be a Jesuit, and basely betrayed him to the pursuivants, who readily recognized and seized him. Being committed to a close prison, he was thus added to the number of those who were in bonds for Christ. We subjoin a copy of his committal by the Lords to Newgate.³⁰

The Earl of Clarendon reported from the Committee of Examinations "That William Harcourt the Jesuit is taken, and is now in the hands of the officer that took him. It is ordered that the said William Harcourt be brought to this bar presently, and Mr. Oates and Mr. Bedloe to be then also present."

On the same day (p.m.) William Harcourt was brought to this bar, and Mr. Oates did charge the said William Harcourt "That he was a Jesuit, and was made Rector of London, and that he was at the consultation in London, about April was twelvemonth, about the conspiracy against the person of his Majesty and his Government." Whereupon the House made the following order: "Whereas William Harrison, *alias* Harcourt, was this day brought to the bar, and was there charged with high treason, it is ordered by the Lords, &c., that the Gentleman Usher of the Black Rod attending this House, do take special care forthwith to convey the said William Harrison, *alias* Harcourt, in safety to Newgate, there to remain prisoner till he shall be discharged by due course of law.

"And for this," &c.

Being brought before the Privy Council, his white hairs and venerable appearance excited the commiseration of many of its members. The King himself was grieved that he had fallen into their hands, and wished to extricate the holy old man from the danger. With this view his Majesty asked him: "Why did he remain in England after the proclamation had been issued? Was it perchance that he had not been warned of the imminent danger he incurred of liberty and life?" To whom Father Waring replied: "I might indeed have avoided the danger by leaving the country, but was

³⁰ Lords' Journal, May 8th, 1679.

unwilling to do so voluntarily, being engaged in so good a cause. Nor has anything unforeseen befallen me in this my captivity, my fetters, nor even death itself; since, for the last twenty years, no day has passed in which I have not prayed that, sooner or later, all this might befall me; and God has granted me my earnest desire."

The reader is referred to the general narrative and the analysis of the trial in the Appendix for further particulars, and for the execution at Tyburn. He was drawn from Newgate to Tyburn upon the same hurdle with Father Whitbread, on the 22^d June, 1679.

At the place of execution he made the following address, which was listened to with silence and respect.

The words of dying persons have been always esteemed as of greatest authority, because uttered then, when shortly after they are to be cited before the high tribunal of Almighty God. This gives me hopes that mine may be looked upon as such. Therefore I do here declare, in the presence of Almighty God and the whole court of Heaven, and this numerous assembly, that, as I hope by the merits and Passion of my Lord and sweet Saviour Jesus Christ for eternal bliss, I am as innocent as the child unborn of anything laid to my charge, and for which I am here to die.

The Sheriff. How? Or Sir Edmundbury Godfrey's death?

Father Harcourt. Or Sir Edmundbury Godfrey's death?

Sheriff. How? Did you not write that letter concerning the despatch of Sir Edmundbury Godfrey?

Father Waring. No, sir. These are the words of a dying man: I would not do it for a thousand worlds.

Sheriff. How have you lived?

Father Waring. I have lived like a man of repute all my life, and never was before the face of a judge till my trial. No man can accuse me. I have from my youth been bred up in the execution of my duty towards God and man. And I do utterly abhor and detest that abominably false doctrine laid to our charge, that we can have licences to commit perjury or any sin to advance our cause, being expressly against the doctrine of St. Paul, saying *Non sunt facienda mala, ut eveniant bona* (Evil is not to be done that good may come thereof). And therefore we hold it in all cases unlawful to kill or murder any person whatsoever, much more our lawful King now reigning, whose person and temporal dominions we are ready to defend with our lives and fortunes against any opponent whatsoever, none excepted. I forgive all that have contrived my death, and humbly beg pardon of Almighty God for them. And I ask pardon of all the world. I pray God bless his Majesty, and grant him a prosperous reign. The like I wish to his royal Consort, the best of Queens. I humbly beg the prayers of all those who are in the communion of the Roman Church, if any such be present.

The quarters of the martyrs were given to their friends, and buried in the churchyard of St. Giles-in-the-Fields, and

the Catholics dipped their handkerchiefs in the blood, which became the instrument of great cures.

The Protestant chaplain of Newgate, in his "Account of the behaviour of the five Jesuits," &c.³¹ says that they declined to admit him to their cells, yet that on the day of execution he waited for an opportunity to speak with them before they were taken to the hurdles, and that Father Waring was the first brought down from his chamber to be carried up to the chapel, where a door opened to convey them down the stairs more conveniently to the sledges. "I spake thus to Mr. Waring, 'Sir, you did not think fit to admit me to your chamber to any discourse, but now that you are upon the very borders of death, and must be judged to an eternal state in happiness or misery, consider well how heinous the crime is for which you are to suffer death. Beg of God to give you true repentance unto life eternal, and do not stand out in the denying or extenuation of your crime.' Mr. Waring made this slight answer, 'That I needed not to trouble myself concerning him, for he knew his duty,' and so passed away from me."

FATHER JOHN CALDWELL, more commonly known by the assumed name of FENWICK, was a native of Durham, and born in 1628. He suffered for the same cause, by a like death, at the same time and place, being then the Agent or Procurator in London for the English College at St. Omer, and also one of the missionary Fathers in London. We possess few records of his history. The author of the *Brevis Relatio* says that he was born of Protestant parents, but on attaining to riper years he examined into the all-important subject of religion for himself, and this resulted in his renouncing the errors of Protestantism, and causing himself to be reconciled to the holy Catholic Church. When his parents could not succeed, either by tears or threats, in diverting him from his purpose, they cast him off. He then crossed over to the English College at St. Omer, where he was kindly received, and made his humanity studies. He was admitted to the Society at Watten at the age of twenty-eight, in the year 1656. Having duly performed his course of higher studies, and been ordained priest, he was sent to the English Mission in the year 1675. In the same year he was made a Professed Father. Upon the mission he gave proofs of an eminent

³¹ See Cobbett's *State Trials*, vol. vii. p. 586.



FR. JOHN CALDWELL (*alias* FENWICK), S.J.,
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Suffered at Tyburn, June 30, 1679.

charity towards his neighbour, being ever ready to assist all, without respect of persons, day and night. His great prudence of disposition especially fitted him to gain souls to God. He was in the fourth year of his ministerial labours when, upon the false information of Oates, he was summoned to appear before the Privy Council. Being apprehended in the dead of night, both he and Father Ireland were committed to Newgate, where, after suffering a long incarceration, he was at length arraigned with Father Ireland, and though at that time withdrawn for want of evidence, he was subsequently tried and condemned with the four Fathers.

The author of *Florus Anglo-Bavaricus* says that in the novitiate he manifested no ordinary proofs of solid virtue. He was afterwards sent to Liege for his theology, where he applied himself all the more diligently to add great devotion to the scholastic studies, as then understanding more perfectly that without this he could neither break the obdurate hearts of heretics nor correct the depraved manners of others. Having completed his studies, he returned for a time to St. Omer's College, and left behind him on departing for England, as elsewhere, those evidences of virtue which long endeared him to the memory of those who were on familiar terms with him. In England he spent himself in gaining souls to God, and if the fruit of his labours was not in proportion to the greatness of his zeal, it was at least greater than might have been expected in so short a space. His patience was amply tested in prison, that noble training-ground of confessors for the faith, in preparation for the actual theatre and arena of combat. The rope was indeed put about his neck by loading him with the fetters that preluded death. And the iron bolts had so eaten into the flesh of his limbs, that amputation was seriously thought of through fear of the wounds mortifying. His near-approaching execution, however, decided that question.

For his trial with the four other Fathers the reader is referred to the analysis in the Appendix to the general narrative. The serenity of his countenance showed the great alacrity with which he received the fatal sentence. He displayed equal constancy of soul at the place of execution, where, after earnestly praying for the King, protesting his innocence, and pardoning his enemies, he made his glorious and edifying end, $\frac{3}{10}$ June, 1679, æt. 51; having spent twenty-three years in religion; during four years of which he was a Professed Father. He addressed the bystanders as follows :

Good people, I suppose you expect I should say something as to the crime I am condemned for. and either acknowledge my guilt or assert my innocence. I do therefore declare before God, and the whole world, and call God to witness that what I say is true, that I am innocent as the child unborn of what is laid to my charge (of plotting the King's death and endeavouring to subvert the Government, and bring in a foreign power), and that I know nothing of it but what I have learned from Mr. Oates and his companions, and what comes originally from them.

Sheriff. How? If you make a good conclusion to your own life, it will do well; consider if your letters do not agree with the evidence, that's another matter.

Father Fenwick. I assure you, I do renounce all treason from my heart. I have always and ever shall disown the opinion of such devilish practices as these are of King-killing. If I speak not the whole frame of my heart I wish God may exclude me from His glory.

Sheriff. How? Those that murdered Sir Edmundbury Godfrey said as you do.

Father Fenwick. As for Sir Edmundbury Godfrey, I protest before God I know nothing of it; I never saw the man in my life.

Sheriff. How? For my part, I am of opinion you had a hand in it.

Father Fenwick. Now that I am a dying man do you think I would go and damn my soul?

Sheriff. How? I wish you all the good I can, but I'll assure you, I believe never a word you say.

Father Fenwick. I pray for his Majesty every day, and wish him all happiness with all my heart. Also I do with all my soul pardon all my accusers. If the Judge or jury did anything amiss, I pardon them with all my soul, and all persons, directly or indirectly. I am very willing and ready to suffer this death. I pray God pardon me my sins and save my soul. And as to what is said and commonly believed of Roman Catholics, that they are not to be believed or trusted, because they can have dispensations for lying, perjury, killing kings, and other the most enormous crimes, I do utterly renounce all such pardons and dispensations, and withal declare that it is a most wicked and malicious calumny cast upon Catholics, who do all, with all their hearts and souls, hate and detest all such wicked and damnable practices; and in the words of a dying man, and as I hope for mercy at the hands of God, before Whom I must shortly appear and give an account of all my actions, I do declare that what I have said is true, and I hope Christian charity will not let you think that by the last act of my life I would cast away my soul, by sealing up my last breath with a damnable lie.

The execution and the subsequent disposal of the bodies of the martyrs in the burial-ground of St. Giles'-in-the-Fields, has been already mentioned. A short eulogium of the martyrs in the Public Record Office, Brussels, adds that to all and each of them life was offered, and ample rewards, on the condition of apostatizing and confessing the Plot.

The chaplain of Newgate, "Samuel Smith, Minister of the

Gospel," says in his report of the behaviour of the five Jesuits before referred to :

I had longer discourse with Fenwick in a little room alone by himself. I did address myself to him in more pathetic expressions than to the other two, because I had more opportunity for it. In sum, I wished him to search his heart, because every man's by nature is as deceitful as 'tis corrupt. That he would pray to God to undeceive him as to any false hopes of Heaven, and not build on any sandy foundation, by trusting to any humiliation for sin, or the merits of any saint or angel ; and that he would not stand out in denying of his crime. That he would consider seriously of that Sacred Scripture (Prov. xxviii. 13) : " He who hides his sin shall not prosper in the attempting of it, but rather exposes himself to a curse ; but whosoever confesses and forsakes his sin shall obtain mercy." He said that he had confessed betwixt God and himself, and that was sufficient.

I told him that in respect of the greater scandal he had given, and reproach he had brought upon religion, which obliges to all fidelity towards princes and forbids the subversion of a lawful government, he ought to express great sorrow for and detestation of such principles, which destroy human society.

But he angrily replied, " What, do you undertake to instruct me, or others of my Order, as if we were not men of reason and learning ?" I told him that I was bound to assist him as a dying man, and to put him in mind of seeking his soul's salvation in a right way ; and that, whereas he slighted my advice, he ought not to look upon any Protestant divine to be like their novices, whom they train up in ignorance, as if it were the mother of devotion. I said that I stood amazed that any man of his learning should so far forfeit the repute thereof, and all the sentiments of a good conscience, as to adhere to principles so destructive to all order, equity, and government, established by light of nature, even among savages.

He was not pleased with my discourse ; yet I did assure him I would not desist praying for him while I could rationally think he was alive and within the reach of benefit of my prayers. And so we parted.

The biographies of Fathers Anthony Turner and John Gavan are reserved for the Districts of Worcestershire and Staffordshire, to which they belong.

MARTYRS DYING IN PRISON.

FATHER EDWARD MICO, *alias* HERVEY AND BAINES.—The author of the *Brevis Relatio* commences his notice of this Father by giving a concise account of the origin and progress of the Oates' Plot. He justly terms it a judicial and public persecution against Catholics, but especially against the Society of Jesus, in which not Father Hervey alone, but several of his brothers in religion, with multitudes of the more fervent

Catholics and divers religious, were cruelly made victims to its fury, some in their lives, others in their fortunes. "The origin of which indeed, and the pretexts adduced for the slaughter of so many most innocent men, are so portentous, incredible, and even grotesque, that had they not been published abroad by written documents, I could never have expected to gain credit with my readers in asserting them. For how could any sensible person be persuaded that men in other respects wise, prudent, and endowed with every gift for forming a sound and legal judgment of matters (such as for the most part are all the English judges and members of Parliament), could have been brought to believe as true the charges alleged against the Jesuits, and find in them sufficient cause for capital punishment, being all the time so manifestly false and fictitious, as by their very absurdity to preclude even the appearance of truth?"

Father Edward Mico, *alias* Hervey and Baines, was a native of Essex, born in the year 1630, of Catholic parents of great respectability. At an early age he was sent to the English College at St. Omer, where, during his humanity studies he was imbued with the principles of piety, and on account of his singular sweetness and innocence of manners, was loved and venerated by all. On the 27th of October, 1647, he entered the English College in Rome, under the name of Edward Baines, at the age of nineteen, and was received as a convictor among the Pope's scholars. He took the College oath on the 21st of May, 1648, and received the first minor orders on the 21st of June of that year, and left the College for Watten on the 28th of March, 1650, and was there admitted to the Society.³² On entering the College, he made the following brief statement :

"1647. My name is Edward Mico. I am nearly nineteen years of age. My parents are Catholic and of the upper class of society. I have one sister, but no brother. I studied my humanities at St. Omer's College, and was always a Catholic."

He was most exact in the observance of all the rules and discipline of the College, more like a novice of the Society, which he was commonly styled. He was remarkable for a most tender devotion to the Blessed Mother of God, whose honour he ever most zealously strove to increase among his fellow-students. He had a special hatred of every kind of disunion and contention, so that when any matter of dispute

³² Diary of the College.

or difference of opinion arose, he would always prefer to yield to others rather than strive for the victory. After spending two years in philosophy in this rare innocence of manners, he petitioned the Father General for leave to enter the Society, which he readily obtained, and, breaking off his course of philosophy, he left the English College on the 28th of March, 1650, and was admitted to the novitiate of the English Province at Watten on the 15th of June following, in the twenty-first year of his age. Having completed his two years' probation, and been admitted to his first vows, he was sent to the English theologate at Liege, where he resumed and completed his course of philosophy, and also studied his theology. Having made his tertianship, or third year's probation, he was employed as a master for some years at St. Omer's College, and then sent to work in the English vineyard. Here he diligently laboured for some years, being inflamed with an ardent zeal for the salvation of souls. He was solemnly professed on the 2nd of February, 1666. We have no exact information regarding his success on the mission, how many he brought from heresy to the bosom of the Church, and how many waverers he strengthened. He was not inferior to the rest of his fellow-labourers; but so severe (adds the author) is the violence of the persecution at this time, that no means of communicating with those in England who had daily intercourse with Father Mico, are permitted us. His zeal on the mission, his singular prudence and meekness, and his talents for business, obtained for him the office of Socius to three Provincials of the English Province in succession—Fathers George Gray, Richard Strange, and Thomas Whitbread. This office he fulfilled for eight years with great satisfaction to his Superiors. In the narrative of Father Peter Hamerton (a portion of which is inserted in page 20 of the general history of the Plot) we have seen that the Father had scarcely returned with the Provincial, Father Whitbread, to England, from the usual visitation of the English Colleges in Belgium, than he was confined to his bed with a severe attack of fever, his life being more than once despaired of by the physicians; that Oates, accompanied by a body of soldiers, rushed into his room in the middle of the night, and would have dragged him from his bed, ill as he was, had not the Spanish Ambassador (whom he served as chaplain) by his authority and threats restrained their violence. Nevertheless, Father Mico suffered much from their brutal violence; his

body was bruised by blows from the butt end of their muskets, his room plundered, and a guard of soldiers placed at the door day and night. Father Hamerton says: "My employment for a month or five weeks was to visit our Fathers who lay hid in several places. The correspondence between Mr. Whitbread and others passed through my hands. I visited each one every day, and albeit Mr. Whitbread and Mr. Mico had a guard of twelve soldiers upon them, I did not omit my ordinary visits; sometimes dressed like a gentleman, at other times in the habit of an apothecary's apprentice, with a glass in my hand and an apron before me, in which garb I entered with much freedom into their rooms. Although the sentry stood at the door, I often heard their confessions and spoke as comfortably to them as occasion would permit, and this I did till they were remanded to Newgate."

Father Mico, when sufficiently recovered to enable him to be moved, was taken to Newgate Prison. His constitution, however, was broken, and he did not long survive the inhuman treatment, from the effects of which, rather than from the fever, as the medical men deposed, he calmly rendered up his happy soul into the hands of his Creator, with sentiments of the most tender piety, on the 3rd of December, 1678, æt. 48; in religion twenty-six; professed twelve. Bishop Challoner, in his *Memoirs of Missionary Priests*, quotes from a MS. in his hand: "He was found dead on his knees, oppressed with the weight of his irons." The hatred of his persecutors did not stop here: they would not allow his body to be interred until the surgeon had made a *post mortem* examination to ascertain whether he had not committed suicide by poison!

Dr. Oliver, in his *Collectanea S.J.*, says that, with the permission of Father Nathaniel Southwell, Father Mico translated into English his Latin MS. *Meditations*, to which he made considerable additions. This octavo volume was published in London under the title of *Meditations for Every Day in the Year*, 1669, and has passed through several subsequent editions.

In the Stonyhurst Collection of MSS., *Anglia*, vol. v. n. 82, there is an original letter from this confessor of the faith, dated London, September 10th, 1675, addressed:

These for my honoured friend,

Mr. Christopher Grene,

Rome.

He writes as Socius to Father Strange the Provincial, acknowledging his letter of the 27th of July, which Father Provincial had

received just upon his departure from London for his circuit into the country, and had not leisure then to return him an answer, nor is he able to make any resolution concerning his removal, at least as to the execution, till next spring. . . . In the meantime he desires you will use the same diligence as if you were to continue in the office. And thus much he ordered me to signify unto you in his name. Sir, I am very glad of this occasion to salute my old friend and schoolfellow, and to subscribe myself,

Your humble servant to my power,

EDWARD MICO, *alias* BAINES.³³

FATHER THOMAS DOWNES, *alias* MUMFORD and BEDINGFIELD. The author of the *Brevis Relatio* prefaces his notice of this confessor of the faith by a brief account of the attempt made by Oates and his accomplices to involve him in the

³³ Father Giles Mico, probably uncle to the subject of our present notice, was born in Somersetshire in 1595. He entered the English College Rome as an alumnus, in the name of Giles Hervey, aged twenty-one, on October 13th, 1616, and took the College oaths May 3rd, 1617, and was ordained priest March 25th, 1620. He left Rome for Liege October 12th, in the same year, and was there admitted to the Society. On entering the English College he made the following statement: "My name is Walter Mico. I am twenty-one years of age, and was born at Taunton in Somersetshire, where I was brought up by my parents until I was nineteen years of age. My parents are of the middle class, but not without education; they are Protestants. I have two brothers: the one Catholic, the other Lutheran; five sisters, all heretics; one uncle, a very learned Protestant and famous preacher; one relative, formerly a merchant but now, I understand, a Franciscan. I studied at Taunton, and for the last two years at St. Omer's. I was a Lutheran until my twentieth year, when, on the 3rd of May, 1614, moved by the persuasions of my brother, and after a discussion with the Rev. Father Scott concerning faith, and one respecting religious, held in the Gatehouse Prison, Westminster, I was converted to the faith by the same Father. After living there for a little time, I left England for St. Omer's College." He signs himself Giles Hervey. The Jesuit Father may have been Thomas Laithwaite, *alias* Scott. See his biography, *Records*, vol. iv. "St. Stanislaus' Residence." Father Giles Mico, as appears by the Minister's book of the English College in Rome, returned to the Eternal City, September 16th, 1623, having been appointed Penitentiary at St. Peter's, which office he filled for many years, as likewise that of Minister in the English College, of the library of which he may be styled the founder (Oliver). On the death of Father William Ridsen, October 27th, 1644, Father Mico undertook the office of agent in Rome for the English Province. Father Edward Knott, the Provincial, wrote him the following note: "Rev. Father in Christ,—Pax Christi,—I have yours of the 12th of 9bre, and beseech sweet Jesus to reward the pains you are taking for our Province since Father Ridsen's death, especially your health being such as you mention; though withal I shall be willing to hope that stirring may help to remove your troublesome guest, I mean that catarrh which hath troubled you so long. In the meantime your merit is increased by the difficulties you find to travel even on horseback; and a martyrdom may be had, though one be far from Tyburn. God be blessed for so plentiful a vintage, and make us very thankful for that plenty, and for our sufferings and wants in these times. *Bonum Dominum habemus*, to Whose holy grace, dear Father, I commit you, and beg part in your Holy Sacrifices,—EDWARD KNOTT. Ghent, 8th 10bre, 1644." Father Giles Mico died in Rome, October 22nd, 1647.

pretended plot by means of a forged letter, written to him in the names of the London Superior and Fathers, and addressed to him at Windsor Castle, where he was then living as chaplain to the Duke of York. This letter he most providentially intercepted by happening to call early at the post-office there, as we have seen in the general narrative. Although the King exonerated the Father from all suspicion, and clearly saw the falsity of the charge, he was still weak enough to yield to the popular fury and suffer the innocent Father to be arrested and committed to the Gatehouse, Westminster, from whence he would without doubt have been led forth in due course to trial, condemnation, and butchery at Tyburn. Death, however, was beforehand with his persecutors. His sufferings and the foulness of the prison carried him off within a few days, for he was then a man of sixty years of age, and of weak health. We gather the following notice of him from the Summary of the deceased of the English Province, 1678. He was born in the year 1617, of a family of some position in Norfolk. He frequently passed by the assumed names of Mumford and Bedingfield, to which latter family Dr. Oliver suggests that his mother may have belonged. His parents were staunch Catholics, and to secure his education in the faith he was sent to St. Omer's College, where he studied his humanities, and also part of his philosophy. He then went to the English College at Valladolid to complete his course of higher studies, during which period he was admitted to the Society, on the 8th of January, 1639, at the age of twenty-two. After passing through his noviceship with many tokens of piety, he made the rest of his philosophy at the College of the English Province at Liege, and his theology at Pont-a-Musson in Lorraine, and went through his course with great reputation for virtue and learning. His abilities and acquirements rendered him competent to teach the severer sciences, which he did with great applause. Nevertheless, his humility and self-contempt prompted him assiduously to seek to be employed in the meanest offices of whatever kind. Returning to Watten, he filled for several years the office of procurator, which was held at that time to be one of great labour, difficulty, and humiliation. The frequent incursions of the soldiers, and his necessary intercourse with the countrypeople, who had to be protected from their lawlessness, imposed upon him an almost perpetual round of distracting employment. Yet he went through it all with the utmost meekness, and a

truly paternal affection that turned their rude hearts to better feelings.

As often as he could procure the slightest intermission from the labours of his office he would spend his hours in charitable ministrations, so unwearied was his zeal for gaining souls. Such a laborious course of life would have seemed in itself a sufficiently severe penance, yet he added to the severity of religious life in the constant affliction of his body by disciplines to blood, rough hair cloths, shortened sleep, and abstinence in food. Amidst so many various and distracting occupations he was always united to God, often retiring within himself, and punctual in making the usual morning meditation, examen of conscience, and other points of the daily routine of prayer. By this course of austerities his strength was weakened, and in his latter years he almost continually suffered from broken health.

He afterwards became successively Minister of the College of Liege, Spiritual Father and Vice-Rector of the house of the third probation at Ghent, and finally, for six years, procurator of the Province at Brussels, exhibiting everywhere an admirable example of tried virtue and active charity.

Intensely thirsting for the salvation of the souls of his countrymen, it grieved his zealous and inflamed heart to be confined within the limits of a Belgian College, and he earnestly longed to fly to the arduous missions of his native land. Nevertheless, he patiently awaited the order of Superiors, knowing that nothing is acceptable to God, nor profitable for souls, unless it be the work of those who are sent.

At length, in 1671, he was sent to spend the last seven years of his life in that hard and extensive field of labour. Being chaplain to the Duke of York, he spent most of this period at Court, though an alien from its spirit, and ever maintaining the religious life of holy poverty and humility. He was assiduous in hearing the confessions of men, especially of the lower order, in whose service he would spare no labour, refuse no difficulties, nor avoid any dangers, and would devote all his spare time to them. In their behalf he was utterly careless of himself, frequently taking excursions on foot over the roughest roads, though enfeebled in health, and suffering from an obstinate disease.

For three years he was Rector of the College of St. Ignatius, London. He here maintained the same equable character, and, though in great favour with the Duke of York, could

never be induced to accept or allow of anything foreign to the Institute of the Society. In course of time the storm of persecution arose, and they who directed it to their own evil ends caused the forged letter to be addressed to the Father at Windsor. He delivered it to the Duke of York, and it was read by the King, who, convinced of the fraud, returned it, and frequently testified his entire conviction of Father Bedingfield's loyalty and innocence.³⁴

On being arrested he was taken before the Privy Council, and committed to prison, and loaded with chains even before he was brought to trial. Being at the time in weak health he soon sank under his sufferings there, and, fortified by all the rites of the Church, slept most holily in our Lord, on the 21st of December, 1678.³⁵ After a coroner's inquest had been held, according to the custom in regard to those who died in prison, Father Downes was buried. "This prison," says the writer of the Annual Letters, "was very near to the Houses of

³⁴ Echard, *History of England*, vol. iii. pp. 458—468, confirms the Annual Letters of the English Province in all points, especially as regards the forged letter. "The Lord Treasurer, Earl Danby, had made known to the King at Windsor the full account of Dr. Tong and Oates' marvellous narratives. The King looked upon the whole thing as mere sham and fiction, and forbade the Earl to publish it, saying he should alarm all England, and put thoughts of killing him into peoples' heads who had no such thoughts before. The matter rested here for awhile, and the Earl had left Windsor, but three days after was disturbed by another letter coming from Tong himself, giving account of new matters, particularly of a packet of letters from some Jesuits concerned, which was to go to the post-house at Windsor, directed to one Mr. Bedingfield, a priest. Upon this notice, the Earl returned immediately to Windsor, and showed the King Tong's letter. But the King was no stranger to it, who said that such a packet had been delivered some few hours before by the said Bedingfield to the Duke of York, and that Bedingfield had told the Duke of York he feared some ill was intended him by the said packet, because the letters therein seemed to be of a dangerous nature, and that he was sure they were forged. These letters appeared with such marks of forgery, that they begot still less belief in the King that there was any real plot, inasmuch that he seemed resolved not to permit the Earl to produce those papers and intelligence he had received by Dr. Tong, till his Royal Highness the Duke showed himself very earnest to have the truth of those letters examined which Mr. Bedingfield had brought to him. By which means the Earl got leave at the same time to produce the said letters and papers to the Privy Council, so that in a little time all became public which the King was desirous to have had concealed and totally neglected."

³⁵ Among the State Papers in the Public Record Office, London, is the warrant of the Lord Chief Justice, Sir William Scroggs, for the committal of the Father (*Dom. Charles II.* vol. cccxi. n. 411, November 3rd, 1678). "I doe herewith send you the bodie of Mr. Thomas Bedingfield, who is accused by Mr. Oates for conspiring to levie a warr against the King and to subvert his Government; him the sd Mr. Bedingfield ye are to keepe in yr safe custodie till hee shall bee from you discharged by due course of law. Dated this 3rd day of November, 1678,—WM. SCROGGS. To the Keeper of the Gatehouse Prison. Att Westminster."

Parliament, and the death of the Father was notorious to all in the neighbourhood. However, eighteen months after, a rumour got abroad, and was commonly believed, that Father Mumford was still alive, and in the county of Nottingham, doing all in his power to advance the cause of the conspirators. A certain justice of the peace was thereupon despatched with warrants from the Privy Council for his apprehension, who, after traversing the whole breadth of the county, seized and carried off with him a respectable person, exposing him to the gaze of the multitude, and passing him off as the real Father Bedingfield."

The Annual Letters of the Province for the year 1671-2 make honourable mention of Father Mumford. "When, at the end of the summer, the royal fleet was fitted out to act against the Dutch, a Catholic of the highest rank [Primarius] asked for Father Thomas Mumford to accompany him on board the admiral's ship, to assist him and the other Catholics as chaplain.³⁶ In this post he acted with such prudence and charity as to render himself most acceptable to all, as well Protestants as Catholics, and a great consolation and help to the latter, many of whom were brought to make a general confession of the sins of their whole lives.

Lastly, by his zeal and intrepid courage, despising danger, and exposing himself in the midst of all, he rendered his services to those who needed it during a most fierce engagement between the two fleets, which lasted for several hours; and for his brave conduct he won great commendation both for himself and for the Society.

The following is a portion of a letter in Father Thomas's handwriting,³⁷ endorsed by Father Grene. "Fr. Tho. Mom-

³⁶ This "primarius" was doubtless the Duke of York. Father Mumford arrived in England in 1671: and this appointment, which would have been at the end of the summer of that year, fixes the time of the Father's becoming the chaplain of his Royal Highness. The battle alluded to was probably the one related by Lingard, *History of England*, vol. ix. pp. 210, 211. "Seldom has any battle in our naval annals been more stubbornly contested. . . . About eleven o'clock, the Duke's ship the *Prince*, of one hundred guns, had lost above one-third of her men, and lay a motionless wreck on the water. Having ordered her to be towed out of danger, he passed through the window of the cabin into his shallop, rowed through the enemy's fire, and unfurled the royal standard in the *St. Michael*, of ninety guns." The Duke of York himself had the noblest share in the day's action. The *St. Michael*, which was hotly engaged, became also disabled, and the Duke left her for a third, in order to renew the fight, which lasted from break of day till sunset.

³⁷ Stonyhurst MSS. vol. v. n. 70.

fordus nobilis Xti Confessor in carcere obiit, 22 Dec, 1678, Londini."

Our King hath visited his fleet almost ship by ship. War is over; the greatest squadron of sixty men of war to Tassell (Texel), another of thirty to the channel, and twenty more to scour the seas and find out De Ruyter, whom the Hollanders say they have met with and defeated. But I dare not fully believe it till we hear more out of England. There are four frigates come to Ostend and Bruges with English money, and great sums to be conveyed to the Bishop of Munster. We for the most part judge he will join or lend his army to our King to fall on the Hollanders by land. A small time will clear this business. The plague increases within London. Four hundred and seventy died the last week.³⁸ God help us and our friends. Commendo me SS^{mis}. Brussels, Julii 25, 1665.

R. Væ. Servus in Cto.,
THO. MOMFORD, S.J.

FATHER RICHARD LACEY, whose family name was Prince, was a native of Oxford, born 1648. He joined the Society, 1668, December 14th; and became eminent in the practice of every religious virtue, especially of profound humility, mortification, and an eager desire to suffer for the name of Jesus Christ. On account of the persecution in England under Oates' pretended Plot he was sent back to the Low Countries, but was allowed to return at the end of five months. On landing at Dover he was apprehended, and thrown into Newgate; and there, five months after, he succumbed to his cruel treatment, dying 11th March, 1680. He had the consolation, as we shall see from the Annual Reports of the time, of being attended at his death by Father Edward Petre.

The Annual Letters for 1680 thus mention this blessed confessor of the faith—"The month of March was rendered famous by the happy death of Father Richard Lacey, and the glorious combat of Father Anthony Hunter.³⁹ The former, on returning to the mission, was detained at the very port for refusing to take the oath, falsely so called, of allegiance. When it was discovered that he was a Jesuit, he was thrown into a horrid dungeon, where, being worn out by his miseries, he was released by death to the liberty of the sons of God. He was a man of the most innocent life, and of such great

³⁸ For some account of this terrible visitation, see Lingard's *History of England*, vol. ix. pp. 107, seq. Edit. 1849. He calls it one of the most calamitous visitations ever experienced by this or by any other nation. In one week more than ten thousand victims fell under the scourge.

³⁹ A notice of this Father will be given in the "Residence of St. Michael, or the Yorkshire District."

humility that, although he always ranked amongst the first in his class, he often entreated Superiors to transfer him to the degree of Temporal Coadjutor, being, as he said, both utterly unworthy of, and unfit for, the priesthood. More details are given in the 'Catalogue of the Deceased.'"

The Summary of the deceased members of the Province for the year 1680, thus speaks of this Father. "Father Richard Lacey, *vere* Prince, an invincible champion of the faith, died in Newgate prison, March 11th, 1680, æt. 32. He was a native of Oxford, born of respectable parents, and entered the Society at Watten, December 14th, 1668. After making his humanity course at St. Omer's College, he was sent to the English College, Rome, for his higher studies, but having petitioned to enter the Society, he left Rome after a few months for the novitiate at Watten. Here he gave manifest evidences of being a holy man: *Qui vitâ innocentissimè traductâ consummatus in brevi, explevit tempora multa.* He completed his higher studies and theology at the English College, Liege. He had not as yet been professed. He was a true religious, a hidden treasure indeed, who, though endowed with eminent virtues, always studiously laboured by holy artifices to conceal them, so that nothing singular or of an extraordinary sanctity appeared in him. As a proof of his continual spirit of self-abnegation, he would beg leave of his Superiors by assiduous and importunate entreaties, to macerate his body with hair-cloth, lying on the floor, and other penitential practices. So dead was he to the world and to himself that he could never satisfy himself with any degree of corporal austerities, and denial of all fleshly delights and gratifications, however permissible.

"Such was his humility, that although he had made his theology with great distinction, he would often beg to be admitted to the lower degree of Temporal Coadjutor. In the exercise of more humble offices he was not merely content with performing those allotted to him, but he would strive also to undertake those of his companions. He was distinguished by a blind obedience, pliant to the slightest hint of a Superior, a singular candour in manifesting the secrets of his conscience, an indomitable greatness of soul, whereby he firmly and promptly repulsed the evil one, by whom he was both by day and night frequently importuned. At the same time, no one was more agreeable and affable than he was during the hours of recreation. From his habitual close union

with God he was constantly inflamed with Divine love, whence arose an ardent desire of suffering for Christ. His zeal for the salvation and perfection of souls in England began to stir so strongly within him, that he received an order from Superiors, to retire into Belgium on account of the persecution then raging against Catholics. It caused him intense pain to find the martyr's crown, and a glorious death for Christ, thus snatched from his hand. Finding it impossible within the limits and solitude of a College to satiate his burning desire for the salvation of his neighbours, he obtained after five months, by earnest prayer to God and entreaties with Superiors, permission to return to England. He seemed to have a presage of the chains and prison awaiting him there. Scarcely had he landed from the vessel in the port of Dover, when he was summoned to take the schismatical oath of allegiance; but being unable conscientiously to take an oath which the Holy See had totally condemned, he prudently, and with modesty, declined to do so, adding: "All matters of obedience in this oath of allegiance that Christian Princes are accustomed to require of their subjects, I am ready to make to my Prince, for whose welfare I would not hesitate to give my life and blood; as to this, which you require of me to swear, what in it is of allegiance I refuse not; but, seeing that in this form of oath certain propositions are contained, the truth of which not even yourselves, if you sincerely weighed the matter, would deem so certain as to render it possible to invoke by oath the testimony of Divine truth in its confirmation, I refuse to affirm these propositions on oath, though [I refuse not] to be bound by the oath of allegiance." To whom the Governor replied: "You speak like an honest man, but this is the usual form of oath in the Kingdom, and you must also take it or be sent to prison."

Father Lacey was therefore sent off to London, and summoned before the Privy Council, where the perjured Oates had been previously appointed to attend. He immediately swore point-blank that the Father was a Jesuit, a preacher, and one of the leading conspirators against the King's life. He was thrown into Newgate, "a horrible and infamous prison," where he remained for five months, all access to him being denied, even to the medical attendant of the gaol, while he lay sick with fever; and to his friends also, until the ruin of his health had rendered him utterly

helpless. In his delirium a circumstance occurred from which his innocence of even a suspicion of conspiracy appeared. For at length, the very day before his death, the medical officer being then called in for the first time, and failing by every effort to induce the dying Father to take the prescribed medicine, took a glass of beer in his hands, pledged the King's health, and invited the Father to respond to the toast with the glass of physic. The device succeeded. The delirious patient, upon the mention of the King's name, instantly raised himself and said: "If the King's health is to be drunk, here it is," and swallowed the nauseous dose to the very dregs. The doctor, struck with admiration, exclaimed: "And am I to believe that these men are conspirators against the King's life and crown, who even in delirium will for love of him do an act so repugnant? Sooner would I persuade myself that all of us Protestants are traitors to the King, and guilty of conspiracy!" What Father Lacey had to sustain in the most severe sufferings, we learn from witnesses of character and credit, who were present at his death. He passed the term of his imprisonment with invincible patience, in a very narrow, filthy, and offensive cell, rendered all the more horrid by its dim light, and the deprivation of all conveniences. He was left in a cold winter without fire, and wretchedly supplied with food and clothing to protect him from its inclemency; destitute, in a word, of almost everything he needed. The Divine Goodness, however, by floods of consolation compensated him for these and many more sufferings, as yet unknown to us. That these consolations were frequent we have abundant proof from his neighbouring prisoners, who often overheard his pious ejaculations and communings with God, especially in the last struggle of life, during which he was for the most part delirious. He was constantly invoking Father Harcourt (Whitbread), and his fellow-combatants for the faith, in whose society he hoped to praise the Divine Majesty for evermore, and he would express this with such tender accents and fervent sighs, as to impress the bystanders with incredible sentiments of joy. He would also pour forth earnest prayers for the welfare of the King and prosperity of the country; but after this he added an exclamation, which caused no small anxiety to his hearers: "*Whitehall!*" for so the King's palace was called, "no longer white, but reddened with innocent blood!"

It is no matter of surprise that in his last moments he should be refreshed with so many and such great delights,

since in Dover gaol, on his first landing, he experienced such consolations that he wrote to his Superior in Belgium "that he could not have conceived that it was so sweet to suffer imprisonment and chains for the Name of Jesus ; for so great indeed was the force of heavenly joy with which he was inundated, that he had never experienced anything like it, nor could he conceive it possible that any imaginable earthly pleasures could produce the like."

The following is an extract from a letter of Father Edward Petre, dated March 29th, 1680,⁴⁰ relating the death of two prisoners for the faith in Newgate :

At London, on the 11th of March, O.S., died of contagious fever in prison, Father Richard Prince and Mr. Gerard. The latter had come to London to refute the evidence of Titus Oates and Dugdale against the Catholic nobles, falsely accused of high treason ; but being incapacitated from performing so great an action, being himself indicted upon a similar charge, he was punished with imprisonment, where, after some months' confinement, being consumed by fever, and just at his last gasp, he earnestly begged of the bystanders, that they would not think it too much trouble to obtain for him a grave near that of Father Whitbread. He was a member of one of the first Catholic families in Staffordshire, a man of known virtue, and greatly attached to the Society, and has now three sons under our care at St. Omers."

Father Prince, *alias* Richard Lacey, priest, S.J., who, burning with an eager desire of suffering for Christ, begged to be sent back again into England ; but being taken in the very port of Dover, was cast into prison, for refusing the oath of allegiance (so called) ; then, being sent to London, and recognized by Titus Oates, with whom he had lived at St. Omers not long before, and being charged by him, was thrown into a London prison called Newgate, where he was so closely confined for about four months, that even the surgeon of the prison was refused admittance to him when sick, until at length leave was obtained by his friends from the King to visit him ; but he was then almost too weak to admit of it. It is as yet unknown what other sufferings he underwent in prison ; this however we do not hesitate to affirm, that, great as they may have been, God abundantly compensated for them all, by His Divine consolations before death, of which no slight proofs were those Divine colloquies with God, our Blessed Lady, our holy Father St. Ignatius, and the oft-repeated names of Father Whitbread and his fellow-martyrs, and his desire of praising God in their company ; all of which, and others of a similar kind, were uttered in such a tone of voice, and with such deep feelings of devotion, that he seemed as it were melted with heavenly joy, and the bystanders experienced incredible consolation. These facts I write, having been present at the death of both, and myself closing their eyes.

EDWARD PETRE.

⁴⁰ Stonyhurst MSS. *Angl.* vol. v. n. 95.

⁴¹ Some account of Mr. Gerard, with his examinations, &c., from the Journal of the House of Lords, will be given under the head of Boscobel, in "St. Chad's College."

Father John Warner, who was appointed Provincial on the martyrdom of Father Thomas Whitbread, in 1679, writes to the Very Reverend Father General, Paul Oliva, dating from St. Omer, April 9th, 1680: "The happy death (as we are permitted to hope) of the Reverend Father Richard Lacey occurred, not as I wrote before on the $\frac{1}{8}$ of March, but on the $\frac{11}{11}$ of the same month, at the hour of five in the morning, as Father Edward Petre writes, who acts as Vice-Provincial in England, and was present at his death, to his own consolation, no less than that of the dying Father. I send your Paternity herewith an extract from a long account by that Father, wherein he relates the condition in which he found him when he first obtained leave to visit him, which was the very day before he died."

Weld, or Wild Street, Strand.—This street, as we have seen, was the residence of the Spanish Ambassador; and it was within the purlicus of his palace that Fathers Whitbread and Mico were arrested. The Weld family, from whom the street derives its name, had a town residence here, which we are informed was sacked and burned down by the mob in the time of the Orange Revolution.

Connected with Mr. Humphrey Weld's house the following extracts from the Lords' Journal will be found interesting :

March 29th, 1679. Upon a report made by the Earl of Clarendon from the Lords' Committees for examining matters relating to the discovery of the late horrid conspiracy : "That upon searching the house of Humphrey Weld, Esq., there are found in a grotto in the garden, several chests and trunks, which the said Humphrey Weld allegeth are goods left in his hands by Don Pedro de Ronquillio, late Spanish Ambassador here, for a security for a sum of money paid by him for the said Don Pedro de Ronquillio."

An order was then made that Sir Timothy Baldwin, one of the Masters of Chancery, with four others, should search the said chests and trunks and peruse the papers, and report to the House thereon.

April 7th, 1679. Upon report being made from the Lords' Committees, of an account given in to their lordships by Sir Timothy Baldwin and the rest, of their searching the trunks and chests at Mr. Weld's house : "That there is nothing among the papers in them relating to the said conspiracy ;

It was thereupon ordered that the guard of a constable and watchman placed upon the said articles should be forthwith discharged.

April 16th, 1679. The House, having received an account from the Lords' Committees : "That Humphrey Weld, Esq., hath not obeyed the orders given him, for preventing the back avenues to

the chapel of the Spanish Ambassador, but hath frustrated the intent thereof,"

It was ordered that the Serjeant-at-Arms should forthwith attach the body of the said Humphrey Weld, and bring him in safe custody to the bar of the House to answer for the same.

The next day Mr. Weld was brought up in custody, when "upon hearing what the said Humphrey Weld had to say concerning that matter," it was ordered "that the said Humphrey Weld be, and is hereby discharged from any further restraint for the cause aforesaid, paying his fees."

THE COLLEGE OF ST. IGNATIUS, OR THE LONDON DISTRICT.

PART II.

From the accession of James II., in 1685.

WE have already detailed the zeal of James II. on his accession to restore the Catholic religion ; its increase thereupon ; the exertions of the Fathers in opening schools and chapels in every part of England, and the speedy and sudden overthrow of all the hopes and prospects of the Catholics on the invasion of England by the Prince of Orange, in 1688.

The Annual Letters give the following account of the labours of the Fathers in London, during that short gleam of sunshine.

Speaking of the number of sermons preached in London on holidays and festivals, the writer says that, besides the two royal preachers appointed by the King (Fathers John Persall and John Dormer),¹ the other Fathers in London said Mass and preached on each festival, either in the Chapel Royal, or in the Monastery at St. James', where the Benedictines had a large chapel and kept choir ; or in the Queen Dowager's chapel in Somerset House, or in those of the French and Spanish Ambassadors', or in some other public chapels. The Father Provincial, however, considering that this success would be more abundant if the Fathers, instead of being distributed in private houses, were to reside altogether in community in one house, where they would be a mutual help to each other, and would more readily visit their flocks, began to entertain thoughts of establishing a college in some suitable position, and finally decided upon that part of the town lying upon the bank of the Thames, and commonly called the Savoy.²

¹ Father John Dormer, whose real name was Huddleston, will be noticed in the "College of the Holy Apostles, or the Suffolk District," in our present volume.

² So called from Peter, Earl of Savoy, great-uncle to the Queen of Henry III., its first builder. Having been overthrown by the rebels of Kent, it was beautifully rebuilt by King Henry VII. for an hospital. He

This place, which from remote ages had boasted of the rights of sanctuary, occupied the site of a celebrated hospital, but was now used as barracks for soldiers. On this account it appeared an appropriate place, as affording protection in case of any sudden outbreak of the fickle and turbulent populace. The situation itself was agreeable, as it lay in a reach or bend of the Thames, and commanded a view as far as Westminster Bridge, the Hall, and Abbey, as well as of the river, which was continually covered with skiffs, wherries, and similar small craft. On the opposite side of the river lay the open fields. The Father Provincial, therefore, purchased such portion of this large and ancient building as extended to the river's brink, and was washed by it at high tide; this he appropriated for the use of the future college. Before it could be fitted for the purposes of schools, the death of the Father General, Charles de Noyelle, occurred (12th December, 1686). At the Provincial Congregation for appointing deputies or procurators to be sent to Rome for the appointment of a new General, the site of the intended college was duly approved and confirmed. This was about January, 1687.

dedicated it to the honour of St. John Baptist, and endowed it with lands for the relief of one hundred poor, as to which, says Weever (*Fun. Mon.* p. 445, 1631), you may read this inscription engraven over the gate towards the street :

1505.

*Hospitium hoc inopi turba Savoia vocatum,
Septimus Henricus fundavit ab imo solo—*

Henry the Seventh, to his merit and honour,
This hospital founded poor people to succour.

Many officers, ordinances, and rules were appointed by the founder for the better government of the hospital, some of which Weever extracts from the great charter. "This hospital," he continues, "being valued to dispend £529 15s. 7d. per annum, was suppressed 10th of June, 7th Edward VI., a little before his death; the beds, bedding, and other furniture belonging thereunto, with seven hundred marks of the said land by year, he gave to the citizens of London, with his house at Bridewell, to the furnishing and towards the furnishing of the hospital of St. Thomas, in Southwark, late suppressed. This hospital was again new founded, erected, corporated, and endowed with lands by Queen Mary, the 3rd of November, in the fifth year of her reign. The ladies of the Court and maids of honour stored the same anew with beds, bedding, and other furniture in very ample manner, and so it continues. The chapel of this hospital serveth now as a parish church to the tenements thereof near adjoining and others. In which are divers funeral monuments, but few of any antiquity. . . . 'Hic jacet Thomas Halsal Leighniang, Episc. in Basilica Sti. Petri, Romæ, Nationis Anglicorum, Penitentiarius, summæ probitatis vir, qui hoc solum post se relinquit.—Vixit dum vixit bene, cui bonus Conditor Joannes Douglas, Scotus Dunkelking Presul, Patria sua Exul. 1522.' This Bishop translated Virgil's *Æneid* into the Scottish language, compiled the *Palace of Honour*, and divers other treatises. He fled into England for fear of being questioned in Parliament.

The King was pleased to express to the assembled Fathers his royal friendship towards the Society, and at the same time asked as a favour that neither Father Edward Petre (who had just been gazetted Clerk of the Closet and a member of the Privy Council), nor Father John Warner, whom he had appointed his confessor, should be selected as deputies for Rome. The Fathers promised his Majesty that his wishes should be obeyed. The Congregation having broken up, Father Warner, who was at the time Rector of the College of St. Omer, returned to Belgium for a short time to arrange affairs before entering upon his new appointment. In this office, although exposed to petty jealousies, he displayed such great prudence, moderation and integrity as to merit the praises of all, even of those who were not Catholics.

To return to the college. As soon as the necessary alterations and adaptations were made, the following Fathers removed into it: John Keynes, Provincial; William Mumford, Socius; Charles Palmer, Rector; Thomas Green, Minister; Edward Tidder, Proc. Prov.; John Persall, Preacher to the King; Edward Hall and Andrew Poulton, Masters, and three Lay-brothers. They took possession on the eve of Pentecost, 1687, (May 24). The chapel was opened on the following day, Whit-Sunday. It was a small one, indeed, but attended by a crowded audience. Prospectuses of the schools had been issued, announcing that the Greek and Latin languages would be taught, that the education would be gratis, and youths admitted irrespective of religious denomination or condition, nor would scholars be required to abandon or change their religion. A distribution of time was appended. On the first day, about two hundred and fifty boys presented themselves, partly Catholic, partly Protestant. These were arranged in two divisions or classes, there being but two masters, who found it a laborious and difficult task to reduce such a motley crowd into any sort of order. As the number daily increased, a third master was summoned from Belgium, Father Thomas Parker. These three, with great toil, but not without satisfactory results, taught the classes until the vacation time. At the opening of the schools in the September following, the numbers had so increased that a fourth master was added, Mr. Richard Plowden, from the College of St. Omer.³ New class rooms had been built, and the scholars were now arranged

³ Then a scholastic of the English Province. See "Father Richard Plowden, Plowden Hall and Family," *Records*, vol. iv. pp. 551, seq.

in four distinct classes. The first of these answered only to the second class of grammar ; but during the year they made such progress as to oustrip all the scholars attending the various Protestant schools, on meeting whom, they would challenge them to a public scholastic contest. They also began to write Latin with elegance, an acquirement altogether unheard of among the others : also Greek with great accuracy, translating from various authors, of which they gave specimens in a public examination, earning great applause from a large and distinguished assembly. The progress of the boys afforded the highest gratification to the parents, of whatever creed, and greatly conciliated their goodwill towards the Fathers. The Protestant scholars recounted to their parents and families at home what they had heard in the schools concerning the Catholic dogma (for explanation of the Christian doctrine was given twice a week), and this excited them to inquire into the truth, and at length, with their children, to embrace the orthodox faith.

Besides the new school-rooms, many additional rooms were furnished, which enabled the community to live with all the requisites of a religious house. Domestic discipline was strictly observed, and the habit of the Society was used within doors, whilst out of doors the usual secular clerical dress was assumed. The college chapel became too confined to accommodate the multitudes flocking to Mass and sermons. Some adjoining tenements were therefore purchased and thrown into it, and by removing the upper stories a large and handsome chapel was formed, and elaborately decorated by the munificence of the King and Queen, and the liberality of other Catholics.⁴ The King gave three thousand four hundred scudi (about £900). The Queen presented two superb silver lamps : a noble lady gave two very handsome silver candlesticks, highly wrought, with sundry vestments and sacred ornaments ; others in succession presented altar-plate, albs, paintings, &c. The chapel, notwithstanding the extensive enlargements, as yet scarcely sufficed to admit the throng attending the sermons. Besides the usual Sunday morning sermons, controversial lectures were delivered at Vespers, which produced much good both among Protestants and Catholics. Twice or thrice a week catechetical instructions were given, adapted equally to

⁴ In an ancient account-book in the Archives of the Province we find an entry of £50, a gift by Mrs. Jones to the "Savoy," through the Provincial, Father Keynes.

young and old. The confessions and communions were very numerous. Many conversions took place, both among the scholars of the college and others. Frequent disputations were held with Protestant ministers, sometimes in private, occasionally in public, before large audiences : these always produced good results among the hearers. Various controversial works were published, in which the frauds, of heretics were exposed, and Protestants were led to discover how they had been deceived by their ministers, and that the Catholic religion was far different from what had been represented to them. In a word, the Fathers began to discharge in London all the functions of religion in use among Catholic countries.

The King was graciously pleased to honour the new college with a visit, inspecting nearly the entire house, with the chapel and schools. Three of the scholars delivered short complimentary addresses in Greek, Latin, and English. Nothing further could now be attempted, in consequence of the unsettled state of the times, and the poverty and newness of the schools ; but these first beginnings appeared to promise an abundant harvest.

Besides the College of the Savoy, another was started nearly in the heart of the City. A chapel had been opened by some of the clergy in the house of the Bavarian Ambassador, and under his protection. This at first excited a great commotion among the inhabitants, who daily collected in crowds at the doors, insulting and pelting with mud all who entered for Mass, fixing up monstrous crosses in derision, and covering the passers by with filthy water, in mockery of the use of holy water. At length the Lord Mayor interfered, and put a stop to the insolence and violence of the mob, by sending a guard of soldiers. After an interruption of about six months, the same priests were again put in quiet possession of the chapel ; but soon after, some misunderstanding arose between them and the Ambassador, when the King interfered, and directed that the Fathers of the Society should be placed there as chaplains to the Embassy. Here, for nearly two years, under the Ambassador's protection, they toiled on, and reconciled about two hundred persons to the Church. At length, upon the feast of the Annunciation of the Blessed Virgin, 1688, his Majesty gave orders that the Fathers should convert it into a college—should wear the habit of the Society in doors, receive scholars, catechise, and perform the other missionary functions of the Society. For this purpose he allotted an

annual stipend of one thousand six hundred and eighty scudi from the royal treasury (about £350).

A residence was accordingly at once commenced here, by the authority of the Father General, with seven members of the English Province. This foundation had been granted to the Society through Father Edward Petre; his brother, Father Charles Petre, was appointed Superior. Here also regular religious discipline was observed; two sermons were delivered each Sunday, the one at Vespers being controversial: and to such crowded congregations, that many, unable to gain admittance to the chapel, clung to the window sills in their eagerness to hear the preachers. Simultaneously with these controversial lectures in the chapel, public catechetical instructions were given to the children in another place. At length, on Lady-day, 1688, they opened a school with one class, which was very well attended, but there was no opportunity of making great progress on account of the short period of its existence.

The writer of the Annual Letters, after giving details of the various colleges and residences in England, returns to London to recount the sad change in affairs consequent upon the fall of James.

It was not to be supposed that these good results would take place without alarm and opposition. The Protestants deplored the loss of so many from among them, who joined the ranks of the Catholic Church. They were jealous of the Jesuit scholars, who, in a few months, became more proficient in their studies than their own. They envied the preachers, whose sermons were listened to with far more interest, even by Protestants. But nothing more distressed them than the public lectures on controversy, which were delivered each Sunday at both colleges, and the controversial books published, in which they were directly challenged to public disputations and categorical answers. To these they could make no reply but mere false assertions, threats, and blusterings, as may be seen in their answers, filled with calumnies against the Jesuits and their holy founder, St. Ignatius. They also began to hold seditious meetings, and extensively circulated revolutionary tracts, with a view of compelling the "Papistical" King, as they called him, by an exercise of his sole power, to expel the Jesuits from England, as they had just been expelled from France. By these and similar means they excited both the upper and lower classes, and even the King, against them. By frequent and secret conversations with the officers of the

royal troops, these men enkindled within them a hatred of the very name of Catholic. Hence it was no matter of surprise to find so many among the upper classes and in the army, turning traitors to their lawful sovereign, swearing allegiance to the Prince of Orange, and inviting him over, under pretext of defending the liberties of the Established Church. To this act of rebellion they were impelled more by hatred of the orthodox faith, than by attachment to their own sect. The Prince of Orange, who regarded it as an opportunity for gratifying his ambitious projects, accepted the invitation, undertook the invasion of England, and proclaimed that he came, not as the enemy of the people, but as their friend and liberator, to free them from the yoke of the Popish King. When this intention of the Prince got abroad, and it was known for certain that he was ready prepared with a prodigious armament fully equipped for the invasion, waiting only for a favourable wind to set sail for England, the people became more audacious, rose up against the Catholics and attacked them with open violence. In London, the first fury of the mob displayed itself at the Jesuit's College in the City. The preachers were interrupted by suppressed noises, then the priests were disturbed when celebrating at the altar; soon after this, crowds gathered in front of the chapel, broke down the doors and pelted the congregation with stones. This violence was forcibly repulsed by the Catholics, and was finally put down by the mayor, by order of the King. When, after the Prince's landing, the King found himself abandoned alike by army and nobility, and betrayed by all, he was compelled to retire in all haste to London, before the advancing foreigners. The popular fury was now uncontrolled, and broke loose against all Catholics and sacred edifices, some of which were stripped and plundered, some virtually destroyed, and some actually levelled to the ground. The Jesuit Fathers were everywhere compelled either to retire into hiding-places, or to fly to localities where they were unknown. Many, however, were seized, and, after being maltreated, thrust into prisons. About twenty were thus captured. Several crossed over, with great difficulty, into France and Belgium, where some lived with their patrons, who had likewise been compelled to retire into voluntary exile, and others were dispersed among the Belgian Colleges of the English Province.

Thus, as in one brief moment of time, the labour of three years was ruined, and the full expectation of a rich and joyful

harvest utterly defeated. Out of the ten public schools under the care of the Fathers, and twice that number of their chapels, not one remained. Indeed, scarcely any of the Catholic gentry dared to retain a priest privately in their families. Many of them, in truth, were unable to do so, being well-nigh ruined by the plunderings of the lawless rabble, and the oppressive imposition of double taxation.⁵ The captives were variously dealt with. Father John Warner was twice seized, and as often liberated, the first time by the King himself, who was then virtually in captivity; the second time, at the instance of an English nobleman (Earl Shrewsbury), Secretary of State to the Prince of Orange, who had been brought up at Paris in the Catholic religion, and had been a scholar of Father Warner, probably at St. Omer's. Father Charles Petre was sent as a prisoner to Dover Castle, having probably been seized there on his way to the Continent. Although he was well known to be a Jesuit, and the brother of Father Edward Petre, who was sought for with special hatred, yet he so succeeded in softening the hearts of his keepers, that he was most humanely treated, and being soon after released by order of the Court, upon a petition presented on his behalf, passed over into Belgium.

The four masters of the Savoy College and a Lay-brother were captured on their way to Belgium, robbed of all they had, and, after receiving most brutal treatment, thrust into prison, where they were at first harshly treated, but after a time regained their liberty. In other places, those who were brought to the bar for trial experienced various treatment. In cases where the judges were more favourably inclined, they were ordered to be dismissed at once; in others, they were released on giving bail for fixed periods; but where Judges were more hostile, although they were entitled to an acquittal, still some legal device was usually invented for adjournment, to prolong their captivity. Father Charles Poulton *alias* Palmer, nearly eighty years of age, died in a London prison.⁶

We extract the following from a Paper in the Archives of Rome, entitled "A Supplement to the History of the Province: or a brief narrative of some events that happened especially to the Members of the English Province at the time of the lamentable overthrow of the Government in England, both

⁵ Until the year 1799 all Catholics were subject to double land tax, &c.

⁶ This Father is briefly referred to in *Records*, vol. i. p. 162. He is more fully noticed below, under the head of Feversham.

sacred and prophane, at the end of the year 1688." After mentioning very shortly the "twin" colleges in London, the one styled "inchoate," in the City, and the other in a more complete state, in the suburbs, it proceeds—

No sooner had the note of rebellion sounded, than a mob flew to the City College, and razed the chapel to the ground. The Savoy chapel would undoubtedly have shared the same fate, had not the fear of the neighbouring barracks overawed the rioters. At the commencement of the disturbances, the masters at both Colleges left London for Liege, to prosecute their theological studies, which had been interrupted by their advent to London. They arrived safely at Canterbury, but had scarcely entered an inn, when an armed mob of at least three hundred men attacked it, plundered every room, and carried off money and other booty. In the meantime, a report spread through the town that six Jesuits had been apprehended, which caused such an excitement, that a general rush was at once made to the inn, and several thousands had assembled when the news reached the Governor's ears, and he ordered the captives to be brought before him. This was a very dangerous undertaking to accomplish ; and there was every reason to fear that the travellers, passing in the darkness of the night through a dense mob blocking up the streets, might meet with some injury, by reason of the animosity excited against them. Therefore, some of the city authorities who had arrived at the inn, indignant at the affair, and moved by the dangerous position in which the unfortunate strangers were placed, gathered round them, promising to secure them a safe passage. On their way from the inn, they were assailed by the mob with hootings and jeers, and some even threatened their lives. After going a little way, they were met by the Governor and a city magistrate, who gave orders that they should be taken back to the inn. He there examined them, and treated them with kindness, and told them that (seeing the reins of order had been so completely loosened, and these riotous mobs would not be put down, but, excited to madness, prevailed everywhere), the only way in which he could consult their safety and extricate them from the popular fury, was to take them to the city gaol, and that it would be very dangerous to allow them to remain the night at the inn, which the rabble would probably raze to the foundations. Upon this, the Governor himself, accompanied by the same posse, conducted the captives to the prison. This was indeed a wise plan, for had not a certain respect for the Governor's authority somewhat curbed the mob, it is more than probable that the travellers would have been torn from his custody, carried off to some other place, and exposed to every possible kind of violence. At length, after great efforts, the Governor himself pushing back the pressing crowd, they had scarcely reached the prison (which happened to be one of a better class), when a great shout arose from the mob, demanding that they should be taken to another of an inferior sort. The Governor, fearing lest the doors would be forced, went out to the rabble uncovered, and in a temperate address somewhat pacified their fury ; but they refused to disperse until he had pledged himself to bring them up for examination on the following day ; and, indeed, during both the next and some nine days after, the captives, together with certain members of the leading Catholic families in Canterbury, were daily brought up.

This violent commotion gradually subsiding, no further steps were taken for bringing the masters to trial, and after two months' imprisonment, they were liberated by the interest of friends, and passed safely over to Belgium.

Neither did those of the Society who, living in the immediate service of their Majesties within the precincts of the Court, might have been expected to enjoy greater security, altogether escape the violence of the storm. These were four, viz., Father John Warner, the King's confessor; Fathers Anthony Judici [Galli] and Bartholomew Ruga, the one her Majesty's confessor and the other her preacher; and Father Sabran, the chaplain to His Royal Highness the Prince of Wales, to whom alone was confided the care of the spiritual affairs of the Queen's household.⁷

We proceed to give a few biographies of Fathers connected with this college, who require a special notice.

FATHER EDWARD PETRE (Sir Edward Petre, Bart.), *alias* Spencer.—He appears upon the annexed pedigree (which has been prepared chiefly from one dated in 1659, in the possession of Lord Petre), to have been the second son of Sir Francis Petre, and his wife Elizabeth, daughter of Sir John Gage of Hengrave Hall. His grandfather was the Hon. Thomas Petre of Cranham, fourth son of John, first Lord Petre. Father Edward Petre succeeded to the Baronetcy upon the death of Sir Francis his eldest brother, which happened before 1679.⁸

⁷ We give the biographies of Father John Warner and Father Sabran below.

⁸ Thomas Petre, *alias* Rivers—named in the pedigree as third son of Sir Francis—entered the English College, Rome, October 18th, 1658, aged eighteen, as a convict among the alumni, and left the College for England, May 23rd, 1659. He says in his replies to the usual questions put to the students on entering, that he was born in London, then lived in Suffolk, and afterwards for some time in Brabant, from whence he proceeded to St. Omer's College, where he made his humanity studies; that his father was a knight, and all his family of high birth; that he has brothers not a few, and only two sisters, then nuns. His parents were Catholics, and had suffered much for the orthodox faith; nevertheless their means were sufficiently ample. Anthony Petre, *alias* Rivers, the next brother to Thomas, was a student at the English College, Rome, at the age of twenty, November 23rd, 1661, and left the College again for England, April 21st, 1664. We do not discover that he made any statement upon entering the English College. The *alias*, or assumed name, was evidently borrowed from that of their grandmother Penelope, daughter and co-heiress of Thomas Earl Rivers, who married Sir John Gage of Hengrave. It will be observed that Thomas Petre says he had only two sisters (in 1658), so that, if the pedigree which names five daughters is correct, three must have died before that date. *The Herald and Genealogist*, vol. iii. p. 425, gives a Petre pedigree, showing Father Edward to be the eldest of seven sons of John Petre of Filders, Essex, by Elizabeth, daughter of John Pincheon, Esq., of Writtle. As stated in the pedigree at Lord Petre's, Mary Petre administered to the remainder of her father's effects in 1697, and in 1699 took out letters of administration to her brother Edward. In the index-book at Somerset House he is styled in

ETE, daughter and co-heir of WILLIAM
SKERVILLE, of Wansboro, co. Wilts.

MARY. Baptized 1611.

CATHERINE. = Sir EDWARD GUILFORD.

Probably a Nun.
she administered
remainder of her
effects, and in
ber, 1699, to her
's, Sir Edward
n Doctors' Com-

FRANCES. A Nun O.S.B.
(in religion Justitia);
became Abbess of Ghent,
and died December 7,
1698.

ELIZA. CATHERINE. TERESA.
These three daughters are supposed to
have died young—before 1658.

is named. We have since
higher studies, aged 18 $\frac{1}{2}$, on

[To face page 272.

He was born in London, in the year 1631, and having completed his course of humanity studies at St. Omer's, with great success, he entered the Novitiate at Watten in 1652, under the assumed name of Spencer, being then twenty-one years of age, and on February 2, 1671, was solemnly professed of the four vows.⁹

Father Edward Petre was a man of solid virtue and extensive learning, combined with a rare aptitude for business, and great prudence. For these reasons King James II., both when Duke of York and especially after his accession, entertained a singular esteem and affection for him, and in consequence of the high confidence reposed in him, and the distinction forced upon him by his Sovereign, few men of his day were more exposed to the poisoned arrows of envy and jealousy, or more calumniated. Some historians have ventured to charge the Father with ambitious views: but never was a charge more fully met, as appears by the correspondence of the King with the Sovereign Pontiff and the Father General, together with the Annual Letters of the Province, written upon the spot. Extracts from all these will be given below.

English, "Sir Edward Petre, Baronet," in the grant itself he is called "Dominus" Edward Petre of Watten, Flanders, clerk, a bachelor. Regarding the curious name of "Fidlers," a friend writes to us, "In the Pontoise necrology of the English Benedictine nuns of Pontoise, it is called 'Fithelers' and 'Fittrelres,' which is less ugly, and I should think much more likely to be the real name, which has been mispronounced till it has reached the grotesque 'Fidlers.'"

⁹ In *Records*, vol. ii. series iv. p. 585, are given, by way of illustrating the text, a partial pedigree and some particulars of the illustrious and religious family of Petre. Among the rest was John Petre, Esq., of the Fidlers branch. He was grandson of William, second Lord Petre, and married Mary, daughter of Sir Francis Mannock, Baronet. Upon her death in 1689, renouncing the world, he entered the Society as a lay-brother, and died at St. Omer's College in 1697. His two sons, John and Robert, under the assumed names of Mannock, both entered the Society and became Professed Fathers. His daughter Mary became a Benedictine nun, as we learn from records preserved at St. Scholastica's Abbey, Teignmouth, which states that "on the 24th of November, 1733, died Dame Mary Petre, daughter to John Petre, Esq., of Fitherlers. Her cheerful piety and sweet temper, joined with an innocent candour, gained her much affection, endowments she could not but inherit from her pious parents, the worthy fruit of such a stock. Her father, Mr. Petre of Fitherlers, as soon as he was a widower, renouncing all worldly enjoyments and his estates, embraced the Cross of Christ in the holy Society of Jesus, where his humility kept him from aspiring higher than to the degree of a lay-brother, in which he lived and died in the odour of sanctity" (From Dame Mary Petre's mortuary bill). In *Records* (as above) a Father William Petre is also named as a probable member of the same family, though we were unable at that time to trace the fact. From information subsequently furnished by the Hon. Mrs. Douglas, from which the annexed pedigree is principally derived, we believe him to have been the William therein named.

The declaration of King James himself, at St. Germain, was to the effect, "That, had he but attended to the advice of Father Petre, his affairs would have been in a very different position." What that advice was, we shall see further on.

It is much to be regretted that the original correspondence of Father Petre with his brethren at St. Omer's, during his residence at the Court of St. James', which up to the year 1773, had been carefully preserved, was irretrievably lost in the general plunder of the English College at Bruges by the Belgian-Austrian Government in October, 1773. But for this great loss, much light might have been thrown upon that which is so interesting a portion of our history.

In the Archives of the Society is a document entitled "Informatio de P. Odouardo Petre, A.D. 1684." It states that Father Edward Petre (*alias* Spencer) was the eldest¹⁰ son of a family of rank. Having completed his course of studies with applause, he was sent upon the English Mission, and after performing, for some time, the heavier missionary functions was appointed Superior of the College or District of St. Thomas of Canterbury, and was apprehended there at the commencement of the Oates' Plot persecution, upon suspicion of being a priest, brought in custody to London, and cast into Newgate prison. His name, however, does not appear (as that of his brother Father Charles Petre does) in Oates' original list of marked victims. For about a year, he endured with the greatest constancy the filth and wretchedness of that foul prison. Besides the sufferings of this confinement, he was in daily expectation of the rope and gallows, which he only escaped by the interest and intervention of the Duke of York, afterwards James II., through which he was liberated on bail from close confinement in February or March, 1680,¹¹ and admitted to a sort of free custody or parole of honour, with liberty of the prison; and so remained for three years. It was, therefore (says the writer of the *Informatio*), no matter for surprise that the King should have claimed the assistance and services of a Father, whose life, he was well aware, he had been the means of saving. During his detention in Newgate, the Fathers Provincial, Procurator of the Province, and Rector of the College of St. Ignatius, had suffered martyrdom for the faith at Tyburn,

¹⁰ That is the eldest surviving son. This date confirms the fact of Father Edward Petre being the second son, and that he had already succeeded Sir Francis in the title.

¹¹ Father Warner in a letter (Stonyhurst MSS. *Angl.* vol. v.) mentions June or July, 1680.

and Father Petre began to collect together the scattered remains of the sad shipwreck of the English Province, such as its books of accounts, deeds, documents, &c., by means of trusty persons, and, as far as possible, to re-adjust its affairs from their confusion. He was appointed by the Father General, Vice Provincial of the English Province, until a new one could, with safety, return to live in England. He filled this responsible office for four years, in the most difficult times, with prudence and industry, and was especially distinguished for his charity in relieving the necessities of his sick and suffering confrères in prison.

During his confinement in Newgate, Father Petre proved himself an angel of comfort to his fellow prisoners. In the biography of Father Richard Lacey *vere* Prince,¹² we have already given an extract from a letter of Father Petre, regarding the sufferings and deaths of two of his fellow prisoners in Newgate, victims in the same persecution, viz., Mr. Gerard of Staffordshire (who had then three sons at St. Omer's College), and Father Lacey, both of whom died of the jail fever in his arms. At the accession of James II., the King summoned Father Petre to the Court, admitted him to his most intimate confidence, made him Clerk of the Closet, and, after some time appointed him a Privy Councillor. The following is a copy from the Gazette of his appointment.

Whitehall, 11 November, 1687,—This day the Honourable and Reverend Edward Petre, Clerk of the Closet to his Majesty, was sworn of his Majesty's most Honorable Privy Council, and accordingly took his place at the board.

"Having no guile himself," observes Dr. Oliver,¹³ "Father Petre suspected none in others: he was utterly deceived in his estimation of the Earl of Sunderland's character, who affected a strong predilection for the Catholic religion, [he actually abjured Protestantism and was admitted to the Catholic Church by Father Petre] and he [Father Petre] unfortunately took opportunities of recommending and extolling to his Sovereign the merits and services of that hollow and most treacherous minister. In the life of James II., compiled from the Stewart Papers, we read that "at the solicitation of Sunderland, the King contrary to his own [the Father's] judgment, and the Queen's advice, made Father Petre a Privy Councillor, and shortly afterwards proposed him to Pope Innocent XI., for a

¹² P. 256, seq.

¹³ *Collectanea S.J.*

Cardinal's hat."⁴ The editor represents Father Petre, as a plausible but a weak and conceited man, but omits to inform his readers that the Father had implored his Majesty more than once, and even on his bended knees, to be allowed to retire from the Court, alleging that such retirement would be satisfactory to the public opinion, and expedient for his Majesty's service; but the King would never consent to his removal." James, moreover, in his letter to Pope Innocent, December 22, 1687, acquits the Father of ambition, "*Nullâ sacræ purpuræ cupiditate tenetur, nec quemquam esse credimus cujus animus ab omni ambitu magis abhorret,*"—"He has no eagerness for the sacred purple, nor do we believe that there is any man living whose soul more abhors all ambition or desire for posts of honour." It is still more important, that "his Majesty in the sequel, exonerated the Father from all blame, openly declaring at Paris, that his affairs would have been in a very different state if he had attended to his remonstrances."

The Annual Letters of the Province for 1685-90, state that "the King, immediately upon his ascending the throne, summoned Father Edward Petre to his presence. Father Petre, although he had during the late persecution been long detained in prison, had never been arraigned at the bar; and this, as it is believed, through the intervention of the King, then Duke of York. His Majesty wished to retain the Father for the benefit of his advice in his affairs. He appointed him over the new royal chapel which he had built in St. James' Palace, which, though not very large, was gorgeously decorated, and where the Divine Office was celebrated according to the Catholic rite. This marked manifestation of the royal favour towards the Father brought down great envy both upon himself and the Society, and gave rise to many calumnies from all parties, which were afterwards increased ten-fold upon his Majesty's honouring him with the appointment of Clerk of the Closet, and of a member of the Privy Council. Indeed, it was publicly announced that the King had directed the Papal Nuncio to obtain for the Father a Cardinal's hat. All this added fresh fuel to the fire. In the meanwhile, Father Petre himself behaved with uniform modesty and integrity, and most un-

⁴ Dr. Oliver says that there is some inaccuracy here. It appears from the Pope's answer of August 16th, 1687, to James II., that his Majesty had already applied for the Father's promotion to a bishopric and to a Cardinal's hat. The latter request he enforced in a second letter from Windsor, September 24th, 1687. The *Gazette* shows that he was admitted into the Privy Council, November 11th following.

willingly endured these tokens of the Royal favour. When he found that the King was openly insulted by some, who considered that he reposed too great confidence in the Father's advice, and especially that differences had arisen between the Sovereign Pontiff and the King on his account, he repeatedly, and upon his knees, earnestly employed his Majesty for leave to retire from Court and public affairs, preferring rather to sacrifice himself to the popular odium, than that the affairs of the King should suffer the least damage on his account. But his Majesty peremptorily refused to dismiss him, and after he had retired to France he dispelled all the calumnies raised against the Father, by publicly declaring to the Parisians, in the presence and hearing of many of the Fathers of the Society, that, "had he but listened to Father Petre's counsels, his affairs would have been in a very different position."¹⁵ The writer of the Annual Letters very justly concludes by saying: "After so honourable a testimony, I do not see what place is left for either calumny or envy."¹⁶

In the general confusion of the time Father Petre escaped to the Continent before the end of November, 1688, and thus disappointed the vengeance of the excited populace, which thirsted for his blood. Early in 1693, he was appointed Rector of St. Omer's College, which soon felt the renovating influence of his powers of administration. His experience of men and of the world, his affability and the great attention he paid to the welfare of the community, greatly endeared him to all. In 1697 he retired from office to Watten, where he died, May 15, 1699, at the age of sixty-eight.

We subjoin the correspondence referred to above regarding the earnest suit of King James II. to Pope Innocent XI., to confer the dignity of the Episcopacy and the Cardinalate upon Father Petre.¹⁷

King James to the Pope.

June 16, 1687 (original Latin, with a translation annexed).

Most Holy Father,—[The first part of the letter relates to the English Ambassador at Rome.]

. . . We must confess, however, that it is of great grief to us,

¹⁵ This may have reference both to the entreaties of Father Petre to be allowed to retire from Court, and also to the Father's having earnestly conjured his Majesty not to leave Westminster, but to remain at his post; for the Prince of Orange had expressly declared in his proclamations that his object was not to dethrone his royal father-in-law, but mainly to procure measures for protecting the Established Church of England.

¹⁶ The memorial presented to the Pope by the Ambassador in Rome (given below), fully confirms the above statement regarding Father Edward Petre's urging the King to allow him to retire from Court.

¹⁷ British Museum, Additional MSS. n. 9,341.

that the advancement of the Rev. Father Edward Petre to the Episcopal dignity should be attended with such great and unexpected obstacles. We the more readily interested ourselves in his favour (to omit his great abilities and known deserts) because we are thoroughly convinced of the zeal with which he hath applied himself to the Catholic interest and to our own, and because, in a more exalted position, he would be of greater service to posterity. This has been alleged in our mandates to our Ambassador, and, indeed, we hope your Holiness from your paternal affection to us and our kingdoms, on mature consideration, will favour this our most equitable request. But if any counsel which your Holiness may think proper to adhere to, may render your will adverse to this our desire, and we should not, for this reason, out of respect to your Holiness urge the affair any further, we trust that your Holiness will think it reasonable, at our petition, to confer upon the Rev. Father the dignity of a Cardinal, since there are many examples among the flock of Christ, of those who have obtained that honour. We have undergone so many dangers and such great troubles for the Catholic religion, and our resolution is so fixed and immovable to promote the increase and glory of it, that we are readily induced to petition this favour of your Holiness, and are moreover persuaded that your Holiness will respond to our wishes. Therefore, most Holy Father, we will pray God to preserve, &c. Given at our Palace, this 16th day of June, A.D. 1687.

The most devoted son of your Holiness,

JACOBUS, REX.

The Holy Father's reply – (the Latin with a translation).

To our dearly beloved son in Christ, the illustrious King of Great Britain. Innocent XI., Pope.

Our beloved son in Christ,—[The first part regards Lord Castlemain, the English Ambassador at Rome.]

As to what you have repeated in favour of Our beloved son, Edward Petre, of the Society of Jesus, as We would willingly oblige your Majesty, so do We especially regret that the former difficulties are such, that We cannot with a safe conscience comply with your request. But since it is well known to us that your Majesty has always in view the glory of God and His Church, for which cause you have brought your kingdom and self into great difficulties. We cannot suppose that you will press Us to any thing that We judge contrary to that glory. But your Majesty will be better informed in this matter by Our brother Ferdinand, Archbishop of Amasia. We wish your Majesty prosperity, and impart to you Our Apostolical benediction.

Rome, August 16, 1687.

The King's Reply.

Most Holy Father,—We have received your Holiness' letter of the 16th of August, and are overjoyed that your Holiness assures us of the firm persuasion you have of our constant devotion and obedience to the Apostolic Church, and our stedfast resolution of advancing, as much as in us lies, the Catholic religion; and we shall exert our utmost endeavours by new and daily arguments, to make our holy Faith more flourishing every day in this our city. In our despatch of the 16th of June last, we entreated your Holiness to promote the Rev. Father Edward Petre to the dignity of a

Bishop, and at the same time we signified that if your Holiness did not deem it fitting and according to your mind, we desired that he might be advanced to the Cardinalate. Since, however, your Holiness assured us, in the letters you sent us, that you could not with a safe conscience grant our first request, We will cease to urge it further. But although this is not granted, we cannot but with great earnestness beg your Holiness, as signified in our former letters, that you would confer on the said Edward Petre the title of Cardinal. The services which he has done to the Catholic religion, and to ourselves, and that in the most difficult times, have been so eminent and useful, that we make no doubt but the pains we have taken to recommend a man adorned with such great virtues and deserts will have a happy issue, especially since we have instances of very many priests who have obtained the same honour. Our attachment to the Catholic religion (for the interest and prosperity of which his great deserts seem to require and claim such a reward), makes us so very urgent in our request to your Holiness. If it shall please your Holiness maturely to consider what we have urged in favour of Edward Petre, and that being promoted to that dignity he will be much more able to serve the Church for the future, and us also in these our Kingdoms, we most confidently trust that your Holiness will give a favourable attention to our request, supported as it is with such just and equitable reasons, provided no difficulty shall interpose. To conclude, most Holy Father, we shall address our fervent prayers to the Divine Majesty that He will preserve your Holiness to a good old age for the pious administration of His Church.

At our Palace at Windsor, September 24, 1687.

The most devoted to your Holiness,

JAMES, R.

Lord Sunderland, Prime Minister to — (the King's Secretary at Rome).

Windsor, September 25, 1687.

Sr.,—The King commanded me to send you the inclosed letter to the Pope for making Father Petre a Cardinal, which he would have you deliver as soon as you can, and accompany it with such expressions in his Majesty's name as shall be proper on this occasion. His Majesty depends very much on your care, prudence, and experience in that Court, to bring this matter to a good issue; and would therefore have you with all the address and diligence you can, endeavour by such means as may be most effectual to obtain the satisfaction his Majesty expects in this request, which is so reasonable and of so great advantage to his service, that it can hardly be imagined it should admit of any difficulty.

His Majesty has also writ a letter to the Cardinal of Norfolk on this subject, which I have sent to you by another conveyance.

And am your affectionate friend and servt.,

SUNDERLAND.

The Pope to King James.

Our most beloved son in Christ,—As there is nothing We more ardently desire than frequent opportunities of obliging your Majesty, whose remarkable zeal for the Catholic Church We have continually before Our eyes, and which We are convinced exceeds all compensation; so it is of the utmost anxiety to Us when those impediments

obstruct our will, which hinder Us from favouring your requests. And this is the case in regard to your letter of the 24th of September last, concerning Our beloved son Father Edward Petre, S.J., as you will know more fully from Our Brother Ferdinand, Archbishop of Amasia. However, We have so high an opinion of your Majestys' piety, that We think you are persuaded that Our intentions are solely directed to the glory of God, in the meanwhile We pray that God will shower down all kinds of blessing upon your Majesty to whom we most affectionately impart the Apostolic benediction.

Given at Rome, Nov. 22, 1687.

From the King to the Holy Father.

Most Holy Father,—Immediately on our coming to know that it had been intimated to your Holiness, that Father Edward Petre had from ambitious motives continually solicited us to make application to your Holiness for the Cardinalate, we judged it for our honour and reputation's sake, and in justice to him, to make this attestation, that solely of our own accord, and led thereunto by the most weighty reasons, we have renewed our petitions to your Holiness ; and the more so, as long experience has shown the said Father to be endowed with the highest virtues and merits, and both able, and burning with fervent desire to aid and assist the Catholic Church and your Holiness ; and that although he has greatly suffered in the cause of our Catholic faith, yet he could not be frightened from his purpose by any show of danger ; nor in truth have we so much an eye to the said Father in this affair, as to the Church itself, being convinced that his promotion will be of infinite service to the advancing and propagating the same. To this may we add that he is by no means caught by the prospect of the sacred purple, nor is there any one whose soul has so utter an aversion to any kind of canvassing for honours. Moved by such just reasons, we could not but earnestly solicit your Holiness to gratify our wishes. We have the more willingly given your Holiness to understand thus much, as we hope from thence that the said Edward Petre will find an easier entrance to the Cardinalate ; and we expect that he will yet be preferred, as we have repeated the request so often to your Holiness, and from the affection which your Holiness bears to us and these our Kingdoms.

We shall continually pray, most Holy Father, that Almighty God may be pleased to keep your Holiness in good health for a long term of years, to the administration of His Church.

Given at our Palace of Whitehall, December 22, 1687.

Your Holiness' most devoted son,

JAMES, R.

The King to the Father General, S.J.

Most Reverend Father,—Understanding from our Agent at Rome that you have spoken with the Rev. Confessor of our Most Holy Father the Pope upon the promotion of the Rev. Father Edward Petre to the Cardinalate, we judge it for our honour and reputation, to witness this much for him, and what is due to him ; that prompted solely by our own mind, we have reiterated our petition to his Holiness in his favour, because long experience shows that the said Reverend Father might be of much assistance to the Catholic Church, and to His Holiness ; that his zeal has greatly betokened it, and though he has greatly suffered in the cause

of the Catholic Faith, yet no fear of danger can turn him from his purpose ; nor have we so much the Father himself in view, in this request, as the Catholic religion ; being assured that his promotion can very much contribute to the increase of it. We may add that he is by no means captivated with the sacred purple, nor do we think there is any man whose soul so utterly detests procuring favour by any kind of bribery and canvassing. Strongly influenced by these most just reasons, we have thought proper to make the most earnest solicitations to His Holiness that he may gratify our wish. This being the case, we doubt not but you will do your utmost to bend the mind of our most Holy Father, and that the said Edward Petre may, at our request, obtain the dignity without any further procrastination. Whatever you shall endeavour in the affair will be grateful to us, and a proof of your friendship, and we will repay it as occasion shall require, in the best manner possible.

At our Palace of Whitehall, December 22, 1687.

Your good friend,

JAMES, R.

Original letter from Lord Sunderland to the King's Agent at Rome.

Sr,—The King having received an account, as well by your letters as otherwise, that Father Petre has been misrepresented to His Holiness as a person very ambitious and continually pressing his Majesty to obtain a cap for him, his Majesty has thought it fit for his owne honour, and the vindication of Father Petre to write the inclosed to his Holiness, and to the Generall of the Jesuits, to let them know that his Majesty has been induced from his owne motion alone to repeat his instances for Father Petre's promotion, as having had long experience of his merit and the many services he has done to the Catholique Church, for which he has also suffered much, and that therefore his Majesty is persuaded his Holiness will agree to his desires herein. His Majesty would have you deliver these letters as soon as you can, and hopes the Pope will not any longer delay gratifying him in so reasonable a request, and which his Majesty desires so earnestly from his Holiness,

I am, Sr.,

Your affectionate friend and humble servant,

SUNDERLAND.

Whitehall, December 22, 1687.

Copy of a Memorial to the Pope Innocent XI.

[This document is endorsed by the agent: "Copy of a Memorial to the Pope which I also drew up and presented to the Pope."]

Whereas, it has been suggested to your Holiness that the Rev. Father Edward Petre, of the Society of Jesus, has been the promoter and carrier on of the King of Great Britain's instances in his behalf,—the Agent of his Britannic Majesty (as he is obliged in duty) does humbly expose to your Holiness, that the said suggestion being utterly false is most derogatory to His Majesty's honour, injurious to his affairs, and defamatory to the known innocence and virtue of the said Father.

The King's honour does apparently suffer by the said suggestion, because he has not only written many letters to your Holiness, but to Cardinal Howard, to show that his instances are purely his own. The like he has also several times declared to his Privy Council ; and both by word of mouth and by instructions in writing, has

commanded all his Ministers who have had the happiness to be at your most holy feet, to signify the same to your Holiness.

The King's affairs also, especially those which relate to religion, suffer greatly by the said suggestion, not only by exposing to continual scoffs and uneasiness the said Father, to whom his Majesty has still confided the management of them, but by increasing and confirming the animosities and jealousies of his most violent Protestant subjects ; as if his Majesty neither did, nor could do anything without being influenced and managed by the Jesuits, who being looked upon in our Kingdom as the greatest champions of the Catholic religion, have in all the late persecutions still suffered most, and are still most of all struck at.

The reputation of the said Father suffers also very much, not only because his humility and piety are conspicuous to all that know him ; but it is most certain that, ever since he perceived misunderstandings likely to arise on his account between your Holiness and his Majesty, he has still earnestly pressed to retire, which causes no small disquiet to his Majesty, he having several times expressed that should he by any accident lose the said Father, he knew not well where to find another so diligent, faithful, and well versed in the affairs he confides to him.

On December 22, 1687, Father de Sta. Maria, Minor discaled, wrote from Rome to the Grand Duke of Tuscany to intercede with the Holy Father in favour of the King's request to confer the Cardinal's hat upon Father Petre.

On December 30, 1687, the Grand Duke replies, expressing his opinion strongly upon the advantages of the appointment, and hoping that the hat would be conferred, if his Holiness could possibly do so.

This letter was laid before the Pope, and it was hoped it would make a good impression.

The Pope to the King.

To our most beloved son in Christ, James, King, &c.

Most beloved son in Christ,—In answer to what your Majesty signified by your letter of the 22nd December last, concerning a suspicion of the canvassing of our beloved son Father Edward Petre, we would have you persuaded that we ground a full belief in what you testify, and have a high opinion of the virtues and merits of the said Father, but the reason of our not fulfilling your wishes is from those difficulties which have and do still lie in the way ; which we have taken care to inform you of by your Ministers that resided here, and more than once by our own Legate, and by the same shall you again be informed. But, having in mind the filial devotion of which you have given signal proofs, and continue to give them daily more and more, we justly hope that our mature deliberation in the affair will be taken in good part. We pray God to give continued and happy prosperity to your Majesty for the increase of the Catholic religion in those most flourishing kingdoms, And we most affectionately impart to you the Apostolic benediction.

Rome, February, 14, 1688.

FATHER CHARLES PETRE, as the pedigree shows, was a younger brother of Father Edward. From the loss of records

we have no certain information as to the date and place of his birth and entrance into the Society. He was professed of the four vows, February 2, 1681; from which we infer that he was born about 1645, and entered religion about 1665. He is included in Oates' list of intended victims. That unhappy perjurer, in his sworn narrative (Article XX., Appendix), mentions a conversation he had with his confessor, Father Charles Petre, Prefect of the Sodality at St. Omer's College, January 29, 1678, in which the said Father called King Charles I. "no martyr, but a heretic." We have already seen from the Annual Letters, that King James II., on the feast of the Annunciation, 1688, directed that the English Fathers should open a college at the residence of the Bavarian Ambassador in the City, upon the same principle as the flourishing one in the Savoy; and that the Father General accordingly did so, placing seven members of the Province there, and constituting Father Charles Petre the first Rector. After the destruction of the City Chapel by the riotous mob, upon the landing of the Prince of Orange, and the seizure and speedy release of Father Petre at Dover, he was appointed Procurator of St. Omer's College, where he died, January 18, 1712.

FATHER JOHN WARNER.—We learn from Father Nathaniel Southwell's *Bibliotheca Scriptorum Societatis Jesu*, that Father John Warner was a native of Warwickshire, born in the year 1628, and had already taught philosophy, and for four years professed theology, in the English College, Douay, when he entered the Society in December, 1663, being then thirty-five years of age. Dodd¹⁸ says that he had been educated in Spain, where he was ordained priest, and was afterwards invited by Dr. Leyburn, the President, to Douay College. For four years he was professor of theology at the College of Liege, the theologate of the English Province. He was then sent upon the English Mission, which he zealously cultivated for some time. In 1678, he was re-called to Belgium, and appointed Rector of Liege. In 1673, he was acting as Procurator at Paris, and on the 2nd of February of that year was professed of the four vows, "at which ceremony," says Dodd, "were present Abbot Montague, Dr. Goffe, Dr. Gage, and several others upon a special invitation." "He was a

¹⁸ *Church History*, vol. iii. p. 491.

man," adds the same writer, "of profound learning, and particularly esteemed for his controversial abilities."

On the 4th of December, 1679, he was appointed to succeed the blessed Martyr, Father Whitbread *alias* Harcourt, as Provincial, and assisted in that capacity at the Twelfth General Congregation of the Society at Rome, which began its sessions on June 21, 1682. On the occasion of this visit to Rome, he supplied Father Mathias Tanner with copious materials for his little work, the *Brevis relatio felicitis agonis*, &c., already frequently referred to. At the termination of his three years' Provincialate, he was appointed Rector of St. Omer's College. Towards the end of 1684, a fire broke out in the night, which destroyed the greater part of the College; but, as we read in the Annual Letters of the house for the year 1684, "no one of the scholars, upwards of 180 in number, suffered any hurt in the midst of the great consternation and confusion caused by the unexpected conflagration, a preservation which is to be ascribed to the special protection of the Blessed Virgin Mother of God, to whom they are most devout." Father Warner made great exertions in the re-building and restoration of the seminary, and he had the consolation to see it rapidly completed, and made in every respect more commodious than before. In the progress of the re-building, the following fatal accident and proof of heroic charity is recorded in the same Annual Letters. One of the labourers going into a subterranean vault was overpowered by the foul damp vapours, and fell down nearly lifeless, calling out at the same moment for a confessor, whereupon, Father William Smithers, although warned of the imminent danger of entering the vault, yet in his desire to give absolution to the dying man, went down boldly, did what he could to assist him, and having given him the last absolution, himself fell and instantly expired, a noble martyr of charity.

We have already mentioned, in pp. 87 seq., in connection with this great fire, the truly miraculous escape from death of the Hon. Charles Manners, son of John, the tenth Earl of Rutland.

In the course of the year 1686, the King selected Father Warner for his confessor, nor could he have chosen a man of greater integrity, moderation, and prudence, nor one more averse from political intrigue. We have already seen that the King sent to the assembled Fathers of the Provincial meeting, held early in 1687, to request them not to choose either Father Edward Petre, or Father John

Warner, his newly appointed confessor, as Procurators to be sent to the General Congregation in Rome. After the meeting was ended Father Warner returned for a short time to St. Omer's, of which he was still Rector, to settle affairs there preparatory to his final departure for St. James'. He was duly gazetted as confessor to the King, and although in this office he was exposed to much envy, he displayed such prudence and modesty as to cause him to be well spoken of by all, both Catholics and Protestants. When the Revolution broke out Father Warner was exposed to imminent danger. He was twice a prisoner; first at Gravesend, then at Maidstone. He would have been committed to the Tower, had not a nobleman by means of a feigned passport contrived to convey him safely abroad. Rejoining the King at St. Germain, he afterwards accompanied his Majesty to Ireland, and finally returned with him to St. Germain, where he died, November 2nd, 1692, at the age of sixty-four.

We have seen that the Fathers of the Society attached to the Court of St. James's found no protection in the precincts of the palace from the violence of the storm on the commencement of the Revolution; nor did the high esteem in which Father Warner was held among all parties, Catholic and Protestant, for his integrity, modesty, and aversion from all politics, during the three years he had been the King's confessor, afford any guarantee for his safety, now that the long pent up feelings of hatred for Catholicism were let loose. The day before the King had determined to leave the country, he sent Father Warner to Gravesend, in order to embark on a vessel about to set sail for France. He arrived there late in the evening, and was aroused from his first sleep by a fray in the street between the townspeople and some Irish Catholic soldiers. After several narrow escapes from bullets passing through his chamber window, he was seized by the armed mob and handed over to the governor of the town, his travelling-bag having been first opened and plundered of all his money. On the third day, whilst engaged in a long conversation with another person in the room where he was confined, his guards having intentionally left the door, a Protestant who imagined the Father was alone, entered the room with a drawn sword, and finding that he had a companion with him, began to pace about the chamber as though meditating. The gentleman who was engaged with Father Warner, immediately rose up and demanded his business. The intruder replied

that two of his brothers had some time ago been murdered by the Catholics, and that he was meditating revenge. The gentleman then asked what he had done with the scabbard of his sword. "I have thrown it away," said he, "having no further need of it, for I know where I shall shortly sheath it." Upon this avowal the gentleman instantly wrested the weapon from the madman, but with all his efforts he was scarcely able to force him from the room. He then called the guard, who had connived at the attempt, and expostulated with them upon the great peril to which they had exposed the Father by their absence from their post. Having escaped this danger, Father Warner was still kept prisoner in the same place, until the King, returning from his unsuccessful attempt to fly, was obliged to retrace his steps to London, and take the way of Rochester, stopping at Gravesend. His Majesty then, though with the greatest difficulty, restored the Father to liberty, and sent him and a companion, with an order under his own hand, to the captain of the vessel, whom he imagined to be still in his confidence. The treacherous captain, having read the order to conduct the two to France, took them both on board, but steering close to the shore, he cast anchor at a port where there was even a greater scene of riot and tumult from an armed and excited mob. Here he obliged Father Warner, and the noble youth who accompanied him, to go ashore, and delivered them up as a prey into the hands of the furious rioters. The treatment they met with from such a mob may be imagined. Being at length rescued by the intervention of a magistrate, they were thrust into the public prison of Maidstone, which was already filled with the greatest criminals, and with Catholics who had been lately apprehended. Here he remained for about a month, until through the efforts of a certain nobleman, a friend of his, by means of a feigned passport, and under another name, he got safely off, and happily crossing the water rejoined the King. A few hours only had elapsed from the time of his escape, when officers came to Maidstone gaol with a warrant to remove him to a London prison.

There are several original letters of Father Warner, when Provincial, to the Father General, Paul Oliva, preserved in the Stonyhurst MSS.¹⁹ They contain interesting information about the troubles of the times.

In one, dated St. Omer, April 9th, 1680, he says: "Although

¹⁹ *Angl.* vol. v.

the rage of this, the most savage persecution of all (Oates), is not yet assuaged, but still frequently breaks out afresh with renewed afflictions, yet we are beginning to reassemble the terrified flock of your sons, and to collect the scattered members of this your least Province, both by the revival of mutual commerce by letters among themselves, and with your Paternity, as also by the reception of alms from the benevolent, now rendered so very necessary. . . The happy death of Father Richard Lacey occurred, not as I wrote, on the $\frac{1}{8}$ of March, but on the $\frac{1}{11}$ of that month, at the hour of five in the morning, as Father Edward Petre writes, who acts as Vice-Provincial in England, and was present at his death, to his own consolation, no less to that of the dying Father's. I send your Paternity an extract from an account written by Father Petre, describing the condition in which he found him, when he first obtained leave to visit his cell, which was indeed but the very day before he died."²⁰ Father Warner then goes on to mention facts regarding Father Anthony Hunter, who died a prisoner in Newgate, which are detailed in that confessor's life in the history of the Residence of St. Michael.

In another letter, dated Ghent, the 21st of July, 1680, he says that on the 22nd of June he was informed from England that four Fathers, detained in prisons in London, had been liberated on bail, viz., Fathers Edward Petre (who had been appointed Rector of London), Robert Petre, Edward Turner, and Thomas Stillington, *alias* Fermor, "Dean of the Province, who, being eighty-six years of age, yet bore the discomforts of a prison with great courage, and is said to have come out even stronger." The Father General had written to the Superiors of the Belgian Colleges, directing them not to send Fathers into England, until the times were more tranquil. Father Warner says that, having consulted them upon the point, they were unanimously of opinion that the position of affairs was now quite safe, "and your Paternity is therefore humbly requested to reconsider the matter; as many old friends are asking for our Fathers, and it is hard that friends so well deserving of the Society, so constant in their attachment to us, even in the most difficult times, should be deserted by us. Besides the Fathers cross over to England with such caution, by such unaccustomed routes, and without intelligence of their coming, as to pass quite unobserved."

In another letter, dated March 8th, 1683, from Ghent, he

²⁰ See the "Life of Father Prince, *alias* Lacey," p. 256.

apologizes for not having sent some letters to Rome sooner, being without his Socius (Father George Morgan) who was in bonds in England. He informs the General that the English Province never had a greater number of promising candidates : so much so, that it would appear as if God willed to replenish the suffering Province with new recruits, exhausted and drained as it was by afflictions, capital punishments, prisons, and diseases. To Him alone be all the praise. One good result of this most cruel persecution is a great desire, on the part of our members, of observing religious discipline. During the whole of the past year, the storm being no means as yet allayed, there has been an assault both against property, liberty, and life, on which account our missionary work has been either retarded, or rendered less fruitful. However, the seeds of the faith have been broadcast, which will in time yield a copious harvest.

In another letter, dated the 16th of March, he mentions the arrest of Father William Bentney in Leicestershire. Such, he says, was the esteem in which the Father was held that no one could be found to give evidence against him in that county, upon which account the enemies of the faith had procured his removal to Derby for trial, where some witnesses, who had before given evidence against Father Busby, were produced to prove the fact of the priesthood, &c. Sentence of death, however, had been respited.

In another letter, dated from Ghent, April 2nd, 1683, he says : "Hopes of better things are daily more and more confirmed. The question of banishing the priests now under sentence of death is again agitated, as also of the King granting a general amnesty for all past offences. This appears a fitting opportunity of putting an end to the tragedy that has so long occupied the entire stage of England. The captive nobles will thus be restored to liberty, and the honour of the court secured, which is unwilling to acknowledge (what every man both in and out of England is fully convinced of) that so great a storm should have been excited, without cause given for it by the Catholics. . . . The same nobles were long ago offered their liberty upon admitting the justness of their detention, but for evident reasons they rejected it with disdain. As there seems no other mode of putting an end to their painful captivity (the Government refusing or fearing to call them up for trial), they will prefer this course of regaining their liberty, rather than die of their sufferings in prison,

trusting afterwards to some opportunity, by a commission of judges to be appointed by the King, or by some other means, to prove their innocence, and wash away every stain from their escutcheons. This seems a less evil than that their property, health, and lives should be consumed in the darkness of the dungeon. And indeed the condition of Catholics in England is such, that they must accept of injuries, and return thanks."

The works of this learned Father were :

"*Vindiciæ censuræ Duacenæ, in confutationem Scripti cujusdam Thomæ Albii* (White) *contra latam a S. Facultate Theologicâ Duacen : in 22 propositiones ejus censuram, cui præfigitur Albiana doctrinæ scopus, et alia quædam ejus dogmata referuntur.*" Duaci, 1661, in 4to. This was written, under the name of Thamon, before he entered the Society.

"Stillingfleet still against Stillingfleet, or the Examination of Dr. Stillingfleet against Dr. S—— examined." By J. W. 1675. 8vo, pp. 279.

"A revision of Dr. George Morley's Judgment in matters of Religion ; or an answer to several treatises written by him upon several occasions concerning the Church of Rome, and most of the doctrines controverted betwixt her and the Church of England. To which is annexed a treatise on Pagan Idolatry." 1683. 4to, 286 pp. (partly written in Latin).

"*Ecclesiæ primitivæ Clericus.* 1686. 4to, 233 pp. "A luminous and valuable work. Whilst it inspires in priests a love of their holy vocation, it encourages peace, kindness, and concord among all ranks of the clergy, secular and regular" (Oliver).

His last work, "A Defence of the Doctrine and Holy Rites of the Roman Catholic Church, from the calumnies and cockle of Dr. Burnett's mystery of iniquity, unveiled." The second edition, with a Postscript to Dr. Ralph Cudworth, appeared in 1688. London, 8vo, 325 pp.

But probably the most important work of Father Warner was a copious history of the Oates' Plot, written upon the spot, the Father having been an eye-witness of many of the events detailed. Unfortunately, this elaborate work never got beyond the MS., which was probably lost during the troubles of the Revolution of 1688. The original rough draft copy, in the Father's handwriting, has found its way to the British Museum.²¹ It consists of one hundred and fifty-four closely written 4to pages, in Latin, divided into eight chapters. The

²¹ *Harleian MSS.* vol. 880.

table of contents is very copious, and the work is evidently grounded upon the facts as detailed in the Annual Letters of the Province, already given in its general history above, and probably penned by Father Warner himself. The MS. likewise briefly refers to the Yorkshire branch of the "Plot," and names the celebrated sufferer in it, Sir Thomas Gascoign.

Affixed to this valuable MS. is the following original letter :

Ormond House, April 21st, [no year].

Rev. Sir,—The bearer hereof is owner of the MS. I left with you, which you may with safety deliver to him.

I am, your obliged humble servant,

JOHN HARTSLONGE.

For the Rev. Dr. Tennison, these.

It does not appear how this MS. found its way to its present resting-place. At the end of the MS. is an epitaph on Charles II., written by Father Edward Cuffaud, and the following account of the expenses incurred in the MS. history.

Expenses for the History.

Grotius, his history	27 : 10
Father Stapleton, book from library hither	2 : 12
Gregoire, Latis, &c. (bound)	12 : 10
Letters concerning the history	19 : 19

Fr. 70 : 11

Strange to say, the original fair copy of this MS., in Father Warner's handwriting, has found its way to the valuable collection of MSS. in the Cambridge University Library. It covers one hundred and fifty-four folio pages, closely written, and doubtless intended for the press. Its loss before publication is a subject of much regret.

In the same library are the following works of Father Warner, with copious marginal and other autograph notes by the author :

"Anti-Goliah," &c., 1678, 59 pp.

"Anti-Haman," &c. (interleaved) 323 pp.

These are bound together in one volume, 12mo, and were evidently the private copies of the author.

"A revision of Dr. George Morley's Judgment," &c., 1683.

Duarum Epistolarum, Dr. George Morley, revisio (interleaved), 157 pp., with copious autograph notes.

A valuable and interesting relic of Father Warner which, in the mysterious ways of the dispersion of MS. treasures, has found a place in the same Cambridge University Library

Collection, is the Father's original autograph note and letter-book, containing the heads, and in many cases full copies of his letters, exhortations, &c., when he was Rector of Liege and St. Omer's Colleges, and likewise as Provincial, during three years of the most trying and difficult period in the history of the persecuted province.

BROTHER CRESCENTIUS WARNER, a lay-brother of the Society, was probably uncle to Father John Warner. Born in the same county of Warwick, in the year 1617, he entered the Society in 1641, at the age of twenty-four. We learn from a letter of Father Warner, then Provincial, dated Ghent, January the 23rd, 1682, that he passed to a better life at Liege on the 8th of December, 1681, at the age of sixty-five. He was a man always peaceable, contented with his vocation, and most laborious, being indifferent as to what employment he was put to, and always ready at the beck of his Superior. He had petitioned for and had obtained leave to go to the Maryland Mission; but whilst waiting for some time in vain for an opportunity to embark, his Superiors recalled him to Belgium, where he finished his religious course. During the whole time of his last sickness, which was very lingering and severe, he afforded great edification to those who attended him. He was never heard to complain, although suffering great pain, under which he acknowledged the paternal hand of God. To his last breath he was self-possessed, and appeared rather to wish than to fear to die; for, reposing all his hope of a blessed eternity in the mercy of God and the merits of his Saviour, he desired to be dissolved and to be with Christ. Fortified with all the sacraments for his last combat with the enemy, he sweetly rendered his soul to his Creator.

FATHER LOUIS SABRAN.—This eminent Father was born in London in 1652. He was of the St. Elzear family, of the first nobility of Provence, his father being the Marquis de Sabran, and the resident Ambassador for France to the British Court in 1644, &c. The Marquis was a pious Catholic, and interesting mention is made of him in the Life of Father Ralph Corby, the martyr,²² who, after his condemnation, was visited in Newgate prison by most of the Ambassadors of the Catholic powers resident in London. The French Ambas-

²² See Life in history of Residence of St. John the Evangelist, *Records*, vol. iii. series v.

sador did not rest satisfied with lovingly visiting the blessed martyr, but would make his confession to him, and he declared that he had never before witnessed such an example of Christian fortitude as was exhibited by the Father and his fellow-martyr, the Rev. John Duckett. Father Corby also gave him a pair of beads and a blessed medal, as a present for the Queen-mother of France; besides this, he received a paper from Father Corby written in Latin: "I, Ralph Corby, priest, S.J., promise that I will pray for the welfare of your kingdom, and of the whole of France." He also obtained a similar written promise for the same Queen. Father Sabran's mother is said to have been a Plowden. At the age of eighteen, on the 17th of September, 1670, he entered the novitiate of the Society at Watten, and was professed of the four vows on the 2nd of February, 1688. Upon the accession of James II., in 1685, Father Sabran was appointed one of his Majesty's chaplains, and was in the habit of preaching on Wednesdays in the Chapel Royal, St. James's; and at the birth of the Prince of Wales, on the 10th of June, 1688, he was appointed chaplain to the Prince, and it is believed that he privately baptized the royal infant on the day after his birth, though the ceremonies were not supplied till the 25th of October. Upon the breaking out of the Revolution, and landing of the Prince of Orange in November, 1688, the Father was ordered to proceed to Portsmouth in charge of the royal infant, but was afterwards recalled to London. We learn from the Father's personal narrative, which is embodied in the Annual Letters of that time, that he experienced a variety of misfortunes and dangers in the fulfilment of his charge. He thus writes to the Father Provincial:

As to what occurred to me, I do not know whether your Reverence will deem it worthy the recording. . . . At the birth of the Prince of Wales I was appointed his chaplain. I delivered controversial sermons every Wednesday in the Chapel Royal, and every Sunday in the chapel of our city College, for as many weeks as I had undertaken that duty. I was ordered back from Portsmouth, whither the royal infant had been removed, to London, in order to endeavour to prevail upon their Majesties to allow the Prince to be taken over to France without a day's delay. After spending the whole of the day in consultation upon the matter with a few of the members of the Privy Council, about eleven o'clock at night I received an order from the Queen not to accompany the infant Prince to France, for fear of exciting suspicion of the flight if seen on board the vessel, being so well known. I was therefore directed to follow the next day. I had no sooner got on board the packet than I was apprehended, and after a detention of two hours was examined and liberated. I then lay concealed for

three days, when, in company with the Polish Ambassador, and passing as his secretary, dressed in the Polish fashion, I hired horses about eleven o'clock at night, and before twelve was seized, with the Ambassador himself, by a riotous mob at Deptford. One person in the crowd levelled his musket at me, but it missed fire, having flashed in the pan. We were detained prisoners for four hours in a private house, until a company of the royal troops, stationed at Faversham, happening to march past, I spoke to one of the officers to whom I was known from the window of our room, and by his kind assistance the mob was dispersed, and we were liberated. On arriving at Rochester I was betrayed by a certain nobleman to whom I was known, who immediately sent to the governor of the city to apprehend me as a priest and a Jesuit. On my asking for a fresh horse to continue my journey, I received the unexpected reply that within half an hour I should be mounted upon a wooden horse in the market place, that is, *hung upon a gallows there!* Upon this I retired to my chamber, to consider what was to be done, when suddenly, by a special intervention of Providence, the landlord rushed in, saying that he did not know who I was, but that the common report was that I was nothing more or less than a Jesuit; that the inn was beset by an excited mob, just upon the point of breaking in, who would in their fury destroy it before the governor could arrive, and that if I would allow him to do so, he would lock himself up in my room. I consented, and he accordingly fastened the door and hid himself in the room. At the same instant the armed mob broke into the house, and, coming to my room, made every effort to open the door, the landlady herself both encouraging them and even supplying tools, in order that they might at once despatch me, and so save her house from ruin—an event which became imminent from the increasing number of the rioters. The clock had just struck nine, a.m., on hearing which one of the ringleaders roared out, "I'll kill this Jesuit with my own hands, though I should know for certain that both myself, my wife, and family would have to pay for it upon the gallows!" Uttering this threat, he wielded a huge pair of tongs with all his strength, and dashed in the door, and with the rest rushed into the room. After commending myself to God, I rose up, and mildly expostulated with them upon their brutal conduct towards a man an entire stranger to them, whom they had never seen before. At first they were taken aback, and hesitated, but for a moment only, when one of them levelled me by a violent blow upon the chest, which was a signal for all to rush upon me, strip me to the shirt, and plunder me of all I had.²³ At this crisis, the governor arrived with an armed force, and after mildly addressing them, put them off by a promise that if I really turned out to be a Jesuit, he would hang me up in a couple of hours; and by this ruse, though with considerable difficulty, he rescued me from their clutches, and committed me to the gaol. Two days after the King, passing this way to London, ordered me to be liberated, and as his Majesty did not know what had become of Father John Warner, his confessor, he took me away with him. The national commotion having somewhat subsided, I crossed over to Dunkirk by means of a feigned passport that had been procured for me.

²³ We read in some notes respecting Father Sabran, in the archives, that "he was struck by a villain with a blacksmith's hammer on the breast in the times of the troubles, which is supposed to have shortened his days."

Among many other employments Father Sabran was appointed Visitor of the Sicilian Province. In passing through Rome in 1693, he obtained from Pope Innocent XII. the grant of the Offices of the Most Holy Sacrament and of the Blessed Virgin for the English Province. He was exposed to some odium with the clergy, in consequence of a false charge of having made some attempt to get the College of Douay out of their hands. He declared, however, upon his death-bed that he had never done so.²⁴ On the 23rd of June, 1693, he was appointed Procurator at Watten, and in 1699 was chosen President of the Episcopal Seminary of Liege by the Prince Bishop. This ancient seminary was founded by his Serene Highness Prince Ernest in 1592. It had fallen into a very relaxed state, both as to doctrine and moral discipline. The Prince Bishop, a warm friend and patron of the Society, anxious for its reformation, and well knowing the virtues and talents of Father Sabran, appointed him, with the consent of the Father General Gonzales, to the vacant presidency. This step, though acceptable to the majority of his clergy, and to all who desired the welfare of the establishment, caused a violent and contumacious resistance on the part of the old Seminarists and a few others who sided with them. They set up a pretended election of one of the ancient professors, and the opposition was carried on against the Bishop with great insolence and daring. Eventually, the Bishop was compelled to take forcible possession of his own Seminary by means of a body of his soldiers, who had to storm the place, and break open every door within it, the keys having been concealed. Father Sabran for a time endeavoured to carry on the establishment by means of the former staff, and, with his socius, Father Henry Stephens, submitted to much insult and inconvenience. His mild, though firm conduct, and a gradual change of the old professors, at length restored order and prosperity. He presided over the Episcopal Seminary with great credit until 1709, when he was appointed Provincial of the English Province, and was succeeded as President by Father Henry Stephens, upon whose death, on the 15th of

²⁴ Among the same notes in the archives, we read, "Like other distinguished men, he had been much calumniated, especially in regard to a supposed design connected with Douay College. On his death-bed, shortly before he expired, he desired the theologians and scholars to be summoned, and in their presence protested that he never had entertained any such design, and bid them all to note his words. Lancaster and some others were present." The same notes state that he was appointed Visitor in Flanders.

June, 1723, at the age of fifty-eight, the English Province retired from the charge.²⁵

After completing his term of office he was made Rector of St. Omer's College in 1712, and three years later was summoned to Rome and appointed Spiritual Father of the English College there. He retained this office for several years, and was remarkable for his solid virtue and excellent discourses. He died in the same College, on the 22nd of January, 1732, at the age of eighty.

Some of his letters, written when at Rome, are extant. The following are the productions of Father Sabran's pen.

I. Sermon preached in London on the feast of St. Francis Xavier, the second Sunday of Advent, 1687, in the chapel of the Spanish Ambassador. London, 1687, 4to., 39 pp.

II. An answer to Dr. Sherlock's *Preservative against Popery*. London, 1688, 4to., 8. pp.

III. Sherlock's "Preservative" considered in two letters, with a third letter to Mr. Needham. London, 1688, 4to., 88 pp.

IV. A letter to a Peer of the Church of England, clearing a point touched in a sermon preached before the King at Chester, 28th of August, 1687. 4to., 10 pp.

V. Reply to Edward Gee, who had written against that letter.

VI. The challenge made out against the historical discourse concerning Invocation of Saints. (Query, Dr. Claggett's?)

VII. Dr. Oliver suspects that the tract, "Dr. Sherlock sifted from his bran and chaff in a dial. between a Master of the Temple and a student there," 1687, 4to., 28 pp., was written by Father Sabran.²⁶

²⁵ A full history of the events connected with the Episcopal Seminary, with all the official documents, citations, &c., is given in the Annual Letters of the Province for that period.

²⁶ We learn from the following extract of a letter from Father Sabran, then residing in Rome, to Father Plowden, Rector of the English College, Liege, that the Jesuits had, even at that date, some idea of the use of steam. As we understand the letter, they had invented a sort of steam engine for draining their coal-pits at Liege. "Rome, April 8th, 1723. The Chinese Missionent is come by land hither, some months ago, sent by the Emperor, and who is to return by the same way, when the heats shall be over. Father Paul Jeanprianio desired me yesterday to write to your Reverence on the following account. Passing through Polony, where he saw the Nuncio Santired, that prelate spoke to him of a new invention of draining coal-pits of such water as is over the coal, by warm water, which in a machine composed of many recipients or kind of alembiques, by fire kindled under it, is warmed and evaporates. This machine, drawn on a paper of one quarter of a sheet, the said Nuncio showed him, having received it from your Reverence, or from some *virtuoso* of your College, of whom by letter he had asked it, with a description of the use thereof, but

FATHER JOHN KEYNES was born at Compton Painsford, in the county of Somerset, in the year 1624. After studying his humanities at the English College of St. Omer, he went to the English College (St. Alban's) Valladolid, and whilst studying his philosophy there, entered the Society 30th of July, 1645. He afterwards taught philosophy at Compostella, and theology for nine years at Valladolid, Salamanca, and Pampluna. He was afterwards sent to Liege as Prefect of Studies, and also devoted himself to the care of the English soldiers in the Low Countries, when the plague was raging among them. In this service of heroic charity he caught the disease, and was sent to England for the recovery of his health. He was professed of the four vows on the 15th of August, 1662. When the Oates' Plot persecution was raging in England, Father Keynes was Superior of the College of St. Ignatius, and was living in London, and, although proclaimed and most diligently hunted after by the pursuivants, succeeded in escaping to the Continent. His name is in the list of the intended victims marked out by Titus Oates, and constant mention is made of him in the perjurer's narrative, as appears by the analysis of that document in the Appendix to the history of the Province. In the year 1680 he was appointed Rector of the College of Liege, and three years later Provincial of the English Province, succeeding Father John Warner. He retained this office for six years, being succeeded, in 1689, by Father William Morgan. He governed the Province with great ability, prudence, and credit. The establishment of the Colleges of the Savoy in the Strand, and at the Bavarian Ambassador's, were, as we have seen, effected by Father Keynes, who also witnessed their premature destruction.

Father John Keynes died at Watten, 15th May, 1697, at the age of seventy-three. Dr. Oliver says that he wielded his

in three or four lines, and so obscure that the Nuncio neither understood nor could make him understand. He humbly and pressingly begs of your Reverence to procure an exact figure of the said machine, and such a clear description of it, and of its use, that he may, when returned to China, both regale with it their curious Emperor, and also make use of it in a coal-pit that furnishes all the fuel our Fathers use at the Court." The machine here indicated might be anything, there is a wide scope for imagination. The person attempting to describe it evidently was quite in the dark as to its nature. An alembic was the old form of retort or still, usually made of glass or of earthenware, or sometimes of copper. It was principally used for distillery purposes. Though not very intelligible, the extract is certainly highly interesting, and probably refers to some machine with which steam was somehow associated; but there is nothing to show that steam was the motive power. The extract is likewise interesting as showing the position which the Society then held at the Court of Pekin.

powerful pen against Dr. Stillingfleet, pointing out his contradictions and blunders. His controversy with the Doctor continued with little interruption from 1671 to 1675. He published also in London, "A rational, compendious way to convince, without any disputing, all persons whatever dissenting from the true religion." 1674, 12mo., 124 pp. This was translated, and published at Liege, in Latin, 1684; and into French, at St. Omer's, 1688. He was also the principal compiler of the *Florus Anglo-Bavaricus*. Liege, 1685, 4to., 205 pp.

The Keynes' family furnished several members to the English Province of the Society of Jesus.

GEORGE KEYNES, born in Somersetshire in May, 1553. His father was John Keynes, a man of position, his mother Joanna Welch. He made his rudimental and humanity studies partly at home, under a private tutor, then for two years in public schools, and a year and a quarter at Oxford. He afterwards lived for twelve years in the family of an English nobleman, and during that time delivered private controversial lectures. We learn from the Tournay Diary²⁷ that he was admitted to the Society August 29th, 1593, and commenced his noviceship there on the 9th of the September following. After his two years' probation, he was sent to study moral theology at St. Omer's, September 15th, 1595. He is honourably mentioned in a letter of Father Robert Drury, dated Posna, March 9th, 1612, to Father Thomas Owen, Rector of the English College, Rome; ²⁸ being described as a prudent and most virtuous man, and a favourite with all. He died at St. Omer's College in 1611.

MAURICE KEYNES was born in Somersetshire in 1592. He entered the Society in 1617, was made a Professed Father May 22nd, 1628, and sent to the English Mission about 1633, having previously filled several offices in the Belgian Colleges, such as Minister, Professor of Theology, Confessor, &c. In 1642, he was serving in the District of St. George's, Worcester, and died February 1st, 1654, æt. 62.

EDWARD KEYNES, born in Somersetshire, 1608, entered the Society in 1627, and was solemnly professed May 31st, 1643. He served the Mission in the London District, and died there, a martyr of charity in attending the plague-stricken, in July or August, 1665.

²⁷ Archives de l'Etat, Brussels, n. 1,016, fol. 211.

²⁸ Stonyhurst MSS. *Angl.* vol. iii. n. 110.

GEORGE KEYNES (*alias* BRETT), born in Somersetshire, 1628, was probably a brother of Father John Keynes. After making his humanity course at St. Omer's, he entered the English College, Rome, for his higher studies, in the name of George Brett, aged nineteen, on October 27th, 1647, took the usual College oath on May 21st, 1648, and received minor orders, June 21st, 1648. He entered the Novitiate of Sant' Andrea, in Rome, January 2nd, 1649, was ordained priest in 1654, and in December of that year sailed for the Chinese Mission, but died in the Philippine Islands in 1659. He had previously published an English translation of the Roman Martyrology, of which a second and much enlarged edition was printed at the St. Omer's College Press in 1667. On entering the English College he made the following statement.

"1647. My name is George Keynes (*alias* Brett). I am about nineteen years of age. My parents are of the higher class in Somersetshire, where I was born and brought up. My father is Edward Keynes, my mother Anne, before marriage Brett. I have three brothers and two sisters, and many other relatives, all stedfast Catholics. I have studied for nearly three years at St. Omer's College. I was always a Catholic, and have come to Rome that I may afterwards save both my own and the souls of others, even to the shedding of my blood, should such be the will of God. I most ardently desire the ecclesiastical state of life."

ALEXANDER KEYNES (*alias* LUTTRELL), nephew of Father John Keynes, was born in Somersetshire in 1641. He was also a student at the English College, Rome, which he entered at the age of eighteen, on October 17th, 1659, in the name of Alexander Luttrell, and took the College oaths May 3rd, 1660. After receiving minor orders, October 17th, 1660, he was ordained priest April 4th, 1666, entered the Society at Watten November 11, 1669, and was made a Professed Father February 2nd, 1680. Father Alexander Keynes, in his replies to the usual interrogatories on entering the English College, states—

"1659. My father is Alexander Keynes of Somersetshire. I was born on the 14th of February, 1642, and am seventeen years of age. My parents are of the better class of society, and prior to these trying times were sufficiently wealthy. I was always a Catholic, and made my humanity studies at St. Omer's College."

From the Records of the English Nuns (O.S.B.) at Brussels,

we learn that Father Alexander succeeded the Rev. Christopher Fines as Confessor, when Mr. Fines left that post to enter the Society in 1665, and that Father Keynes left the same convent in 1668 for the same purpose.

After serving the English Mission for many years in the Districts of the Holy Apostles (of which College he was Rector, 1685—8), and of St. Stanislaus, he died at Ghent, June 7th, 1713, aged seventy-two. A narrative of his adventures in the time of the Oates' Plot will be given in the Records of St. Stanislaus' Residence, Devonshire, &c.

CHARLES KEYNES, probably a brother of Alexander. He had just taken the chair of Professor of Logic at Liege College, when he was attacked by violent fever, which carried him off in the flower of his age, September 20th, 1673.

MAURICE EWENS (*alias* KEYNES), a member of the same family on the mother's side, was born in Dorsetshire in 1611. On October 18th, 1628, he entered the English College, Rome, for his higher studies, in the name of Keynes, and took the College oaths May 1st, 1629. Ordained priest November 30th, 1634, he said his first Mass at the Gesù, on the 2nd of December following, and left Rome for Belgium, April 26th, 1635. Having obtained a dispensation from Propaganda, he entered the Society, "leaving behind him the good odour of his virtues."²⁹ In his replies to the usual questions put to the students on entering the English College, Rome, he says that his parents were John Ewens and Elizabeth Keynes; that he was born in Dorsetshire, but brought up in Somersetshire; that his parents were of the upper class and wealthy, nearly all his relatives on his mother's side being Catholic, while those on his father's were Protestant, and that he had always been a Catholic. We do not trace him further.

MAXIMILIAN KEYNES was probably of the same family. He was born in 1652, entered the Society in 1674, and was solemnly professed August 16th, 1694. After spending many years upon the English Mission, he died at Watten, March 3rd, 1720, æt. 68.

MATTHEW EWENS, *alias* KEYNES, probably a brother of Maurice, was born in Somersetshire in 1614. After making

²⁹ English College Diary.

his early studies at St. Omer's College, he entered the English College, Rome, as a convictor among the alumni, October 17th, 1632. After receiving minor orders in 1636, he obtained leave to go to Douay on account of ill-health, and left Rome April 17th, 1637. He died at Paris during his studies.

FATHER JOHN PERSALL. We possess very scanty information about the early life of this Father. He seems to have entered the Society about the year 1656, having been professed of the four vows on the 2nd of February, 1671. Upon the accession of James II., the King appointed him one of his Preachers in ordinary, and, as we have seen, he went to reside at the new College of the Society in the Savoy, May 24th, 1687. Upon the breaking out of the Revolution he effected his escape to the Continent. He was Rector of the College of Liege, 1694, and governed it for four years. In 1696 he attended the Fourteenth General Congregation of the Society in Rome, in quality of Vice-Provincial of England. After ceasing to be Rector of Liege, he returned to England, and in the Catalogue for the year 1701 he is entered as serving in London, where, most probably, he died on the 9th of September of that year. Two of his sermons are in print, one having been preached on the 25th of October, 1685, and the other before the King and Queen at Windsor, on Trinity Sunday, May 30th, 1686.³⁰

³⁰ A few of Father Persall's letters are extant. From one of these, written probably from Rome, and addressed to Father Plowden at Liege, we infer that he had accompanied the King to Ireland in 1690. In this letter he alludes to a notable convert, Francis Slingsby, *alias* Percy, who entered the Society in Rome, September 30th, 1641, having been converted to the faith in that city six years before. A memoir of this celebrated Jesuit was published by the late R. Simpson, Esq., at the end of his *Life of Lady Falkland*, compiled from the MSS. in the Royal Library of Brussels. Father Persall says: "The papers [you inquire about] concerning Mr. Percy, or Slingsby, were left with Mr. Francis Neville [*vere* Scarisbrick], who lives with Sir James Pool in Cheshire. What he did with them I know not. This Slingsby was eldest brother to one Sir Henry Slingsby, and son to Sir somebody Slingsby. I have forgot his name. His mother was Percy, of the house of the Earls of Northumberland. In his young days he studied at Oxford, and was one of the best mathematicians of his age, as appears by many letters of learned men to him, amongst the papers you mention. Curiosity carried him to Rome, though a Protestant, and so zealous in his way that he would not come near the English Jesuits there, for fear they should pervert him; but at last, the Pope issuing out a Bull about *deferring* [*sic*] heretics to the Inquisition, fearing lest he might be included, he thought it his best way to make friends at the English College. So he did, and what he first feared came to pass; for discoursing with them and hearing them give an account of their religion, it seemed to him so reasonable, that he became a

FATHER ANDREW POULTON.—A passing allusion to this Father has been already made in vol. i., pp. 163, 164. He was one of the sons of Ferdinand Poulton, Esq., of Desborough, and his wife Mary Giffard, of Blackladies, in the county of Stafford. Born in 1654, he was admitted to the Society of Jesus October 31st, 1674, after completing his humanity studies at St. Omer's College. In 1682 he became a professor in the same College, and was a sharer with Father John Layton in the miraculous

Roman Catholic. Some English sparks there in town, under pretence of making a visit to some person of quality . . . [Here is detailed an infamous attempt upon the angelical virtue of the young convert, which like another St. Thomas Aquinas, he courageously overcame.] Then he went into Ireland, where his friends lived. His father was highly displeased, and put him in prison. At last he challenged a divine of the Protestant Church of Ireland to a public disputation. They meet. Slingsby began thus: 'I intend not to dispute to show my wit, but to show the truth. Wherefore I desire the Doctor will assure us that he thinks he is in the right.' With that, Slingsby kneels down, saying, 'O great God, grant, I beseech Thee, that if Thou seest I do not think the Roman Catholic religion to be the true one, the ground may open and swallow me up alive. Now, Doctor, do you the same for the Protestant religion.' The Doctor durst not be so bold with Almighty God, and so the dispute was broken off. After four years passed in these rencounters, and the greatest part took place in prison (I have forgot whether all the four years were not in prison) he returns to Rome, becomes a scholar in the English College by the name of Francis Percy, and soon after a novice at St. Andrew's, where, falling into a consumption, he was sent to Naples, and there died, with opinion of sanctity. Among those papers was a letter describing his death, and many strange mortifications he performed in his noviceship. There were also his fruits of prayer and good purposes writ in his own hand in Italian, but I have forgot all besides what I've here set down." The Diary of the English College, Rome, confirms Father Persall's statement, which says that "Francis Percy, *vere* Slingsby, born in Ireland of Catholic parents, at the age of twenty-seven, entered among the alumni of the English College, February 6th, 1639; was ordained priest June 30th, 1641, in the Church of St. Laurence in Damasus. On September 30th, 1641, he entered the novitiate of St. Andrea, Rome, *magno virtutum odore post se relicto*—'leaving behind him a sweet odour of virtues.' After the first year, he was translated to the novitiate at Naples, for the purpose of restoring his health, where, a few days after, he died a most holy death, 1642." The Rev. Maurice Ward, a priest and scholar of the Irish College, Rome, who had accompanied him to Rome, and often saw him at Sant' Andrea, writes of him: "By the unanimous consent of all good men he is esteemed a young saint. Nor perhaps can any testimony be stronger than the voice of such a multitude; since Mother Church herself has always esteemed this one of the modes of recognizing the great servants of God. It is not easy for so many to be mistaken, especially when the object of their remark is no solitary hermit, or inclosed monk, but one living a public life, easily accessible, and familiarly known to many, as Francis was." The above-named Protestant divine was Bishop Ussher himself, the Primate of Ireland. "The conference," Mr. Simpson observes, "was much spoken of at the time, and many accounts of it are extant, agreeing in the main features, but after the custom of the time paraphrasing the expressions. Fitzsimon's account is the earliest, and apparently the most authentic." This was Father Henry Fitzsimon, who says, in a letter to Father Gerard, dated Dublin, August 29th, 1634: "He was lodged in

conversion of the Hon. Charles Manners to the Catholic faith, September 23rd, 1682.³¹

We have seen in the history of the Savoy College that Father Poulton, with Father Edward Hall, were the first two masters appointed to the new College, opened at Whitsuntide, 1687. After the destruction of the College and their own apprehension and imprisonment at Canterbury, Father Poulton went to the College of Liege to complete his theological studies, which had been interrupted by his labours in London.

"That he was a man of distinguished abilities," observes Dr. Oliver, "is manifest from the tracts entitled, 'Remarks upon Dr. Tenison's narrative (of their conference), with a confutation of the Dr.'s rule of faith, and a reply to A. Cresner's

the Tower of Dublin. . . . He was twice assaulted by the prime pretended prelate. In the second time, he craved to begin on both sides in these words of prayer: '*Be he in this instant damned of us both, who varieth by mouth from his conscience.*' The debate was thereby interrupted, the said prime man relenting." Mr. Ward's version is very interesting. We extract it from Mr. Simpson's Memoir. "While Francis was in his father's house, he was compelled to have a conference with the celebrated Ussher, who attempted to prove that the Roman Church had committed many errors, and that in her was now being fulfilled the apostasy predicted in the Apocalypse. Francis answered that the holy Fathers and other theologians interpreted those texts differently, and that he inclined to their interpretation, especially since other arguments demonstrated the truth of the Catholic faith, and the falsehood of the Protestant objections. He then proposed to Ussher the following syllogism: 'That religion cannot be true which teaches a single known heresy. But your Protestantism teaches such known heresy. *Ergo.*' Ussher denied the second proposition, and challenged Francis to prove it; so he answered: 'Your religion teaches that it is not lawful to pray for the dead. But forbidding to pray for the dead was anciently condemned as a heresy, and is found enumerated amongst heresies both by St. Augustine and St. Epiphanius. *Ergo,* your religion teaches at least one known heresy.' Ussher took some time for consideration, and then replied: 'The word heresy was anciently used in a laxer way, and was applied to any divergence of opinion; and in this sense St. Augustine and St. Epiphanius used it.' After many arguments on both sides, Francis, who was quite tired of the trouble, asked whether Ussher would consent to do in behalf of his religion that which he himself was prepared to do for the Catholic faith? Ussher required to know beforehand what that was; whereupon Francis knelt down and began to pray: 'I humbly beseech the Almighty God, before Whom I stand, that if the Roman Catholic faith which I profess be not the only true one, the earth may presently open, and swallow me up alive.' Ussher was horrified, and became deadly pale. 'Desperate wretch!' he exclaimed, 'to dare to tempt God on this wise. Hence, away with you. I will have nothing to do with you.' With these words he bounced into the next room, leaving Sir Francis Slingsby and Sir Charles Coote, who expected to be witnesses of his triumph, much astonished but little edified at his discomfiture. Sir Francis ordered his son to conceal the whole affair; but it soon leaked out among the Catholics, and became the foundation of many a good story. The Marquis of Westmeath gave an account of it to the Pope and Cardinal Barberini."

³¹ See pp. 87, seq.

Vindication,' 4to, London, 1687; also, 'Some reflections upon the Author and Licenser of a scandalous pamphlet called "The Missionaries art discovered," with the reply of A. Poulton to a challenge made him in a letter prefixed to the said pamphlet,' 4to, London, 1688, 14 pp."³²

He followed the exiled Court of King James to St. Germain, and is recorded in the Annual Letters for the year 1705 as having converted there seventy-six persons to the Catholic faith, among whom not a few were of distinguished position; he had heard more than one hundred and sixteen general confessions at the same place, and had effected twelve reconciliations of serious quarrels, which had threatened a lamentable issue. His unceasing labours day and night for the assistance of the suffering poor obtained for him the honourable title of "Father of the Poor." He died at St. Germain, August 5th, 1710, æt 56, universally regretted.

FATHER EDWARD HUMBERSTON, *alias* HALL, a younger brother of Father Henry Humberston, briefly noticed in pp. 160, seq. note 6, was a native of Norfolk, born about 1636. After completing his humanity studies at St. Omer's College he was sent to the English College, Rome, for his higher course, and gives the following short statement in his replies to the usual questions on entering the College.

"1659, August 5th. My father's name is Henry, my mother's Mary. I was born in the county of Norfolk, and am, I believe, twenty-three or twenty-four years of age. I studied first in England, and then for six years at St. Omer's College. My parents are of the upper class, and well off; my relatives are also respectable, and partly Catholic, partly Protestant. I have two brothers and one sister, and was always a Catholic."³³

The Diary of the English College states that he entered as

³² His scarce tracts are in the library of St. Ignatius' Residence, London, nn. 5, 7, 9, "Scarce Tracts," B 13.

³³ Henry Humberston, gentleman, of Chedgrave, county Norfolk, had for his first wife Anne, daughter of Giles Bladwell, of Thirlow Magna. By this marriage he had William Humberston, Esq., of Loden, county Norfolk, who married Mildred, daughter of Charles Waldegrave, of Staningfield, county Norfolk, and father of Charles and John Waldegrave (noticed in *Records*, vol. i. pp. 647, seq.). He married, secondly, Mary, daughter of Henry Yaxley, of Bowthorpe, county Norfolk, Esq., who was "a Popish recusant," temp. Eliz. She must have been the mother of Edward Humberston, who was probably born at Hales Hall, near Loddon, county Norfolk.—[Communicated by Dr. Jessopp.]

an alumnus October 17th, 1659, about the age of thirty-three, and took the College oath on May 3rd, 1660. Having received minor orders in the German College, Rome, on the 17th of October, 1660, he was ordained subdeacon, March 10th, deacon, March 24th, and priest, April 8th, 1663. After one year of scholastic and nearly another of positive theology, he left Rome for St. Omer's, September 11th, 1664, and entered the Society at Watten probably soon after. He was still a secular priest at St. Omer's in 1666, for we find him mentioned in the life of Lady Warner, *alias* Sister Clare, pp. 93, 94. Her husband, Sir John Warner, *alias* Brother John Clare, then a novice at Watten, obtained leave of Father Richard Barton, Rector of St. Omer's College, for Mr. Edward Hall (then secular priest, afterwards of the Society of Jesus) to conduct Sister Clare and Sir John Warner's sister, Miss Elizabeth Warner, then a nun, together with another lady from the Convent of the Nuns of the Holy Sepulchre, Liege, to that of the Poor Clares at Gravelines. This journey began on the 24th of July, 1666. Father Hall gives the following account of the journey. "Sister Teresa (Lady Warner) all along the journey, and the rest with her, though it was extremely hot, and their religious habits incommoded them very much, yet never failed to perform their duties as if they had been in a convent, she and her companions for the most part saying their Office all along the way. She rigorously abstained from eating flesh, and was resolved, as far as I would permit her, to live up to the rules of the Poor Clares. When she was worse treated she was most content, and the difficulties of her journey seemed a pleasure to her, because they gave her an occasion of mortification. Coming to Sichern, a place of great devotion to our Lady, of which the Fathers of the Oratory have care, where several considerable miracles have been wrought through her intercession, she, notwithstanding so tedious a journey, would go to the church even before she took any refreshment, where, to my wonder and shame (not being able to follow her example) she kneeled down full two hours without any movement of her body. She communicated at the same place the next day, and spent most part of the morning upon her knees. Every day she came to confession, and every other day communicated. An Oratorian Father, who specially joined our company on the journey, was so edified with her carriage and discourse that at parting he declared to me that he was not only assured she

was a person of quality, but a saint also. Nor was her discourse only spiritual whilst the Oratorian was with us, but it lasted all along our journey. Except only when she sang the Divine Office or read a spiritual book, for she had an excellent French book with her, which she turned into such good English for the benefit of her companions that I verily thought it had been in that language, she reading it so fluently, till such time as accidentally taking it up to my astonishment I found it to be French. Her desire of mortification and austerity in her journey was extraordinary, and if I had allowed her to act according to her inclination she would certainly have injured her health. At length, whatever I observed in any saint's life that was great and good, I think truly I saw it copied exactly in Sister Clare. Her patience and resignation to God's will in all the disasters of the journey (which were not a few), her humility and charity to her companions, and her obedience to me, were admirable, and manifested the true spirit of God in her soul. It was my good fortune, though unworthy of it, to be her confessor this little time, and I am obliged to thank God as long as I live for conferring such a favour upon me. Indeed, whilst I was in her company I thought myself in a religious house, she never omitting any of her conventual observances, as before said, but constantly keeping the same distribution of time for all her actions, as if she had been in the strictest enclosure."

Father Humberston was engaged in the miraculous conversion of the English soldier in Belgium in 1682, by means of simply repeating the Hail Mary, which has been already related in connection with the conversion of Mr. Charles Manners. His appointment as one of the first masters on opening the Savoy College in 1687, and his adventures with his companions on their return to Belgium at the breaking out of the Revolution in 1688, will be also recollected. In 1701-2 he was a master at St. Omer's College, and died at Watten, October 30th, 1707, æt. 65.

FATHER PETER GIFFORD, *alias* WALKER, was a native of Staffordshire. Born in the year 1613 he entered the Society in 1633, and was sent to the English Mission in 1644. He had previously been a master and prefect of morals at St. Omer's. In 1655 he was a missionary in the College of St. Aloysius, or the Lancashire District. He took the degree of Formed Spiritual Coadjutor in 1645. A letter from Father

John Persall, dated Liege, September 17th, 1694, to the Father General Gonzales,³⁴ says, "A conspiracy was lately discovered in England, whether real or pretended I know not, on the part of certain Catholic nobles, to restore King James II. On this account many are imprisoned, all letters opened, and both an entrance and departure from the kingdom rendered most dangerous. One of our Fathers, Peter Gifford (*alias* Walker), of an extreme old age, was lately seized in his room by the pursuivants, together with his box containing the altar vestments, furniture, and ornaments. They demanded if he were a priest? He readily answered that he was, upon which they left him, with his property unmolested." This probably took place in London, where he died soon after, viz., April 28th, 1697, at the age of eighty-four.

FATHER THOMAS TASBURGH.—We have no records whatever as to the birthplace or family of this saintly member of the English Province. He was born September 29th, 1673, and entered the Society in the year 1691, at Watten, from whence he came to England in September, 1693, and was made a Spiritual Coadjutor March 21st, 1704. From that year until shortly before his holy death in Dublin, on the 5th of July, 1727, at the age of fifty-four, he was a missionary in this College, and lived in London. He was likewise a missionary in the College of the Holy Apostles in 169– to 1701. He was held in great repute for sanctity, and was buried, it is believed, at St. Michan's, Dublin. "In a letter of the Rev. Mr. Meylor," says Dr. Oliver, "dated June 8th, 1832, from Dublin, it is related that 'Many miracles were wrought at the tomb of this Father, and his remains were, in consequence, almost carried away by the people. There is at present in the possession of one of the priests in Dublin a finger belonging to this very holy man, the application of which has been followed by many extraordinary and rapid cures, some of them to my own knowledge.'"

*Faversham*³⁵ in Kent seems to have been one of the places visited by the missionary Fathers of this District in their circuits. It is noted in the Annals of the Province as having been the place where a very distinguished Father of the Society was apprehended :

³⁴ Stonyhurst MSS. *Angl.* vol. v. n. 120.

³⁵ This little town is said to be of great antiquity. In 1147 King Stephen founded an abbey of Cluniac monks there.

FATHER CHARLES POULTON, *alias* PALMER, ROBERTS, and SANDERSON. This confessor of the faith, who has been very briefly alluded to,³⁶ was a native of Northamptonshire, one of the nine sons of John Poulton, Esq., of Desborough, and Frances his wife. He was born in the year 1616, and after making his humanity studies at St. Omer's, entered the novitiate of the English Province in 1637, being then twenty-one years of age.³⁷ He was solemnly professed December 3rd, 1654, having been sent to the English Mission six years before. In 1655 he appears in a Catalogue as a missionary in the Residence of St. Mary, the Oxfordshire District, and in 1674 succeeded Father Thomas Whitbread, the martyr, as Superior of the College of the Holy Apostles, or the Suffolk District. He was a man of eminent sanctity, and during a long missionary career of upwards of thirty years endeared himself to all by his disinterested zeal, meekness, and charity, performing long journeys, frequently on foot, to visit the scattered Catholics, whom he excited to piety both by word and example. He was a great sufferer during the heat of the Oates' persecution, having been hunted up and down the country like a wild beast, and this chiefly through the malice of an unhappy apostate, whose dishonourable frauds he had exposed and successfully counteracted while he was agent of the College. For about a year and a half Father Poulton was unable to appear in public in the daytime, and was under the necessity of frequently changing his quarters from one county to another, travelling by lanes and almost inaccessible roads, and sometimes for whole days during the winter compelled to lie concealed in woods and thickets, stealing out by night to visit the afflicted Catholics, and never venturing to return to any house he had once left. But under the protection of Providence he escaped for the time the fury of his bloodthirsty persecutors.

As we have already seen, Father Charles Poulton was appointed the first Rector of the Savoy College, and entered upon his office on the eve of Pentecost, 24th of May, 1687, Upon the breaking out of the Revolution, and the consequent riots in London, he effected his escape from town, but was seized at or near Faversham, as we learn by the following extract from the Annual Letters of the Province. The account

³⁶ *Records*, vol. i. series i. p. 162.

³⁷ Five of his brothers likewise became Jesuits, viz., Giles, Ferdinand, John, William, and Henry (See *Records*, as above).

is furnished by Father Thomas Kingsley, *alias* de Bois, fellow-prisoner with Father Poulton in Newgate: "I will briefly relate what occurs to my memory to record concerning Father Charles Poulton. The affairs of King James II. being now in a desperate condition, and everything thrown into a state of utter confusion, Father Charles consulted his safety in flight, and was seized on his way near the town of Faversham, on the 16th of December, 1688, and being plundered of everything by a brutal rabble, was thrust into a gaol, where he suffered great indignities with joy and invincible courage. To other sufferings I must add one, which to a man of his age, upwards of seventy, and of shattered constitution, was a very severe one, viz., that he was not allowed to lie down during the space of an entire fortnight, but obliged to take his sleep in a sitting posture. From the prison of Faversham he was taken to London, and thrust into Newgate, where he endured with great patience the squalor and wretchedness of that horrid gaol. By the suavity and simplicity of his manners, combined with humility and piety, he became the consolation and edification of his companions in chains. He never interrupted the observance of strict religious discipline, giving stated times to daily meditation, prayer, and reading, and this up to the last three days of his life. At length, worn out by the stench and miseries of his dismal cell, at the age of seventy-four, he yielded up his soul to his Creator at nine a.m. on the 7th of February, 1690, fortified by all the rites of Holy Church, and having on his lips the beautiful hymn of St. Francis Xavier, *O Jesu, ego amo Te*, &c. As to the rest, a life of great sanctity and learning was the antecedent of so happy a death; for, having completed his noviceship in a manner worthy of all praise, and run through his course of studies with great reputation of learning, he was sent to the English vineyard, where for upwards of thirty years spent in missionary labours he rendered himself beloved by all. At length after he had been three or four times Rector of the College of St. Ignatius, he became the Spiritual Father at the new College of the Savoy, and whilst such, upon the near approach of the Prince of Orange to London, he bethought himself to retire to Watten, where, as he used to say, old and infirm as he was, he might prepare for death. But God saw fit to dispose otherwise, and to try his faithful servant, whom He had hitherto endued, both in adversity and prosperity, with strength beyond his age, and exceeding the hopes of his

religious brethren, by severe sufferings in prisons and chains, in order that he might crown an innocent life spent in the Divine service by the glorious death of the confessors, met with courage and constancy."

Linsted Lodge, near Rochester.—The seat of Lord Teynham. The Fathers of this District appear to have been chaplains here from an early date.³⁸

FATHER THOMAS KINGSLEY, *alias* DE BOIS, was residing there at the period of the Revolution, 1688. He was born in the year 1650, and entered the Society in 1676. At the Revolution, he was seized by the maddened populace, excited by political and religious frenzy, and nearly fell a victim to their violence. Rescued at length, he was escorted to London and committed to Newgate Prison, where, as we have seen, he became the fellow-prisoner and companion of Father Charles Poulton. At the end of twelve months he was discharged by proclamation. We take the following narrative of Father Kingsley's seizure and sufferings from the Annual Letters of the Province for 1688 :

"*Kent.*—Father Thomas de Bois was residing in the house of the Right Honourable Lord de Teynham, when a false report having arrived that a mob was approaching to demolish the mansion, and carry off the priest, Lord and Lady Teynham retired to Rochester, whilst the Father betook himself to the woods, where he lay concealed by day amidst constant rains, and nearly perished by the cold and hunger. Sometimes, in the dead of the night he would creep out of his thicket, and go to some poor hut, where for a few hours he would be allowed some quiet repose. At daybreak, however, he would again return to his hiding-place in the woods, to avoid the pursuivants who were in search for him. After spending some days in this painful mode of existence, he was taken severely ill, and seeing no hope of escaping out of the district in which he was so well known, and all the roads being occupied by guards, he determined to go to a certain Pro-

³⁸ In a letter from Father John Clare to Father Parker, the Provincial, then in Belgium, written evidently from London, and dated March 3rd, 1715, the original of which is in the P.R.O. Brussels, and a copy in the Stonyhurst MSS. *Collectio Cardwelli*, vol. ii. p. 202, the writer speaks of the troubles of the Province and of the Catholics generally. "Our chief families fall off; Lord Teynham, Sir Joseph Shelley, Mr. Cotton, and two or three more, are talked of. In the country nothing but ruin and swearing [alluding to the heretical oath of allegiance and supremacy]. And in the North the same."

testant earl in the neighbourhood, from whom he had formerly experienced several marks of kindness. He accordingly ventured, but times were changed, and he was given by the nobleman himself into custody, with other fellow-captives he found there, among whom were two of his fellow-religious. They suffered much from the violence of an excited and armed mob, into whose keeping they were handed over. Insolent and curious persons flocked from every quarter to see them, to use the words of Father Kingsley, as spectators usually do to see lions and bears in a wild-beast show; and by these they were loaded with every kind of insult and ignominy, with threats of death, and the gallows, &c. After a few days they were transferred to London, and on the way had to encounter frequent mobs. On their arrival, they were committed to Newgate, a prison long consecrated by the suffering of martyrs and chains of confessors. But this committal is stated to have been made, not upon any specific charge, but solely for the purpose of rescuing them from the violence of the people, who were cajoled by a promise made to them by the Governor of Newgate, that in a few days they would be all tried and hanged. In prison the Fathers had a regular distribution of time, each day being divided into hours of meditation, reading, examination of conscience, and other religious exercises. Catholics were permitted to visit them; these they strengthened in the faith, and by their own example in word and deed animated all to Christian patience and meekness. During his imprisonment, Father Kingsley was again attacked by severe sickness, which nearly brought him to death's door. However, by the goodness of God, he gradually recovered, and remained in Newgate for another year. Speaking of himself in after years, he was accustomed to say that he had scarcely ever before experienced such abundant joy of soul, as he did during the whole time of his imprisonment. Being at length liberated, he returned with great courage to his accustomed functions of an apostolical life."

We learn from the Rev. Dr. Bloxam's "Demies" of Magdalen College, Oxon., that "Father Thomas Kingsley entered demy of that college, and was resident in 1671. Matriculated at St. Edmund's Hall, the 16th of March, 1667, *gen. fil.*, B.A. 1st of February, 1669-70. Prob. F. co. Kent, 1671-74. Author of *Lines on Epicædia in obitum Henriettæ Mariæ*, 1669; and in *Epicædia in mortem Hen. Mar. Ducissæ Aurelianensis*, 1670; and in *obitum Annæ Ducissæ Ebor.*, 1671."

Wood tells us³⁹ that, "in October or November, 1679, the Popish Plot being then newly broke out, the chamber of John Hough, then Fellow in Magdalen College, was searched for letters from Thomas Kingsley his sometime intimate acquaintance, who, in 1671, had left the college and his native country to embrace the religion of Rome, occasioned by Dr. John Nicholas of New College, then Vice-Chancellor of the University, who left no stone untouched to show his activity against Papists or well-wishers to them, purposely to gain the good will of the Parliament then sitting, and so consequently preferment; but the design of those that searched or put them on to search Hough's chamber took no effect."

Father Kingsley died in London, October 15, 1695. The last missionary Father at Linsted Lodge was Father Charles Forrester, a Frenchman, whose real name was Fleury. He will be further noticed in the College of St. Thomas of Canterbury, Wardour Castle. The following amusing account, however, of his journey to Rochester, and interview with the parson of the parish at Linsted Lodge, is more appropriate to our present history. Father Forrester was chaplain at Linsted from 1767 to 1775, when he was sent to Wardour Castle. He entered the Society in 1756, and after his usual course of studies and his ordination, was sent to England in 1767, accompanied by Father Edward Howard *vere* Hulme. He reached Ostend on Saturday evening 3rd of August, 1767, to proceed to his destination, Linsted Lodge, the seat of Lord Teynham. Both wished to say Mass the next morning before they embarked for the English Mission; their host accommodated them, and served their Masses himself at three o'clock in the morning, but warned them that *un Ministre Anglican les quettoit soigneusement*. In fact, this plotter of mischief had given up his lodging at another inn, and his place in another vessel to be near them and embark with them. On arriving at Dover, his information procured the Missioners a severe sifting at the custom-house, but Father Forrester had previously arranged to send their books, relics, &c., by another way. Their prying companion stuck close to them, and followed them to Canterbury, and thence to Rochester. Here Father Forrester fortunately met Mr. Porter, or his chaplain, Rev. Mr. Gregson, and related how they were circumstanced. It was then settled that a post-chaise should be quietly sent for, into which Father Forrester stept and drove off to Linsted Lodge. On a sudden, the spy

³⁹ *Athen. Bliss*. vol. iv. col. 897.

missed half his prey, and his untiring malice vowed revenge *et prit les devants*, and arriving at Deptford, Father Howard experienced the most shameful treatment in consequence of the parson's misrepresentations. When Father Forrester had been at Linsted Lodge about two or three years, a young woman applied to him for instruction, desiring to become a Catholic. Mr. Fox, the zealous parson of the parish, got wind of this, and in the fermentation of his spirit acquainted his Grace of Canterbury, who gave him directions, nay *orders*, to stop the impending evil, by making a visitation (unasked and manifestly unwelcome, seeing it was in an Englishman's house, and that Englishman, Lord Teynham, a peer of the realm) and by catechizing his chaplain. In a word, the parson arrived in his canonicals, and desired at once to see Father Forrester, who, obeying the impertinent summons, attended the Archbishop's delegate in a small parlour, when the following dialogue took place.

Parson. Servant, sir.

Father Forrester. Yours, sir.

Parson. You are a Popish priest, I believe ?

Father Forrester. I have the honour to be Lord Teynham's Chaplain.

Parson. You preach, I understand, sir.

Father Forrester. I make it my endeavour to give every one who addresses himself to me, all the satisfaction in my power.

Parson. And pray, do you talk to such persons in Latin or in English ?

Father Forrester. As I always endeavour to speak so as to be understood, I should defeat my own purpose and act like a fool to talk to persons, mostly of the lower class and illiterate, in the Latin tongue.

Parson. Oh ! very well, sir, you may speak as you please to those of your own way of thinking ; but I understand you are tampering with N.N. ; I promise, if you attempt making proselytes, that I shall enforce the penal laws against you.⁴⁰ I have full authority and even orders to do so.

⁴⁰ "Until the breaking out of the American War, the English Catholics knew not what it was to experience anything like toleration from the Government. On August 23rd of this same year, 1767, Mr. Malony received sentence, at Croydon, of imprisonment for life, for the mere exercise of his priestly functions. Several chapels were suppressed in the same year. By the express command of George III. in July, 1767, the Archbishops of Canterbury and York, and their respected suffragans, were to procure 'complete lists of all Papists, or reputed Papists, distinguishing sex, age, occupation, and length of residence.' The Rev. James Webb was tried in the Court of King's Bench, for his priestly character, June the 25th, 1768, and Bishop James Talbot the year after, before Lord Mansfield" (Note by Dr. Oliver). It should be added, to the credit of that learned and upright judge (whose house and valuable library were burnt in the Gordon riots in consequence of his leniency towards Catholics), that on occasion of that trial he so cross-examined the informer who appeared against Dr. Talbot, as to confound his evidence, and acquit the prisoner.

Father Forrester. (Rising from his chair and presenting his hand cordially to his visitor). Give me leave, dear sir, in such case to add to my respect for you, the warmest assurance of gratitude, as to a person whom I must regard, as singularly and truly my benefactor.

Parson. What do you mean, sir?

Father Forrester. Exactly what I say, sir; for in the event of your putting your threat into execution, I shall be raised by you to the blessing pronounced by Christ Himself upon those who suffer persecution for justice' sake.

Parson. (Astonished and a little confused). I don't understand you. What do you mean? I never heard any one talk before in this manner; are you in earnest?

Father Forrester. From the very bottom of my heart I assure you, sir, that such are my real sentiments.

The Parson gradually calmed down, waived the subject and took a very civil leave. A few weeks later he sent a polite invitation to Lord and Lady Teynham to solicit the honour of their company to a fête, and particularly requested that the Rev. Mr. Forrester might be of the party. More than this, after some months he actually sent his two sons to be educated at St. Omer's College (then removed to Bruges). So much for consistency, and still more for the power of mildness and humility.

FATHER FRANCIS SANDERS, *alias* Baines, was a native of Worcestershire, born in the year 1648. Having made his early studies at St. Omer's, he was sent to the English College, Rome, for his higher course, and entered as a convictor among the alumni, November 6, 1667, took the college oath, January 27, 1669, and was ordained priest, April 16, 1672. Having been admitted by the Father General, Paul Oliva, to the Society, January 4, 1674, he left Rome for the novitiate on the 5th of April, and was solemnly professed, August 15, 1684. James II., in his exile at St. Germain, retained his affection for the Society, as is shown by the Catalogue of the English Province for the year 1701, given in p. 157.

In 1701, Father Sanders wrote as follows to the Father General, from St. Germain:

Very Rev. Father in Christ,—
P.C.

I doubt not that your Paternity will have heard much about the health of our King, which was indeed for some time sufficiently precarious, and kept us in a state of constant suspense between hope and fear. But thanks be to God, it is now so far restored as to afford us hopes that his Majesty will in a short time resume his former health. But Father Galli, who was the Queen's Confessor, and upwards of eighty, so daily fails both in mind and body as to be no longer fit for that duty, and therefore the Queen takes Father Bartholomew Ruga in his place; but Father Ruga is a prudent and learned man, and an excellent religious, and is held in great estimation by all, especially by the Queen. But we are anxious about Father Galli, what is to be done with

him? for it does not seem fit that he should remain at the Court, being no longer able to fulfil his office of Confessarius, nor is he fit for any other office in the Society; but to send him elsewhere is no easy matter, unless your Paternity's authority comes to our aid. The Queen is prepared to give him a good pension, that he may not be burthensome to his future residence. But her Majesty fears to say anything to him about his removal from the Court, for fear of hurting his feelings. No other more easy and efficacious plan of removing him occurs to me, than that your Paternity should invite him to go to his own country, or should assign him to some other house in these parts to which to retire, and where he may attend to himself and his health at the same time, for it is by no means expedient that he should longer remain here. I commit the whole to the care and judgment of your Paternity, to whose Holy SS. I humbly commend myself.

From the Court at St. Germain.

Your humble Servant in Christ,

FRAN. SANDERS.

1st August, 1701.

Father Sanders assiduously attended the King in his last illness, from August 22nd to September 5th, 1701, and survived his royal master several years, dying at St. Germain, February 19, 1710, æt. 62. We have already mentioned⁴¹ that he was the author of a MS. life of James II., from which Father James Brettonneau, S.J., published, "An abridgment translated from the Paris Edition of 1703."⁴²

FATHER THOMAS THOMPSON, *alias* John Throgmorton, was a native of Kent, born in 1614. He entered the Society in 1632, and was solemnly professed, August 7, 1647. Most of his days appear to have been spent in the London Mission, and the Annual Letters of 1672 mention him as a preacher well known in England, who discoursed in English throughout Advent to a large congregation with much fruit in the chapel of the French Embassy. His name occurs several times in the note and letter book of Father John Warner, especially in a letter from Liege, while Rector of that College, to the Father General, dated February 3, 1679, in which he mentions the flight of several Fathers from England to Dunkirk in disguise, and among others Father Thompson. Again, June 23 of the same year, he says that Father Thompson had been summoned to Brussels by the Duke of York to be his preacher. In 1680, being then Provincial, he writes to the Father Assistant in Rome, announcing the death of Father Thomas Thompson, *alias* John Throgmorton, on the 21st of October. He narrates

⁴¹ See p. 156.

⁴² This Life was translated into Italian, and published in 12mo, at Milan, in 1706 (Dr. Oliver's *Collectanea*).

that the Father fell sick at Dunkirk, and that he had been a great preacher, and a lover of holy poverty and religious discipline. In another letter to Rome, November 8, 1680, alluding to this good Father, he mentions his most frequent ejaculation was that of the Apostle, "I desire to be dissolved and to be with Christ." The Annual Letters for 1680 thus speak of him in the Summary of the Deceased. "At Dunkirk, October 21, 1680, Father Thomas Thompson, of Kent, passed as we hope to a better life, whilst seeking an opportunity of crossing over again to England disguised in secular dress, for the purpose of renewing his labours for the salvation of souls, which had been interrupted for some time by the fury of the persecution that had driven him from England. He was educated at St. Omer's College, and was a man of great piety and humility, and full of charity and tenderness towards the afflicted. He had a gentle way of dealing with his neighbour, and a singular talent in forming souls to piety. He excelled in the gift of preaching, and often exercised it with great success in the chapels of the French and Spanish Ambassadors in London. He possessed a remarkably sweet and melodious voice, which at will he could inflect like the tones of a silver trumpet, producing a deep impression upon his hearers. He was, in a word, an active and successful missionary. He died, aged sixty-six years, forty-eight of which he spent in religion.

We must not omit the following brief notice of a member of a Berkshire family who was a convert to the Catholic faith, and after studying for some time under the English Fathers at St. Omer's College, proceeded to the English College, Rome, for his higher studies at the mature age of thirty-two, and soon afterwards died in that College, having been admitted to the Society on his death-bed. We gather the account from the Diary of the English College, and the scholars' interrogatories and replies. CHARLES DUKE, *alias* HAYLES, was admitted to the College, among the alumni of the Holy Father, on October 13th, 1681, in his thirty-third year. He took the usual College oath, and after a lingering illness of upwards of ten months, during the whole of which time he was confined to his bed, he died a most holy death on February 1st, 1683. He was admitted to the vows of the Society before his death.

On entering the English College he made the following statement: "1681. My name is Charles. I am the eldest son

of George Duke, of Berkshire, and was baptized by some bishop, but who I cannot recollect. My age is thirty-three. I made my studies partly at St. Omer's College and partly at a school in England. My parents and relatives are of the middle class, not rich, and all heretics. I have two brothers and three sisters. I was converted from heresy about five years ago by the assistance of a certain monk. I have suffered little or nothing for the faith. My health, both of mind and body, has always been sound. I have come of my own accord to this College, and I desire nothing greater than to embrace the ecclesiastical state." He signs himself, "Charles Duke, December 22nd, 1681."

We supplement our history of the London District with the following autobiographical accounts of two students of the English Fathers. The first was a member of the family of Readings of Hertfordshire, which county lay within that District. He entered the English College, Rome, November 6th, 1633, aged thirty-six, in the name of Norris, having previously passed a short time at St. Omer's College. His father migrated from Herts to the Northern Counties, and the applicant states he belongs to Durham. He was ordained subdeacon and deacon in February and March, and priest March 21st, 1638, and left Rome for the English Mission April 23rd, 1640. On entering the College he states in reply to the usual scholars' interrogatories. "My father's name is Anthony Reading, of the family of Readings of Reading Hall, Herefordshire [in the margin is written Hertfordshire]; but in the time of Henry VIII. my ancestors changed this seat, and went to live in the northern parts of England. My father took land from the illustrious William Baron Eure (who is still alive) and married the daughter of George Lonsdale; both were then strangers to the true religion, and were distinguished rather for innocence of life, than for wealth. They had only two sons, William the eldest, and myself. When I was eighteen years of age my father set me to the law; I afterwards entered the family of a very rich nobleman, who employed me in forensic matters. The reading of Father Parson's writings then raised in me certain thoughts regarding the Catholic religion; I sought out a priest, who heard my confession and received me into the bosom of the Church, whereupon I was instantly expelled from the house of the said nobleman, as though I had committed some crime. For the same reason I dared not enter the house of my brother, so great was his anger against me, and for the space of one year I lived in extreme want. In the meantime, through

the mediation of friends, I was received again into my patron's friendship, whilst he became himself more favourably disposed towards the Catholic religion; and nine years ago, being seized with fever, he entirely changed his opinion, and having been received into the bosom of the Church by a priest of the Society, he died a little time after. My mother was received into the Church by the same priest, after her husband's death, and died four months afterwards. I was arrested by the pursuivants, and taken before the Court (upon the ground that through my means my parents had been alienated from the Anglican religion.) Being questioned, I neither denied the Catholic faith, nor my efforts in my parents' case. Having been loaded with threats, I was at length fined and released. On the death of both my parents I applied myself to study in the houses of Catholics, which I had sometimes done before. At first I had priests for my masters in the Latin language, &c., and now, in my thirty-sixth year, having been recommended by a religious of the Order of St. Benet, to the Rector of the College of St. Omer, I was admitted to the Sodality of the same College, and sent to Rome. My only brother and my relations are Protestants: the rest of my friends are Catholic." He signs himself, THOMAS READING, *alias* THOMAS NORRIS.

The second student was a member of the Weston family, who on applying to enter the English College, Rome, made the following autobiographical statement. "1664. My true name is RICHARD WESTON, son of Richard Weston and his wife Catherine Cokayne; I was born in London, and baptized by a minister, and am about twenty years of age; I was confirmed at St. Omer's College, where I spent some years in my studies, as I did also in England. My parents and relatives are of the highest class. My kindred are likewise very wealthy, and heretics. I have two brothers, one my senior, the other my junior, and one sister. My mother and I alone have embraced the Catholic faith. I was converted from heresy when thirteen years of age by Father Longefield; but the circumstances are too long to relate. I and my mother have suffered much on account of our conversion. She received most unworthy insults from her own mother, who turned her out of her house (which was her own property by inheritance) for upwards of thirteen years, on which account both my mother and I have suffered the greatest penury and distress. I promise to enter the priesthood and to return to the English Mission when sent by superiors."

We find no trace of him in the diary of the College.

THE COLLEGE OF ST. ALOYSIUS, OR THE LANCASHIRE DISTRICT.

Continuation of Records, 1678.

THE following list of Fathers forming the College of St. Aloysius, 1655, should have appeared in our previous history.

<i>Name.</i>	<i>County.</i>	<i>Age.</i>	<i>Time in Soc.</i>	<i>Degree.</i>
Atkins, William (Rector)...	Cambridge	54	20	Formed July 14, 1641.
Arden, Robert	York	73	35	Formed Feb. 23, 1630.
Barton Peter, (Bradshaigh)...	Lancashire	45	24	Prof. Nov. 25, 1646.
Farrington, Thomas	Lancashire	44	24	Formed April 20, 1648.
Forster, John	Herts	34	18	Formed Sept. 21, 1648.
Freville, John	Cambridge	31	13	Formed Dec. 3, 1654.
Fitton, Francis	Staffordshire	60	40	Prof. March 15, 1634.
Holland, Alexander	Lancashire	32	4	
Latham, Edward	Lancashire	55	27	Prof. July 31, 1649.
Mark, John	Devon	34	15	
Middleton, Peter	Hants	54	26	Formed July 14, 1641.
Norris, Cuthbert	Lancashire	44	25	Prof. May 11, 1651.
Newby, Augustus	Lancashire	40	19	Prof. Dec. 24, 1654.
Palmer (Poulton) Ferdi-				
nand	Northampton	50	30	Prof. Sept. 29, 1641.
Parker, James	Lancashire	53	32	Prof. Aug. 6, 1637.
Pansford, John	Hants	67	34	Prof. Sept. 27, 1633.
Robinson, Christopher	Cumberland	70	39	Prof. Feb. 25, 1628.
Robinson, Thomas (Beve-				
ridge)	Derbyshire	73	49	Prof. May 12, 1622.
Sadler, Albert	Berkshire	64	39	Prof. July 5, 1632.
Shakelton, William	Lancashire	78	43	Prof. Feb. 23, 1623.
Walton, John	Lancashire	31	13	
Waites, James	Yorkshire	38	15	
Walker, Peter (Giffard).....	Staffordshire	42	22	Formed — 1645.

We resume the records of this extensive District from the year 1678; at which period the number of missionary Fathers was about sixteen.

The Annual Letters contain very scanty reports for this College, owing, no doubt, to the troubles of the time and the difficulty of transmitting news. We shall see, however, from the notices of several of the Fathers of the District, that it had its share in the alternate sufferings and triumphs of the times.

This is particularly the case in the biographies of Father Nicholas Tempest, John Penketh (*alias* Rivers), Francis Waldegrave, and Clement Smith.

1679. Although, according to the Annual Letters for this year, less may appear to have been accomplished in Lancashire than in many other districts, still the Fathers of the District were not without occasion both for action and suffering.

1685. The following fact is recorded of a Catholic gentleman who was frequently harassed by the Protestants, and was a prey both to their hatred of religion and their rapacity. He was in the habit of putting aside in a purse a certain sum of money in gold, from which he drew, as occasion required, to satisfy the extortions of the pursuivants, always making a careful entry in his accounts of the sums taken out. After several disbursements of this kind, he examined the purse upon one occasion to ascertain the sum contained, and found in it the original sum he had deposited.

1685-90. Speaking of the happy turn in events on the accession of James II., and the speedy downfall of all hopes at the Revolution, the report says: "In the College of St. Aloysius there was a great and joyful harvest. This may truly be said of Wigan, where the foundation of a handsome College had been laid. Some of the Fathers resided there, and taught several classes, numbering more than a hundred scholars. The old chapel was so small as hardly to contain half the numbers that flocked to it. There were constant sermons, which the mayor, or chief magistrate of the town, and his suite were accustomed to attend. The materials for building a new church were already prepared, and a site for a College fixed upon, when the Revolution broke out. A furious and excited mob then destroyed to the foundations all that had been raised, and scattered it to the winds. The Society had very large chapels in other places, which were much better attended than the neighbouring Protestant churches. The Fathers of the District laboured zealously in this revival of Catholicity, but the expectations entertained were soon nipped in the bud.

There is no further report for this College until 1710. The Catalogues for 1701 and 1704 give for the former year 25, for the latter 30 Fathers in the District. In 1710 Father Albert Babthorpe was the Superior, beloved by his brethren, and held in veneration by externs. He laboured indefatigably in his ministerial functions.¹ The Catholics under the care of the

¹ See "The Babthorpe Family," *Records*, vol. iii. pp. 192, seq.

Fathers in this College in 1710 were computed at 4,420 ; there were 217 conversions to the Catholic faith, 770 Baptisms, 643 Extreme Unctions, and 511 General Confessions.

MISSIONARY FATHERS IN THE COLLEGE OF ST. ALOYSIUS, 1704.

Babthorpe, Albert.	Needham, Sebastian (<i>al.</i> Morgan).
Barrows, Edward.	Richardson, Richard.
Canell, John.	Richardson, John.
Dicconson, Thomas (Rector)	Scarisbrick, Edward, sen. (<i>al.</i> Neville)
Foster, Richard.	Scarisbrick, Francis ,,
Gardiner, William.	Scarisbrick, Edward, jun. ,,
Gerard, Thomas.	Skinner, John.
Gillibrand, William.	Smith, Edmund.
Gower, Ralph.	Smith, John.
Green, Stanislaus.	Swinborne, John.
Hamerton, Gervase.	Talbot, Gilbert (<i>alias</i> Grey).
Harper, John.	Tasburgh, Henry (<i>or</i> Tasborough).
Lovell, George.	Turberville, John.
Mannock, Francis (<i>alias</i> Arthur).	Vavasour, Walter.
Mostyn, John.	Worthington, Thomas (scholastic).
Moore, Richard.	

The following returns for 1701, and the Jubilee year 1750, show the amount of the incomes of the missionaries at the respective periods, with other details. The year 1750 gives the number of "customers," *i.e.*, of the Catholics attending the various chapels.

1701.

<i>Places.</i>	<i>Missioners.</i>	<i>Salaries and incomes.</i>
Ince Blundell.....	Mr. Henry Tasburgh	05 : 00 : 00
Crosby	Mr. Gillibrand (£2 from Mr. Nich. Blundell ; £2 from Ormschurch where he helps ; £3 from Mr. Eccleston for helping at Liverpool).....	07 : 00 : 00
Croxteth.....	Mr. Bapthorpe	10 : 00 : 00
Scarisbrick.....	Mr. John Smith	05 : 00 : 00
Crossen ..	Mr. Edward Smith.....	05 : 00 : 00
Lytham	Mr. Ralph Gower	10 : 00 : 00
At the Meales (Mr. Hesketh)	Mr. John Harper	05 : 00 : 00
Bailey Hall	Mr. Walter Vavasour.....	20 : 00 : 00
Preston	Mr. Gray	10 : 00 : 00
Lostock	Mr. John Turberville	10 : 00 : 00
Hayfield (Mr. T. Gerard).	Mr. Richard Moore	05 : 00 : 00
Garswood	Mr. Thomas Gerard (as yet nothing from his brother).....	30 : 00 : 00
Hooton (Sir R. Stanley)...	Mr. Stanislaus Green	10 : 00 : 00
Poole (Sir J. Poole)	Mr. Francis Scarisbrick.....	10 : 00 : 00
Chester (Mr. Fitzherbert).	Mr. Francis Mannock	10 : 00 : 00

<i>Places.</i>	<i>Missioners.</i>	<i>Salaries and Incomes.</i>
Dutton Lodge (Lady Gerard)	Mr. Richard Richardson	15 : 00 : 00
Stanihurst	Mr. Dicconson	
Wigan	Mr. Canell (from the College of St. Aloysius, £21 : 4; from the people, £10)	31 : 4 : 00
Dunkenhall	Mr. Lovell	
Leigh	Mr. Sebastian Needham (from the College, £16; the people, £6)	22 : 00 : 00
The Manner	Mr. William Tayler (allowed by the Province)	20 : 00 : 00
Lydiat	Mr. Joseph Draper	11 : 12 : 00
Formby	Mr. Richard Foster (from the College, £6; the people, £10)	16 : 00 : 00
Brinne	Mr. John Skinner	31 : 16 : 00
Brindle (Slate Delph)	Mr. John Richardson (from the College)	17 : 00 : 00
Westby in the Fylde	Mr. Edward Barrow (College, £12; Sir Thomas Clifton, &c. £6)	18 : 00 : 00
Eccleston	Mr. John Swinbourn (from Mr. Thomas Eccleston, &c.)	36 : 00 : 00
Culchett	Mr. Edward Scarisbrick	09 : 00 : 00
Southworth, Croft	Mr. Gervase Hamerton (various sources)	18 : 00 : 00

1750.

<i>Places.</i>	<i>Missioners.</i>	<i>Salaries and income.</i>	<i>General Confessions.</i>	<i>Customers.</i>
Ince Blundell	Fr. P. Williams	15 : 00 : 00...	90 ...	100
Croxteth	Charles (Lord) Dor-mer	13 : 00 : 00...		8 or 10
Scarisbrick	Nich. Furniers	20 : 00 : 00...		130
Crossen	Rich. Leckonby	14 : 00 : 00...	50 ...	170
Lytham	James Mansell	13 : 00 : 00...	200 ...	230
Preston	Rob. Petre (£20 given by Lady Stourton)	40 : 00 : 00 ..		520
Hooton	J. Porter	21 : 00 : 00...		60
Wigan	Charles Brockholes (College, £23; his family, £18; Congregation, £6 : 10)	47 : 10 : 00...	60 ...	300
Lydiat	Henry Tatlock		14 ...	84
Formby	Fran. Blundell	20 : 00 : 00...		
Brindle	Wm. Gillibrand (from College)	50 : 00 : 00...		
Westley	Roger Leigh	18 : 00 : 00...	30 ...	70
Scoles	(Lord) William Molyneux	Private in- come	70 ...	300
Eccleston	G. Palmer	21 : 00 : 00...	7 ...	40 or 50

<i>Places.</i>	<i>Missioners.</i>	<i>Salaries and income.</i>	<i>General Confessions.</i>	<i>Customers.</i>
Cowley Hill (Mrs. Eccleston	J. Beaumont	27 : 10 : 00...	105 ...	160
Westby Hall (near Preston	Wm. Hunter ..	80 : 10 : 00...	250 ...	700 (350 in 1742)
Southworth Croft...	H. Stanley, jun. (College, £16 : 8)...	57 : 00 : 00...	20 ...	200
Rixton	H. Smith	18 : 16 : 6...	10 ...	100

The following list of missions in this District, of the missionaries who served them, and the respective dates, has been kindly extracted for us by the Rev. T. E. Gibson, of Lydiate Hall, from the diary of William Blundell, Esq. of Crosby, ranging over the periods 1702—1728. This diary is valuable in furnishing dates, &c., and in supplying many minute details. Mr. Gibson accompanies it with the remark, "It must not be understood that the priests *resided* at these places all the time, but merely that they are mentioned in the diary. Mr. Blundell does not distinguish secular priests from others, so that some of the following may not be Jesuits." As far as we are able, we have put S.J. after the names. It is most probable that all were Jesuits, and the few we cannot identify may be *aliases*. Mr. Blundell was remarkably accurate, and it will be observed that he heads his list, "Priests, S.J., eighteenth century." We also add other lists supplied by Mr. Gibson, viz., Bishop Dicconson's and BB. Matthew and William Gibson's.

PRIESTS S.J. EIGHTEENTH CENTURY.

1702—1728.

<i>Place.</i>	<i>Name.</i>	<i>Mentioned.</i>
Scarisbrick	Maynard	1707—1710
Lydiate	Draper [S.J.]	1702—1703
	Moston [S.J.]	1707—1720
Burscough	Gorsuch [Thomas Eccleston, S.J.] ...	1712—1726
Liverpool	Mannock [S.J.]	1710—1712
	Pinington [S.J.]	1726
(Mr. Blundell saw 256 palms distributed by Fr. P. that year.)		
	Hardesty [S.J.]	1715—1722
(Did duty monthly at Lydiate.)		
	Brownbill	1710—1712
Speke Town	Maire [S.J.]	1714—1724
Croston	Smith [? Richard, S.J.]	1703—1710
Crosby	Poynes [Poyntz, S.J.]	1706—1707
	Aldred [S.J.]	1707—1728
	Lockart [S.J.]	1728
Brinn	Billinge [S.J.]	1718—1724
Mossock	Mullins	1702—1705

<i>Place.</i>	<i>Name.</i>	<i>Mentioned.</i>
Hill House (a mile from Lydiate) ...	Foster [S.J.] ...	1702—1718
Croxteth... ..	Jameson [?] Jacobson S.J.] ...	1725
Eccleston	Swinbourne [S.J.] ...	1703—1714
Sefton	Curedon [S.J.] ...	1726—1728
	Hamerton [S.J. Peter or Henry] ...	1702—1707
Ince Blundell	Williams [S.J.] ...	1724—1728
	Turberville [S.J.] ...	1711—1726
Formby	Burton [S.J.] ...	1709—1712
New House	Tasburgh [S.J.] ...	1707—1718
	Bapthorpe [S.J.] ...	1703—1714
Preston	Knight ...	1711—1714
Mosbow	Hesketh [S.J.] ...	1704—1711
	Holland [S.J.] ...	1725
Stonyhurst	Brinkhurst [S.J.] ...	1722
	Hunter [S.J.] ...	1708
Showley... ..	Thomas Gerard [S.J.] ...	1706—1707
Calcheth	Smith [S.J.] ...	1724
Granke	Barton (Gerard). [Probably a third Thomas Gerard S.J. in Oliver] ...	1702—1711

FROM BISHOP DICCONSON'S LIST OF PRIESTS.

1741—1752.

Jesuits.

<i>Place.</i>	<i>Name.</i>	<i>Date.</i>
Scarisbrick	Cornelius Murphy ...	
	Nicholas Fournier ...	
Rixton	Michael Tichbourne ...	
	William Newton... ..	Feb. 26, 1751.
Liverpool	Anthony Bedingfield ...	
	Roger Leigh ...	
	Richard Rigby ...	1749
	Henry Stanley ...	
Highfield (Mr. Fazakerley's	John Bennett ...	
Westby	— Hunter ...	1749
Crosby	William Clifton ...	
	James Clifton ...	
	— Conyers ...	
	Thomas Talbot ...	
	Thomas Tatlock ...	

[W. Scarisbrick with his father. I think his father lived at Fazakerley.—T.E.G.]

Croxteth	Lord Charles Dormer ...	1747
	John Bodenham ...	Sept. 16, 1750
	Sebastian Redman ...	Nov. 24, 1750
New House (Ince)... ..	— Walmsley ...	1747
Scows (Scholes)	W. Molineux ...	
Cowley Hill	Joseph Beaumont ...	
Preston	Robert Petre ...	
	John Robinson ...	
	— Barnwell ...	March 29, 1752

<i>Place.</i>	<i>Name.</i>	<i>Date.</i>
Culcheth	Thomas Maire	
Leigh	Henry Stanley	1749
Brynne	Her. Carpenter	
	Thomas Lockhart	
Wigan	Charles Brockholes	
Croston	Richard Leconby	
Garswood	Thomas Weldon supplies	
Wheelton	George Palmer	
Slate Delf	Richard Murphy	
	William Gillibrand	1749
Eccleston	George Palmer	
Ince Blundell	Luke Stanfield	
	Peter Williams	1749
Thurnham	Edward Carteret	1745

FROM BISHOP MATTHEW GIBSON'S LISTS.

1784.

Ex-Jesuits.

<i>Place.</i>	<i>Name.</i>	<i>Confirmed.</i>	<i>Easter Communicants.</i>
Brinn	W. Molineux	93	180
Wigan	M. Langdale	230	660
Leigh	Mr. Shaw	135	240
Culcheth	Thomas Walmsley	35	
Southworth	James Foxe	34	70
Garswood	— Church	39	100
Cowley Hill	W. Doyle, or Doyne	79	101
Eccleston	— Meynell	22	100
Scholes	Thomas Weldon	203	300
Rixton	James Doyne	17	30
Gillmoss	Joseph Emmott	62	175
Little Crosby	— Barrow		
Ince, and	{ John Buller }	28	145
Lydiat		20	40
Moor Hall	Henry Stanley		
Scarisbrick	Robert Johnson	43	160
Preston	{ Nicholas Sewall Joseph Dunn }	274	940
Westby		78	360
Lytham	John Mansell	86	310
	— Morgan		
Slatedelf	George Clarkson	68	260
Ulverston	John Sale		

FROM BISHOP WILLIAM GIBSON'S LIST OF CONFIRMATIONS.

1793.

<i>Place.</i>	<i>Name.</i>	<i>Confirmed.</i>	<i>Easter Communicants.</i>
Southworth	Foxe	25	
Brinne	Shuttleworth	75	200
Culcheth	Carter	37	150
Wigan	Barrow	285	300
Leigh	Shaw	40	250

<i>Place.</i>	<i>Name.</i>	<i>Confirmed.</i>	<i>Easter Communicants.</i>
Garswood	Church	20	100
Cowley Hill	Barrow	12	100
Portico	Sewell	112	300
Gillmoss	Mr. Emmot	71	
Crosby	Taylors	96	270
Ince	Buller	86	264
Lydiat	Johnson	37	90
Slatedelf	Clarkson	110	240
Preston	Dunn and Morgan... ..	488	1302
Lytham	Pope	75	250
Westby	Butler	130	280

The following list shows the various missions of the College and the Fathers serving each, at the period of the suppression of the Society, 1773.

<i>Missions.</i>	<i>Missioners.</i>
Brinn and Ashton	Welton, Thomas. Died at Brinn, Feb. 15, 1776.
Cowley Hill.....	Beaumont, Joseph. Died at Cowley Hill, Feb. 13, 1773, æt. 71.
Little Crosby	Buller, John. Died at Ince Blundell, Dec. 14, 1811.
Croxton	Stafford, John.
Culceth	Walmsley, Thomas. Died at Rixton, Jan. 5, 1792, æt. 76.
Croxth	Emmott, Joseph. Died at Gillmoss, Nov. 14, 1816, æt. 83.
Dunkenhalgh	Thorpe, Andrew. Died at same place, Jan. 9, 1799.
Eccleston Hall.....	Conyers, Thomas. Died in Lancashire, April 20, 1780.
Formby	Blundell, Francis. Died at Formby, Feb. 1, 1779.
Furness	West Thomas. Died at Sizergh, June 10, 1779.
Garswood.....	Green, Bernard. Died at same place, Nov. 21, 1775.
Hooton, Cheshire	Shaw, John. Died at Stonyhurst, Sept. 1, 1808.
Ince Blundell	Molyneux, William. Died at Brinn, April 30, 1789.
Liverpool	Nelson, James. Died at Bristol, April 2, 1803.
"	Price, John. Died at Liverpool, Feb. 5, 1813.
Lydiat	Brewer, Thomas. Died at Bristol, April 18, 1787.
Lytham.....	Mansell, John. Died at Walton, June 9, 1799, æt. 91.
Moor Hall	Stanley, Henry. Died there, Nov. 30, 1786.
Preston	Jenison, John. Died at Liege, Dec. 27, 1792.
Puddington, Cheshire...	Reeve, Richard. Died at Stonyhurst, May 31, 1816, æt. 77.
Rixton	Neale, William. Died at Manchester, Dec. 11, 1799.
Scarisbrick	Fourniers, Nicholas. Died at Lydiat Hall, Nov. 10, 1779, æt. 71.

<i>Missions.</i>	<i>Missioners.</i>
Scholes, or Scows	Weldon, Thomas. Died at Scholes, April 26, 1786, æt. 75.
Sizergh	Weldon, James. Died at London, Dec. 10, 1802, æt. 86.
Slatedelf	Lancaster, James. Died there, Sept. 17, 1773.
Southworth Hall	Foxe, James. Died there, May 29, 1795.
Stonyhurst	Doyne, Joseph. Died in America, Oct. 21, 1803.
Westby Hall	Cuerden, Thomas. Died at Scholes, May 30, 1793, æt. 75.
Wigan	Worthington. Died there, 1777.
No place fixed (at Rix- ton about 1760) ... }	Leigh, Roger. Died in Lancashire, Jan. 29, 1781, æt. 73.
At Mr. Scarisbrick's ...	Scarisbrick, Edward. Died in Lancashire, Feb. 14, 1778, æt. 80.

FATHER NICHOLAS TEMPEST was one of the victims of Oates' persecution, but laboured for many years as a missionary in this District, in what precise locality does not appear. The author of the *Brevis Relatio*, in his account of this Father, speaks in animated terms of the furious rage of heresy stirred up against the members of the Society in England at this period. In London, he says, they were hanged upon the sole charge of treason; but in the counties by a more extended cruelty: Jesuits, and all connected with them, were hurried off to prisons, chains, and death, without a definite charge of treason or of any other crime. And, although in Lancashire the pursuivants exercised their function against Catholics with less activity than elsewhere, yet against the Jesuits the persecution raged with undiminished rigour, proclamations with rewards for their apprehension were offered, so that they knew neither peace nor security.

Father Nicholas Tempest appears in a Catalogue of the Province for 1655 as a native of Lancashire. He was born in 1633, and entered the Society in 1652. He spent sixteen years in this District, a period of great toil, suffering, and ill-health, attended with abundant fruit of souls, looking for no other reward of his labours than injuries, prisons, fetters, and finally a death upon the gallows. He gained his happy departure at the outbreak of the national frenzy occasioned by the monstrous invention of the "Plot." He used the greatest precaution, and always stole out by night to visit the afflicted Catholics and to administer to them the holy sacraments. Nevertheless, he was seized by the pursuivants, who had narrowly searched every place for him, was dragged off to prison with brutal violence, and cast into fetters. After a

few days he died of fever, caused by the squalor of his gaol, on February the 26th, 1679, at the early age of forty-six. It does not appear in what prison Father Tempest obtained the martyr's crown.²

MISSIONS.

WE proceed to give in alphabetical order several of the old missions of the Fathers of this District, occasionally mentioning the missioners themselves, when circumstances require a special notice.

Bailey, or Bayley Hall, near Stonyhurst, was once served by the Fathers of this College. Father Walter Vavasour was there in 1701, and probably before. He afterwards went to Preston, where he died on the 10th of April, 1740. He belonged to the Yorkshire family of that name, and was born in 1664. Bailey Hall afterwards passed from the family of Bailey,

² As a supplement to our former records of this District, we insert a short account of FATHER JOHN CLAYTON, a native of Lancashire, who was born in 1611, entered the Society in 1629, and was professed in 1645. On August 26th, 1651, he was appointed Rector of Watten and Master of Novices, which office he held for nearly eleven years. He then became Rector of Liege, and died there, April 16th, 1663, æt. 52. About the year 1645 he was residing in Antwerp, for we find mention made of him in the Life of the holy Teresian nun, Margaret Mostyn (Quarterly Series, xxv. 1878, pp. 168, seq.) He appears to have been her director in Antwerp at the time of her noviceship there. She says that she was praying for some friends whom she conceived to be great servants of God and of the Society. This happened at Lierre, a new foundation from Antwerp, of which colony Mother Margaret was one of the first. "There was clearly showed me Father Clayton, of whom I had not at this time the least thought; and I did see him in much glory, and our Blessed Lord and Blessed Lady, whom I did then see present, told me that this degree of glory his soul is now in, and that he is a very great servant of theirs; that our Blessed Lady did bring him to Antwerp, to deal with that monastery of ours, out of her particular favour to those religious; that he had effected their wills, and done more by his humble prayers for that house than a person of much more ability could have effected; that our Blessed Lord and Lady both give a particular benediction to his undertakings. And I did see that he was much more favoured of them than he ever conceived himself; that he hath a particular gift in discerning spirits, and shall never be deceived, if those with whom he deals have a sincere meaning; and this he shall find easily out if he have recourse to our Blessed Lady. I did see that he had suffered much by way of temptations of various kinds, and that still he hath and carries a continual cross of this kind, but that it daily crowns him with glory, and that though his recourse to her hath been frequent, yet she hath ever been more at hand to help him in all necessities, and in all his former troubles, and even at that present, than he will ever come to understand; that she was the cause of his being of the Society; and that she hath much for him to do in her service; that his prayers do convert more souls than the preaching and much endeavour of others; that in occasions both his prayers and his words shall be omnipotent with both God and man. I was all amazed, and could have doubted of what I did see, because I never was inclined to this opinion of him, and besides, I thought that when I

to the Shireburnes. It formed part of the ancient manor of Bailey, Chaighley, and Aighton, and would now be incorporated in the Stonyhurst and Ribchester Missions. The manor of Bailey formerly belonged to a family named Cliderhow [Clitheroe]. Edward I. granted a licence to Henry de Cliderhow to give lands in mortmain, viz., two messuages in Ribchester and Dutton, forty acres of land, &c., and six shillings rent, to say Mass daily in St. John Baptist's chapel at Bailey Hall, built by Robert de Cliderhow, late Rector of Wiggan, for the soul of the said Robert and Henry, and of all their ancestors, and the souls of all the faithful departed. Dated at the Tower of London, March 16th, 12 Edward I.

In the 12th Edward III. Henry de Cliderhow granted in perpetuity alms to William de Preston, chaplain, two messuages in Ribchester and Dutton, for Masses to be celebrated yearly in the said chapel of St. John Baptist de Bayley, for the souls (as above). Dated at Bayley, Sunday after St. Martin's Day.³

Some small remains of this ancient chapel still exist, clothed in ivy, retired, and but little known.

Bedford Leigh.—Leigh,⁴ near Manchester, is a mission of

dealt with him he did not discern my spirit, but always thought infinitely better of me than I was, and though I had all those troubles, yet he perceived them not. Our Blessed Lady told me all he said was really so. And what he told you was true, and all those favours which he said were the Spirit of God, were so indeed, and I had particular reasons and ends in not letting him understand your condition of temptation, for if he had known it, you would not have come to this foundation, which I always intended, neither did I mean to help you by any other means; and what you did in persuading your sister to be open with him hath done her good, for it hath been an occasion which hath made you both most frequently in his prayers, and he can do more by his prayers oftentimes than by his words; for what he doth effect is by my Son's immediate favour and mine, more and above his own abilities; for he is powerful with us, and doth obtain benedictions for his whole Order.' . . . I was amazed at all this, and yet highly comforted, to see our Blessed Lord hath such servants in whom He is so well pleased." She communicated all to her director, but being troubled lest she had "made it all, our Blessed Lady appeared to me and comforted me, and said, 'You have done my will, and I will reward you;' and showed me a very particular crown for one of those friends whom I had prayed for, when she told me that it was for Father Clayton, and a reward for him who had been the person who helped me to bring to pass my desires to be religious, and that this crown was for that act he did in helping us, and that he did it much against his own inclination. She said that he was much her servant, and had overcome his greatest imperfection very much, which is an esteem of his own opinion; that he hath in a very great perfection a conformity to God's will."

³ From a MS. in the Archives of the College of St. Aloysius.

⁴ The present abbreviated name "Leigh" [formerly Westleigh], which is pure Saxon, and synonymous with the English "Lea," is pronounced by the inhabitants with a peculiar guttural sound, said to be the shibboleth of Lancashire men, and quoted in the *Archæologia* as indicative of their descent from the Cambrian Britons" (Bailey's *Lancashire*).

considerable antiquity. A document in the Archives of the College makes mention of it as early as 1670.⁵ The earliest missionary Father there, who is mentioned by name, was Father John Penketh, *alias* John Rivers. He is specially named in a deed of gift of some church stuff in 1693, of which we give the following copy as a specimen of the times.

To all Christian people to whom these presents shall come.

I, Katherine Smethurst, of Bedford, within the parish of Leigh, and county of Lancaster, spinster, send greeting. Know ye that I, the said Katherine Smethurst, out of the religious respect and affection I have and bear to John Penketh, S.J., priest, who now serveth the Catholics in ye sayd parish of Leigh, and to the intent and purpose that certaine church stuffe, and plate and other vtensils, may as well during my life as after my death be vsed by the said John Penketh and his successors for time being within the said parish of Leigh (and that only being a priest of said Society, and thereunto appointed by his Superiors), have given, granted, and confirmed, and by these presents do give, grant, and confirme vnto hym the sayd John Penketh, and such his successors (for the tyme being) for ever, all and every the church stuffe and plate and other vtensils hereinafter mentioned, *i.e.*, one black sute of church stuffe for the dead, one other sute of church stuffe of flowered tabby, one very large silver gilt chalice, with the paten belonging to it, two albs with their amices, one priest's girdle of the best sorte, three napkins, . . . one fair large tabby for an altar, one altar stone, two long towels for communicants, three small finger towels, and one missal, now in my possession; to have and to hold the said church stuffe, &c., to the sayd John Penketh, and such his successors for ye time beinge, within the sayde parish of Leigh for ever, provided always, and it is hereby declared, &c., that the said church stuffe, &c., shall not at any tyme or tymes hereafter be removed or translated out of the said parish of Leigh, nor shall they be used or enjoyed by any other priest, clergie, or religious, but by a priest S.J. who shall serve and officiate in ye sayd parish of Leigh by order of his Superior from tyme to tyme.

Signed, KATHERINE X SMETHURST, her mark.

Witnesses, RICHARD SHUTTLEWORTH, ALICE SALE,
GILBERT SALE.

Father John Penketh. was serving there most probably at the time of the outbreak of Oates' persecution, 1678. The Annual Letters of the Province for that period say: "Father John Rivers was caught whilst visiting the houses of Catholics

⁵ By this document, dated March 25th, 1670, William Bradshaw, settles a yearly pension of 10s., to be paid out of certain lands in Astley, to Richard Sale of Hopcar, gentleman, and John Yates of Westleigh, yeoman, "in trust for the priest that helps the parish, to pray for the soul of his late wife, Margaret Bradshaw." Another document, dated January 9th, 1689, being a gift by Mr. John Urmeston of Higher Hall, Leigh, of £20, "the use to be given to the priest that should serve his relations of Parsonage in the parish of Leigh, after the death of one Mr. Mather."

by night to administer the holy sacraments, which it was unsafe to do by day. In this arrest the folly of the Father's betrayer is as extraordinary as his treachery was detestable. He was a captain, who not only pretended to entertain a friendship for the Father, but likewise sought the society of Catholics, and was invited to their social meetings. This man, happening to meet the Father, accosted him with every appearance of friendship, and detained him, even against his will, by some trifling conversation, until a constable, whom he had himself sent for, came up and apprehended Father Rivers, when little suspecting such duplicity. After this infamous act of treachery the captain was unable to show his face in the society of Catholics as heretofore, and, on being reproached for the villainy of the act, excused himself on the plea of intoxication. The Father was immediately committed to prison, and from thence brought to trial at the Lancaster Assizes, where he was indicted upon a charge of high treason for having taken the holy order of priesthood abroad, and returned to England, &c.⁶ He was found guilty, and condemned to death, although he still drags on his existence in gaol under a royal reprieve."

FATHER JOHN PENKETH was a native of Lancashire, born in 1630. His parents were respectable. After making his humanity course at St. Omer's in 1651, he entered the English College Rome as an alumnus, at the age of twenty-one, for his higher studies, and took the College oath on the 1st of May, 1652. After receiving confirmation in Rome, on the 12th of May, 1652, and minor orders, he was ordained subdeacon on the 26th of November, deacon on the 10th of December, and priest on the 17th of December, 1656. After leaving Rome, he became confessor to the English Benedictine nuns at Brussels, and so remained until 1663, when he entered the Society of Jesus at Watten.⁷

On entering the English College, Rome, Father Penketh gave the following account of himself: "My name is John Penketh, *alias* Rivers. I am son of Richard Penketh, of

⁶ Act of 27th Elizabeth.

⁷ Diary of the English College. "In April, 1662, the Rev. John Rivers, who had been confessor to the Brussels nuns since April, 1659, left them, to their great regret, to enter the Society of Jesus. So great was their esteem for him that, wishing to show their gratitude, they drew up a note of affiliation and participation of, all their prayers and good works, which they sent him in 1663" (From the Diary of the English Nuns, O.S.B., Brussels).

Penketh, in the county of Lancaster, Esquire, who married the daughter of Thomas Patrick, of Bisham, in the same county, gentleman. I was born and bred up in my father's house, and am now twenty-one years of age. My father, before his death, had spent nearly all his fortune, and left very little to my mother. My relatives are of good families, but reduced to poverty in these evil times. I am the youngest of thirteen children, and have only two brothers and one sister out of the thirteen living. Most of my relatives are Protestant, but my father with all his family, one brother excepted, were always Catholic. I have made my studies in England under private tutors and at private schools. I was always a Catholic, and left England on the 13th of August, 1651, to proceed to Rome, where in the family of Christ I shall be more sure to avoid the vanities of the world and its dangers, being moved also to this by an ardent desire of gaining souls if found worthy of the priesthood." Signs himself, "John Rivers."

The following account of Father Penketh is taken from the original in the Province Archives in Rome.

Father John Penketh, of the Society of Jesus, was an Englishman, a native of Lancashire, born of respectable parents. He passed an innocent childhood, and outstripped his companions both in piety and in learning. While diligently pursuing his studies he became very anxious regarding his future state of life. When he understood that his family affairs were inextricably involved, he determined to attach himself in quality of a servant to some Catholic gentleman's family. Although his resolution was approved by all, he began to meditate higher things, and became inflamed with hopes of acquiring great reputation by engaging in a military life. He therefore passed over to Belgium, and fought under the standard of his Catholic Majesty, where he obtained amongst his comrades the character of a bold and daring soldier. But after one or two years of this military career, he came to revolve more seriously every day the interests of his soul, and to meditate a farewell to the transitory things of this world, and to the vanity of that reputation of which he had such ample proof before his eyes. He therefore retired from the army, and betook himself to Rome, where he was admitted to the English College.

1651. Here he spent seven years in the higher studies of philosophy and theology with great perseverance, being now of a more mature age. During this time he displayed submissive obedience to his superiors, and wonderful charity towards his companions, and, what is more important, a tender feeling of devotion in spiritual things. After finishing his studies he returned to Belgium, and for some years filled the office of a most prudent confessor and director to the English nuns at Brussels. He was held in such great esteem by them, that they twice obtained from the Holy Father a special dispensation from the usual vow made by the Pope's alumni, to proceed to the English Mission within two years after completing their studies. He always loved the

Society of Jesus from his tender years, and now began eagerly to seek admission to it.

1664. He was received into the Society at Watten, where, having passed one year with exemplary fervour, he was ordered to the neighbouring Seminary of St. Omer, to act as Prefect of the scholars. The duties of this responsible office he performed so well that he endeared himself to all the scholars, exacting strict discipline from all, yet with such sweetness and cheerful alacrity, as to keep in check the high spirit of the impulsive youths. Meanwhile his soul was inflamed with a desire of procuring his neighbours' salvation, too great to be confined within the walls of a college. At length he obtained permission to be sent to the richer harvest of souls in England. To recount the labours and difficulties he underwent, and his constancy in bearing them, would demand rather a volume than a short notice.

On his arrival in England he was assigned to his native county of Lancashire, and was appointed chaplain in the family of a nobleman, but on condition that he was to be at liberty to make excursions into the neighbouring villages. He passed his time by preference with the humbler class of society, and always made his rounds of the neighbourhood on foot. It may easily be imagined that among these poor people the food placed before him was not specially prepared, but simply what was ready to hand, yet he used to declare himself much pleased with it. His abstinence was such, that for ten years or more he touched nothing to eat or drink out of the accustomed meal time. By day or night, he was ever ready at the call of all, constant in administering the sacraments, in private exhortations sedulous beyond measure, and unwearied in preaching. To sum up in a few words, what is required to render a man an apostolical labourer and a perfect member of the Society of Jesus, all this was found in Father John Penketh.

1678, 1679. Whilst thus zealously engaged, the pretended plot, of which the report spread throughout almost every part of Europe, burst forth like a sudden whirlwind. Although this charge appeared to affect all classes of Catholics, yet the members of the Society of Jesus were chiefly attacked. Everywhere pursued, they were allowed no rest, and were forced to resort to obscure holes and hiding-places throughout the country. Our missionary, though he had received timely warning, instead of withdrawing himself, remained with his people in this danger. Beset by stratagems and perils, he took fresh courage and fervour. Word was brought to him that a number of persons in a remote village desired his assistance. The Father arose in the dead of the night, taking with him a man who was trusty and well acquainted with the road. They had gone one or two miles only when they unexpectedly met a Justice of the Peace, who was well known to the Father, from whom he had received many kindnesses. This man civilly accosted Father Penketh as an intimate friend, invited him to his house, and insisted upon the guide intrusting him to his care. The Father, not suspecting any deceit, committed himself to his care accordingly. But the Justice, unmindful of all his benefits, detained him prisoner that night in his house, as though it had been a prison. The next day he was taken off to the public county gaol [at Lancaster], where, after being detained two months, he was brought up for trial at the assizes. He was indicted for the priesthood, and witnesses were called to prove that he had administered the sacra-

ments. He replied that this evidence was worthless, according to the laws of England. The charge is for having taken holy orders in foreign parts, of which there is not the slightest proof. The judge who had stained his hands in the blood of many priests, assuming an air of moderation, replied : " Mr. Penketh, are you ready to swear that you are not a priest ? Only say that, and I will acquit you of this charge, send you home free, and give you a protection from all future interference from any party." " It is not the custom amongst Englishmen," he answered, " for the accused to clear himself by oath." The judge, as though he had desired to elicit the truth by this subterfuge, then directed the jury to retire into an adjoining room to consider their verdict. They returned in half an hour with a verdict of guilty, that is, they convicted him of the priesthood. The Father being asked what he had to say, why sentence of death should not be pronounced upon him, briefly answered as before that no evidence whatever had been given that he had taken orders abroad, and that without such proof it was impossible, according to the laws of England, to inflict any punishment upon him. " The jury, however, as you see," replied the judge, " have pronounced you guilty, therefore, according to the duties of my office, I am bound to pronounce sentence against you as in case of a traitor. You will therefore return to the prison from whence you were taken, and to-morrow you shall be drawn to the place appointed for the execution, where, half strangled and half dead, you shall pay in the sight of the people the just punishment of high treason," &c. On receiving this sentence of death, the Father fell upon his knees, and joyfully exclaimed : *Deo gratias ! Laus Deo ! Te Deum laudamus !* And when returning to the prison, he was congratulated on this so happy an end. In the meantime, whilst he was exulting with joy, his friends were lamenting, and trying in every way to find means of averting the threatened execution of their beloved Father. They spared no labour nor cost. At length by their efforts they obtained that, to their own consolation and the assistance of the afflicted Catholics, the execution should be postponed for a time. When he learned that this had been extorted by his friends, he bitterly complained that the martyr's crown, the object of so many desires, so many sighs, should thus be snatched from him by their importunity, and that the palm should be thus broken in his very hands.

Although he escaped death, no one will say he had not a protracted martyrdom, for detained, as he was, for six years in a most confined cell, that noble arena and school of patience, and long novitiate of virtue, who so able to establish a right ? His cell was so constructed that it would not admit of a fire, and so he passed the six years without any, although the cold in that part of the county was intense. He endured this solitude, and other almost innumerable sufferings, with an invincible constancy. So remarkable was his abstinence in matters of food and sleep, and moderation in other things, and so admirable the innocence and affability of his demeanour, that in a short time he entirely gained the hearts of all who were confined in the same prison, and especially of the gaoler. And although many of them detested the worship of the Catholic religion, they nevertheless affirmed one and all that they had never observed in this priest and Jesuit any word or act unbecoming a holy man. It might be affirmed that during the whole time he lived there, the prison was changed into a rich mart for souls. Leave was given him to celebrate the Holy

Sacrifice of the Mass daily. Many from every part of the county flocked thither to visit the confessor of Christ, others to bring alms for his support, others for the sacrament of confession and for advice; and, what was very remarkable, no Protestant cried out against this, so great was the influence of the Father's sanctity upon all.

1685. He continued this course of life until, upon the death of Charles II., James succeeded to the English Crown. By his command all the priests detained in prison were liberated, amongst whom was Father John Penketh. However, he did not use his release to take his ease or remain inactive. He returned to his native county, and with alacrity resumed his former round of labours. During the greater liberty enjoyed in the reign of James II. he reconciled many Protestants to the Church, and promoted Catholicity by every effort in his power. In the three subsequent years he acknowledged to having converted five hundred to the Catholic faith. He continued to gather in this harvest until, by an unheard of defection of the whole kingdom, King James was expelled the throne.

1688. The entire face of affairs was now changed; new and very severe laws were enacted against Catholics, especially against priests, great rewards were set upon their heads, so that they were once more compelled to seek their hiding-places. Father Penketh had now no constant abode, and, moreover could only visit and strengthen the afflicted Catholics by giving them the sacraments during the shades of evening, or at daybreak. The house, too, was generally so built that the hall, the garden, and the adjoining fields all lay exposed, and he was very seldom able to go forth or stir a foot from the hiding-places, nor to walk in any private or solitary spot, nor to look out of the open windows to breathe the fresh air.

At length, broken down by his pious labours, he succumbed. He was extremely old, and scarcely able to stand, when being called to the bedside of a sick man, he hastened thither, consoled him, administered the sacraments, and with difficulty returned home. He was immediately seized with his last illness. For two weeks he suffered from a burning fever, during which time he gave very great edification. No word escaped his lips but of God and heavenly things; he continually repeated those words of St. Paul, *Cupio dissolvi, et esse cum Christo! Sit nomen Domini benedictum! Fiat voluntas tua!* Fortified by all the sacraments of the Catholic Church, he sweetly rendered his soul to his Creator.

These are a few amongst many things that could be said concerning Father Penketh. Lowliness of heart and humility shone eminently in him, and hence many facts have been kept back from us, which otherwise would have rendered his praise the greater.

Moriatur anima mea morte justorum.

The following is extracted from a Stonyhurst MSS. :⁸

A true relation of some judgments of God against those who accused the priests and other Catholics after the pretended conspiracy in England.

The chief accuser of Father Penketh, a Jesuit, who was imprisoned in Lancaster Castle, under sentence of death for being a

⁸ *Angl.* vol. v. n. 100.

priest, &c., was formerly a penitent of the Father's, and having fallen in love with the daughter of a Justice of the Peace, who was a heretic, was persuaded by her, under a promise to marry him, to accuse the Father; but as he was coming back from the court, after having accused him, he was taken ill, and in the space of ten days died, with much contrition confessing to all that visited him his grievous sin, and the just judgment of God, sending money to Penketh and other Catholics in prison, begging them to pray for him. The person who told me this was present when the disconsolate father of the young woman with her mother and sister came to the prison some eight days after his death, and kneeling at Father Penketh's feet, with many tears begged his pardon in the dead man's name. And the good Father immediately gave it, and with tears undertook to pray for the soul of his accuser. The young man was the heir of a rich family, and the only son of his parents, and all the neighbourhood was in great grief at his death.

Father Penketh died on the 1st of August, 1701, æt. 71.

Two other members of the same family also entered the English College, Rome, as students. They were sons of Robert and Eliza Penketh, *née* Charnley, of Lancashire, and were probably nephews of Father John. (1) WILLIAM PENKETH, born 1679, entered the English College on the 12th of September, 1699, was ordained priest on the 10th of August, 1704, left the College for Paris on the 15th of April, 1706, and soon after proceeded to England, where he died piously on the 25th of December, 1762. (2) JOHN PENKETH, *alias* RIVERS, born 1681, entered the English College on the 29th of November, 1704, and having been ordained priest, left Rome for Belgium on the 23rd of June, 1712. This John Penketh, after completing his humanity studies at St. Omer's College, proceeded with six other scholars to Watten on the 7th of September, 1702. We can trace him no further. He does not appear in the Catalogue of the Province for 1704, and probably left before completing his noviceship.

We find another member of this family in the Douay Diary: 9 "December, 1754, the feast of St. Thomas of Canterbury, John Penketh, of the county of Lancaster and diocese of Chester, was admitted (with Edmund Winstanley, of the same county and diocese) to the College oath, at the age of twenty-three, for his rhetoric.

FATHER SEBASTIAN NEEDHAM, *alias* ROBERT MORGAN, probably followed Father John Penketh as missionary at Leigh. He

Records of the English Catholics. Edited by the Oratorian Fathers.

was certainly there in 1700, how much sooner does not appear, and was still there as late as 1722. He was son of Mr. Robert Needham, of Hilston, Monmouthshire; his mother was Susan Morgan. He entered the Society about 1691, and was professed on the 31st of March, 1709. In 1736, he was appointed Rector of the College of St. Ignatius (the London District), where he had resided several years, and died in that office on the 4th of January, 1743. For greater safety in those dangerous and troublesome times, he procured himself to be enrolled among the chaplains to the Sardinian Embassy, Lincoln's Inn Fields.

The missionaries of the Society at Bedford Leigh can be clearly traced down until the present time.

Prior to the building of the first chapel by Father William Shaw, in 1789, the Catholics of Leigh parish are said to have assembled first at a room at Hopcar, and subsequently in one at Hall-house. In the latter there is still a room called "The Chapel."

Westleigh (Bedford Leigh). This ancient township is within the mission of Bedford Leigh.

The Austin Canons of Erdbury Priory, Warwickshire, obtained the Royal licence to buy lands to the value of c. marks, and purchased the Church of Westleigh from William Lord Lovell, 23 Hen. VI.¹⁰ It is a singular fact, that for upwards of two hundred years the members of this District have possessed a small annual receipt from tithes of corn and grain arising out of certain lands in Westleigh. These small tithes were originally derived from Richard Urmston, Esq., who was the owner of the Manor of Westleigh, with the rectory and parsonage of Leigh, the advowson of the vicarage of Leigh, &c. So that it is probable they have never been out of Catholic hands, excepting for a very brief interval, during some litigation.¹¹

¹⁰ Baines' *Lancashire*.

¹¹ John Urmston, probably a member of this ancient family, was a student under the English Fathers both at St. Omer's and the English College, Rome. On applying to enter the latter College, he states: "1684. My name is John Urmston. I am son of Peter Urmston; was born near Wigan in Lancashire, and baptized by Father Alexander Holland, S.J., on the 4th of July, 1665. I was confirmed at St. Omer's College, where I made my humanity studies. I also studied in Lancashire. My father has an estate of £10 [*sic*] per annum, to which I am the real heir. All my relatives are nearly in the same condition. I have a paternal uncle, John Urmston, a priest, now studying in Spain. My parents are of the middle class, and Catholics. I have one brother and three sisters.

Richard Urmston died, leaving four daughters, co-heiresses, and they, with concurrence of the husbands of the married ones, made a deed of partition, dated August 10, 1661, under which one of the four, Ann Mossock wife of Richard Mossock, Esq., took as her one-fourth part certain portions of the messuage or manor-house and demesne lands of Westleigh, and the above-mentioned tithes of corn and grain. Mrs. Mossock survived her husband, and by deeds dated 21 Chas. II., August 6 and 7, 1681, conveyed the said tithes to Sir William Gerard of Brinn, Bart., Thomas Eccleston, Esq., of Eccleston, and Thomas Culcheth of Culcheth, Esq. Mrs. Mossock died in October, 1699, and was buried at Leigh, having by her will, dated June 25, 1697, devised her estates (except the said tithes) to her nephew and heir-at-law Richard Shuttleworth. These tithes fell into the hands of the Commissioners for forfeited estates in 1715, holding their commission at Preston. Under the penal laws, informers were allowed one-fourth of the property forfeited to the Crown. Mrs. Culcheth, the widow of the above Thomas Culcheth, Esq., ever a warm friend of the Society, by the advice of Thomas Starkie, "a good Papist lawyer of Preston," and other friends, became the informer herself, and so secured the fourth part; obtaining afterwards a lease of the whole from the Crown at a low rent. This was in November, 1716. The grant was made to Mr. Chadwick. The heir-at-law of the above-named Richard Shuttleworth, a spendthrift and an apostate, afterwards filed a bill in chancery against Mrs. Culcheth and Mr. Chadwick for recovery of the tithes suing in *forma pauperis*. After causing great trouble and expense, his attempt ultimately failed.

Blackrod (or *road*), a few miles distant from Wigan, is said to have been an ancient Roman station, the *Coccium* of Antoninus and *Ridogunum* of Ptolemy. The mission here was served by the Fathers of this College from a very early date. It is now merged into neighbouring missions. Father John Turberville who was chaplain to the Andertons of Lostock, and will be noticed under that head, probably served the place in the latter part of the seventeenth and the beginning of

I was a Catholic (thank God) from my birth. My parents have suffered much for the Catholic faith in the persecutions, both in the loss of their fortunes and in paying large sums of money. I desire to enter the priesthood and to be sent upon the English Mission." He does not appear to have been admitted, as his name is not entered in the English College Diary.

the last century. Father Charles Brockholes resided here for some years, and left it for Wigan in 1740.

Brindle and Slatedelph (now *South-hill*).—Tradition says that the Rev. Richard Birket, a Seminary priest,¹² who was tried and condemned to death at Lancaster for his priesthood, in the time of Oates' persecution, but was subsequently reprieved and died in prison a confessor of the faith, lived at Brindle or in the neighbourhood; that he had an entire estate of his own, and gave £400 to be invested, the interest of which would go to one of the Society to help the Catholics in Brindle. In the time of James II. by the assistance of the congregation, a chapel was built on land belonging to Mr. Gerard of Heigham, but in consequence of the Revolution breaking out soon after, little use was made of it. After the outbreak in favour of James III., in 1715, the Commissioners then sitting at Preston, seized upon it as forfeited by reason of "superstitious uses." Mr. Gerard, in whose name it stood, was afraid to claim it, and though a trifle would have redeemed it from the Commissioners, no one was willing to undertake the purchase. Thus it remained until 1734, when it was converted into a workhouse. The bell, after lying buried for many years, was dug up and sold to Eccleston Chapel, and the proceeds were spent upon the house or chapel at Slatedelph. The old altar-rails also went to the same chapel. By a deed dated 1st of May, 1729, William Blackledge, and his son Henry, sold to Matthew Talbot of Wheelton, and to Anne Richardson, a small parcel of land in his field, and the privilege of the upper room or garret of his house for a chapel, and some other small privileges.

Among other Fathers of the College serving this old mission were Father Cornelius Morphy, about the year 173—, and Father William Gillibrand. Regarding Father Morphy it is recorded that a gang of priest-catchers came to take him off, when several of the neighbours, who had heard of the matter, went and hid themselves behind a hedge leading to the chapel, being determined if the gang succeeded in bringing him off, to rescue him, or lose their lives. The gang, however, did not take him, though he was at home, his mild language having softened their hearts; and as the pursuivants returned, his friends, concealed quietly behind the hedge, heard the fellows

¹² Bishop Challoner calls him a secular priest, but could not give the name of his College.

laying the blame on each other for not bringing him away with them; and so they remained till the priest-catchers were gone by.

Father William Gillibrand, who probably succeeded Father Morphy, about 1747, opened a school and received a number of scholars from Liverpool; and Father John Richardson, who succeeded him, is said to have done the same.

Chipping.—This ancient manor was held by Richard de Chepin, Lord of Chepin, soon after the Conquest. It subsequently passed to the Knowles family, and afterwards to the Shireburns. Leagram Hall, now the seat of John Weld, Esq., with the manor, was granted by Queen Elizabeth to Dudley, Earl of Leicester, of whom Sir Richard Shireburn purchased it. This mission was served from a very early period by the Fathers of the District, most probably from the mansion of Stonyhurst, the seat of the Shireburns. According to tradition Father John Penketh was a missionary there. The mission ceased to be served by the Society in 1857. The following is a copy of an ancient Shireburn mortuary paper, and instructions for the priest at Chipping. The original is preserved in the Archives of the College.

1. Hee is to celebrate three tymes a weeke, offering vpp one Masse for Richard Shirburn of Stonyhurst, Esq^{re}. and Isabel his wyfe. Another for their children and grandmother, and all whom they in dutie are bound to pray for living. A third for their friends departed.

2. Hee is to assist the Catholiques not otherways provyded for in the parish of Long Preston and Giggleswick, continuung amongst them a weeke in everie month, and for other three weekes, hee is to assist such as are not provyded for in the parish of Great Mitton and Laythgreame, and resyde amongst them.

3. If it shall please God, eyther Mr. Shirburn or his wyfe do dye, and the other survyve, one of the Masses which were to be sayd for the living shall be whollie employed for his or her soul soe departing, and the second for the lyving must be sayd for the survyvor with a commemoration for the rest, but when the survivor shall die alsoe, then ye 2^d Masse shall also be employed wholly for the benefit of his or her soul, soe of the three Masses one shall be sayd then for the husband, another for the wife's soul, and the third for the good of their grandaughter Isabell Townley, lyving or dead, and of their posterity living that they may serve God lawdable ever. In all a momento for their faithfull departed friends.

4. If any of the donor's children dye, the parents survyving, the Masse for the departed friends shall be sayd for itt, a yeaere, with a commemoration of the faithful departed.

5. If it should please God that more children than one dye in one yeaere, the parents survyving, when he has finished a trental for that which dyed first, hee shall begyn another for the second, and

that done, shall goe about to make vpp the Masses to a yeare's proportion.

6. Itt is left to the priest's discretion what hee will to take out of the Masses for the lyving for any child that shall die after the decease of both their parents.

7. Hee shall keepe the anniversary of their nearest friends which they themselves [the MS. is here torn] keepe their owne and their children [MS. torn].

8. Itt is left to the discretion of the priest, if more trentals than one be uppon hande, to *intercept the trental he is saying* when some special occasion happens for remembering the others, soe reparation bee made in due tyme. Alsoe instead of saying one Masse a weeke when death happens, hee is desyred rather to saye, as consequently as hee can, the proportion of Masses allotted to each one respectively within one yeare's compasse and then to resume his manner of saying three Masses a weeke as before, in the next tyme that they come to be due.

9. Hee is desyred often to request the prayers of such as taste the benefit of this foundation for the donors, and to exhort them att tymes to heare Masse for them, and their friends."

An ancient paper contains the following.

" Sixteen Anniversaries."

Jan. ye 10, dyed Elisabeth Weld, donor's daughter.

11 Feb. dyed Richard Shirburn, donor's father.

4 Mar. dyed Henry Long, donor's chaplain.

6 Apr. dyed Issabel Shirburne, donor's wyfe.

16 Ap. dyed Rich. Shirburne, donor's grandfather.

16 Ap. dyed Richard Shirburne, donor's eldest son.

14 May dyed Anne Shirburne, donor's grandmother.

2 June dyed Nich^s. Towneley, donor's wyfe's grandfather.

12 June dyed Elizabeth Shirburne, donor's mother.

2 July dyed Bernard Towneley, donor's wyfe's uncle.

12 July dyed Margaret Ingleby, donor's wyfe's mother.

16 Aug. dyed Richard Shirburne, the donor.

23 Oct. dyed Catherine Ingleby, donor's wyfe's sister.

31 Oct. dyed Issabel Towneley, donor's wyfe's grandmother.

27 Nov. dyed Thomas Ingleby, donor's wyfe's father.

16 Dec. dyed Sir Nicholas Shirburn, donor's youngest son.

These are all the annyversarys that are to be kept, and the particulars were sent to me by Christopher Tootell, grand vicar ye 5th 7ber, 1724. Witness, Thomas Brockholes.

Crosby Parva was a very old mission and chaplaincy of the Society. The first Jesuit we find there was Father Walton, who probably went to Crosby on his arriving in England, during the year 1652.

FATHER JOHN WALTON was a native of Lancashire. He was born in 1622, entered the Society in 1642, and was sent to England in 1652, where he proved himself an active and useful missionary. He died in London, according to Dr. Oliver, December 30, 1677, or according to a catalogue of deceased members, S.J., in the University of Louvain, January 31, 1678.

He wrote "A brief answer to the many calumnies of Dr. Henry More in his pretended antidote against idolatry, showing that no prudent person can with any rational ground be deterred from returning to the communion of St. Peter's Chair, by any of the Doctor's best and strongest evidences to the contrary." Printed in London, 1672, small 8vo., pp. 103.

Among the Letters and Papers in the collection of Colonel Blundell of Crosby, is a letter from William Blundell, Esq., to Father John Walton, his former chaplain.¹³ This was written from Haggerston in 1658. Father Walton had been obliged to leave Crosby on account of ill health. This letter marks the affectionate relations existing between the family of Crosby Hall and the members of the Society who resided there.

I received your letter of farewell long since, and if you had dealt less cruelly, by writing less kindly, I could sooner have returned an answer. That part which belongs to my wife, she returns you in prayers and in tears; but these (as you know best), are generally much wanting in her husband; yet he confidently believes now that he prays very heartily among other blessings, for your health. Just so do I pray for my Purgatory in this world, both wishing and fearing the smart. If you happen to recover now, we would not murder you again at Crosby for all the world. If you linger still in the same manner, I have petitioned your Master already to return you thither, and as long as these fearful hopes of mine are like to continue, so long shall your poor old cabin remain undisposed of to any other.

. . . Your doctrine and your own great example would teach us patience, if we could imitate as well as remember. Here in the North we have good store of diversions from domestical thoughts; at home we shall find it (by not finding you) to be much otherwise, &c.

We do not find that Father Walton returned again to Crosby. It appears from the Blundell MSS., that Father Francis Waldegrave was chaplain at Crosby in February, 1659, and probably succeeded Father Walton. He seems to have remained there for some years. In 1680, we find him at Garswood, and in 1680-1 he went to Lydiat.¹⁴

The biography of Father Francis Waldegrave will be given

¹³ Communicated by Rev. T. E. Gibson.

¹⁴ We are enabled to fix the date of Father Waldegrave's residence at Crosby from an anecdote of Mr. Blundell's which, as the Rev. T. E. Gibson, who kindly communicates it to us, observes, "looks very like an early discovery of the sea-serpent." Mr. Blundell says, "Captain Hill, once a pirate at sea, afterwards a lay-brother with the Jesuits, told Mr. Waldegrave (from whom I had the relation, February 8, 1659) that once as he sailed he saw such an eel for the space of half an hour thrashing the sides of a whale in such manner as is aforesaid." There may have been a lay-brother of the name of Hill at that date, but from loss of records we can find no mention of him.

under the head of Lydiate. He is named in a letter of William Blundell, Esq., in 1672, as being still stationed at Crosby. Mr. Blundell says, "We find much comfort from good Mr. Waldegrave."¹⁵ In the *Status Collegii* for 1701, given in p. 320, we read "Crosby. Mr. Gillibrand £2 from Nicholas Blundell, Esquire."

Father Robert Aldred, as we learn from a paper in the Archives, built the Westlane house in Little Crosby, in 1719, Mr. Blundell giving the bricks, and "the rest he either begged or bought." A memorandum states that "Nicholas Blundell, Esq., of Crosby left the Westlane house and £14 a year for a Jesuit to help in Little Crosby; but in a codicil he leaves it to the choice of his heirs whether they will have him live with them, or at the Westlane house, but desires particularly that he may be one that will take pains to catechize.

This branch of the Blundell family furnished several members to the English Province.

FATHER NICHOLAS BLUNDELL, the eldest son and heir of Nicholas Blundell, Esq., of Crosby, and his wife Ann, daughter of Sir Thomas Haggerston, Bart., we have already had occasion to notice in the narrative of Oates' persecution. It will be remembered that he was one of the special victims marked out for destruction by Oates, and was seized in London and committed to prison. Oates swore that the Father intrusted to him his plan for burning down London. Father Blundell was born in 1640; entered the Society in 1662; and died at St. Omer's College, December 20th, 1680, at the early age of forty.

FATHER JOSEPH BLUNDELL, brother to Nicholas Blundell, Esq., of Crosby, was born May 2nd, 1686. He entered the Society in 1703, and died at Watten, July 27th, 1759, aged seventy-three. He laboured for some time in the Yorkshire missions, and was missionary at Spinkhill, Derbyshire, for many years.

FATHER JAMES BLUNDELL lived at a much earlier date. He was born in Lancashire in the year 1581, and entered the Society at Louvain, February 1st, 1607. Having been ordered to Spain, he was taken ill during the journey and obliged to stop at Vergara, in Asturia, where he died in the

¹⁵ Communicated by Rev. T. E. Gibson.

early part of the summer of 1609, aged twenty-eight. His name appears in a list of forty-seven priests banished in 1606,¹⁶ so that he must have been ordained priest very soon before entering the novitiate.

FATHER THOMAS BLUNDELL entered the Society in 1667, and was professed February 2nd, 1685. He died in his native county of Lancashire, June 7th, 1702, and was buried at Hardkirke Cemetery.

FATHER FRANCIS BLUNDELL was born in Lancashire, August 13th, 1717, entered the Society in 1738, and was professed in 1764. He died at Formby, February 1st, 1779.

We have already given the biography of the saintly youth, BROTHER RICHARD BLUNDELL, son of Nicholas Blundell, Esq., of Crosby, and his mother Jane Bradshaigh.¹⁷ He died when a student in the English College, Rome, August 7th, 1649, aged twenty-three, and was admitted to the Society upon his death-bed.

FATHER ROBERT ALDRED, according to the Blundell diary, came to reside here as missionary, October 6th, 1707. He was born in 1674, entered the Society in 1697, and died at Little Crosby, February 23rd, 1728.¹⁸ Frequent mention is made of Father Aldred by Mr. Blundell in his quaint but valuable diary. We add a few extracts :

Cousin Edward Scarisbrick, sen. [Father Scarisbrick, *alias* Neville], came hither, and brought Mr. Aldred to live here. Mr. A.'s portmantle was brought hither from Ormskirk. 1708, July 29th, Mr. A. went hence to live in the town. I looked out some linen, and gave him a load of hay. I helped him to fit up his altar, and put up some pictures. 30th, I served Mr. Aldred the first time he said [Mass] in the new chapel. August 2nd, Mr. A. invited my Lord Mountgarret to go to his house. I went with him. 3rd, John Tickle began to make a third window in Mr. Aldred's chapel. 1710, Mr. A. shaved my head and put on three plasters. 1712, May 16th, Mr. A. showed me how to take the meridian. 1713, January 4th, Mr. A. began to explicate the Mass, after Benediction, &c. March 15th, there were one hundred

¹⁶ Bishop Challoner's *Memoirs*.

¹⁷ See *Records*, vol. i. series i. pp. 233, seq.

¹⁸ Thomas Aldred, probably an elder brother of Robert, entered the English College, Rome, as a student for his higher course of studies, October 25th, 1690, aged twenty. Born 1670, in Norfolk, he was the son of Thomas and Elizabeth Aldred. He entered in the name of Soleman, probably his mother's maiden name, was ordained priest October 10th, 1694, and sent into England April 12th, 1697.

and eighty-six people at Mr. A.'s this afternoon. 1714, May 22nd, Father A. lodged here on account of a false alarm that there were some people searching at the Grange for Father Wollfall. May 24th, went to Mr. A.'s house, where we found seven Paters S.J. All dined but one there. 1713, June 13th, I saw Pater A. put a hen's egg upon an end of a looking glass. He showed me the way. 1718, May 19th, this being Mr. A.'s birthday, he treated, &c. He is forty-six. 1720, May 9th, Mr. A. removed from Ned Howard's to live at the West Lane House [which Father A. had built]. May 13th, Mr. A. said Mass for the first time at the West Lane House, I served him. 1728, February 23rd, Mr. A. died. I helped to lay him out, and took charge of his best things. 24th, Pater Hardisty prayed for Mr. A. in his chapel. There was a pretty large congregation. I sent my cart to Sprowl for meat and drink for Mr. A.'s funeral, and went to his house to see part of it carefully taken care of. 25th, Mr. A. was buried in the Hardkirke; there were at his burial, at least in my house, the family of Ince, &c.

There are many other entries regarding Father Aldred, showing the intimate terms upon which he lived with the Squire of Crosby.

FATHER JOHN BUTLER, the last priest of the mission connected with the Society, died at Little Crosby, December 14th, 1811, after serving that mission for forty-one years.

Hardkirke Cemetery.—Within the park walls of Little Crosby is a spot of deep interest to the English Province, where repose the remains of many of its old members along with other priests. Baines' *History of Lancashire*¹⁹ says: "A print is preserved in the British Museum of some Saonx antiquities discovered in a certain place in 1611, called the Hardkirke within the lordship of Little Crosbie, which place William Blundell, of the said Little Crosbie, Esq., inclosed from the residue of the said Hardkirke for the burial of such Catholic recusants deceasing either of the said village, or of the adjoining neighbourhood as should be denied burial at their parish church of Sephton."²⁰

Hardkirke is within the walls of the park, and the present Colonel Nicholas Blundell has erected a stone cross to mark the site. A few memorials of those who lie interred there still exist, but it has long been disused as a burial ground.

From records of proceedings in the Star Chamber it appears that the above act of charity on the part of Mr. Blundell in 1611 towards his fellow-Catholics did not escape the notice of Government, but was the occasion of

¹⁹ Vol. ii. p. 396.

²⁰ Camden's *Britannia*, plate vii. Saxon coins. A great many of the coins were at the time made into Church plate.

visiting upon him a heavy penalty, when some resistance to the authority of the sheriff brought him before that tribunal. "And the defendant, Blundell, being a Popish recusant convict, and living in Little Crosby, Lancashire, inclosed a piece of ground and fenced it partly with a stone wall, and partly with a hedge and ditch, &c., kept and used the same for the space of ten years for the burial of Popish recusants, and Seminary priests, and for these offences two of the rioters were fined £500 a piece, and three others £100 a piece, and Blundell, for procurement of the riots and erecting the churchyard, £2,000. All committed to the Fleet Prison, and the walls and mounds of the churchyard to be pulled down by the sheriff, and the ground laid waste by decree to be read at the assizes."²¹ This infamous act, we are told, was performed by a posse of constables, amid the sound of trumpets.

The following list of Catholic priests buried at Hardkirke has been kindly furnished by the Rev. T. E. Gibson. It is taken from the Blundell collection of MSS. Several of those not marked S.J. may have been Jesuits under assumed names :

Burials of Priests at Hardkirke.

John Satherthwaite	1613
John Birtwistle	1620
John Worthington	1622
John Laiton	1624
William Raban	1626
John Melling, or Maxfield	1633
Richard Holme, or Smith	1634
Richard Robson	1634
Ralph Melling	1660
Thomas Fazakerley	1664-5
Alexander Barker, or Parre	1665
John Beesley, or Mollins	1674
John Birtwistle	1680
Thomas Martin	1691
Thomas Eccleston (probably S.J.)	1701
Richard Barton	1700
Thomas Blundell, S.J.	1702
Edward Molyneux, Sec.	1704
Richard Foster, S.J., (died at Hill House, Altcar, the residence of Mr. Fazakerley)	1707
Henry Tasburgh, S.J. (died at Newhouse, Formby).	1717-18
George Lovell, S.J.	1720
Robert Aldred, S.J. (came to Little Crosby in 1707; died there)	1728
William Pinington, S.J.	1736
Francis Williams, S.J.	173
William Clifton, S.J.	1749
James Clifton, S.J.	1750
Peter Williams, S.J.	1753

²¹ Baines' *Lancashire*, vol. ii. p. 396.

As before observed, a cross has been erected by Colonel Blundell to mark the site of this cemetery. The only stone existing is one erected to Rev. R. Aldred.

Culcheth.—A township in West Derby Hundred. This seat of the old Catholic family of that name, was one of the missions of the Society in Lancashire.

Father John Penketh, already mentioned in connection with Bedford Leigh, was chaplain or missionary there as early as 1670, and served the Leigh congregation from thence.

Father Edward Scarisbrick, *alias* Neville, was chaplain in the latter part of the seventeenth and the beginning of the eighteenth century. He is named in the *status Collegii* given in page 321, with an income of "09: 00: 00.," which appears to have been the "interest of £150 left by particular people to serve thereabouts, as we are informed."

The last missionary we hear of at Culcheth, was FATHER RICHARD SMITH, who probably entered the Society in Rome, having been a student in the English College there in 1679. He was professed August 15th, 1697, and from 1724 to 1728 was Superior of this District. He died September 22nd, 1735, probably at Culcheth.

Four members of the Culcheth family can be traced in the Society under the assumed name of Parker, viz.:

JAMES CULCHETH, *alias* PARKER, born in Lancashire, 1631; who entered the Society in 1652, and died at Ghent, a martyr of charity, whilst attending the plague-stricken, on December 23rd, 1667, aged thirty-six.

JAMES CULCHETH, *alias* PARKER, a scholastic, was born in Lancashire, 1665; entered the Society in 1685; and died while making his theological studies at Liege, October 14th, 1692, aged twenty-seven.

THOMAS CULCHETH, *alias* PARKER, a native of Lancashire, was born 1654; entered the Society in 1674; and was professed February 2nd, 1692. Being remarkable for his talent of government, he filled the office of Rector of Liege College no less than three times, and from 1712 to 1716 was Provincial. He became subsequently Superior of the College of St. Ignatius (the London District), and died at Liege, February 10th, 1730, aged seventy-six.

WILLIAM CULCHETH, of Lancashire, entered the Society in 1659, and died a missionary in England, March 27th, 1684.

Two members of this family, which, like so many of the Lancashire families, was distinguished for its loyalty, lost their lives in the civil wars, in the service of their Sovereign, as we read in the *Catholic Apology*, viz.:

John Culcheth, a lieutenant in the King's service, killed in a skirmish at Worral in Cheshire.

William Culcheth, a cornet of horse in the Royal army, killed at the battle of Newbury.

We find in the Diary of the English College, Rome, an entry that John Culcheth, son of Thomas of Lancashire, was admitted as a convictor of the College on the 14th of October, 1670, aged nineteen, but no further particulars are given.

Eccleston Hall and Scarisbrick Hall. — Eccleston Hall, formerly the seat of the Catholic family of that name, was one of the old Jesuit missions, and so remained until the Eccleston family left it for Scarisbrick Hall in 1788, that estate having been settled upon them by Father Francis Scarisbrick.²²

Father Scarisbrick, as survivor of the sons, became seized of the estates, and settled them, as we have seen, the year before his death.

Scarisbrick Hall, near Ormskirk, had been long served by the Fathers of the District.

²² "Father Scarisbrick was born at Scarisbrick Hall, April 5, 1703. Having completed his early studies, probably at St. Omer's College, he entered the Society in 1722, and was professed of the four vows of religion in 1740. He served the missions in the Residence of St. George for some years. From 1753 to 1756 he was Procurator at the Professed House at Antwerp. In May, 1759, he was appointed Rector of the College of St. Omer, in very difficult and trying times, and witnessed the tyrannical seizure of the College, and the expulsion of the English Jesuits by the Parliament of Paris, in 1762. He continued the office of Rector of the new College of Bruges for a short time, and was then chosen Rector of Liege, and held the office until succeeded by Father John Howard in 1768. He was at Bruges when the College was seized by the Belgico-Austrian Government on the suppression of the Society in 1773. He died at Liege, July 16th, 1789, æt. 80. Father John Thorpe, in a letter addressed to Henry, the 8th Lord Arundell of Wardour, dated September 19th, 1789, says: 'Good Father Scarisbrick has left a void in innocent and entertaining conversation, that is not readily to be filled. He was the last of twelve brothers and sisters, not one of whom died under forty years of age; all were remarkable for their agreeable vein of humour' (Note by the late Father Norris, Provincial, in the Archives of the College).

Father John Smith was there in the end of the seventeenth and beginning of the eighteenth century, as we find from the *status Collegii*, p. 320, with a "salary of 05:00:00."

In 1750 Father Nicholas Furniers was the missionary there, as mentioned in the *status* of that year, page 321. The Fathers of the College ceased to serve the mission about 1791.

Bailey's *Lancashire* says: "A chaplain of the ancient faith was always maintained in this family, and used to perform divine service regularly in the mansion house, where the domestics of the establishment and the tenantry used to assemble on Sundays and holidays. . . . The heads of this family have been lords of the manor of Scarisbrick for at least seven centuries."

The families of Eccleston and Scarisbrick gave several members to the English Province of the Society.

THOMAS ECCLESTON, born in 1643, entered the Society at Watten in 1668, and was professed February 2nd, 1686. He died in Lancashire, November 25th, 1698, aged fifty-five.

THOMAS ECCLESTON, *alias* GORSUCH, son of Henry Eccleston of Lancashire, born in 1659. He entered the English College, Rome, October 3rd, 1679, as a convictor among the students for his higher studies, at the age of eighteen. In 1697, he returned to Rome, and entered the novitiate at Sant' Andrea.²³ We learn from a letter of Father Nicholas Sewell, Provincial, to Dr. Oliver, dated December 23rd, 1831, that "he was entitled to the estate of Eccleston, which he gave up to John Gorsuch Eccleston, Esq. His family name was Gorsuch. Thomas Eccleston had fought a duel and killed his antagonist. This was the occasion of his renouncing the world, and becoming a Jesuit. His picture at full length was in the hall at Eccleston Hall, pointing to his sword thrown upon the ground." Father Eccleston was employed in the Yorkshire missions, and, under the assumed name of Holland, served for a time at Ingatestone Hall, as chaplain to Lord Petre.²⁴

From August 11th, 1731, to September 22nd, 1737, he was Rector of St. Omer's College, and died December 30th,

²³ *Diary of the English College, Rome.*

²⁴ *Records*, vol. ii. p. 582.

1743. He wrote a treatise, entitled *The Way to Happiness*, 8vo., London, 1726, pp. 360, of which a new edition was printed in 1773.²⁵

The following is an extract from the "Depositions of Superstitious Uses" in the Public Record Office. The unhappy apostate Hitchmough (or Hitchmore) frequently appears as a "deponent." We have mentioned his expedition to Holywell, with a company of dragoons, in *Records*, vol. iv. p. 529.

The Rev. Mr. Hitchmough, sworn and examined, deposeth that he knows the estate of Eccleston, near Prescot, in Lancashire, to the value of about £900 per annum; that Captain Eccleston, who was owner of the said estate, being in Ireland in the late wars in King William's time, and, having killed a man there, was told by the Jesuits that to atone for that sin, it was absolutely necessary to make himself a religious man; upon which, in the year 1700, when this deponent was in Rome, he came thither, put himself into the professed house of the Jesuits there, and some years after was sent over to England, in the quality of a Popish preacher or missionary, and resided in the English monastery of the nuns at York, under the name of Holland, in the quality of Father Confessor, at the time that the Lord Molyneux had a daughter in the said nunnery; that this deponent took notice of it to several of the clergy of the Church of England, a little before his Majesty's accession to the throne, in order to have them suppressed. That during the time of his officiating as a priest, Mr. Scarisbrick, of Scarisbrick, had the management of the said estate; that Mr. John Gorsuch, of Gorsuch, gentleman to Mr. Edward Howard, brother to the Duke of Norfolk, told this deponent that the said Mr. Gorsuch's brother ought to have the said estate, Captain Eccleston having professed himself a priest; but that the Jesuits had enhanced all the profits of the estate at Eccleston to themselves. That whilst this deponent was in the Romish Communion, which is about seven years ago, there were eighty-five secular and regular priests in Lancashire.

RICHARD HITCHMOUGH.

Preston, September 28th, 1716.

Witness, FRANCIS FOOTE.

²⁵ The widow of the above-named John Gorsuch Eccleston was a kind benefactress of the Fathers of the District. In a letter from Father Pains to Dr. Oliver, dated St. Helen's, January 27th, 1832, we read that "Mrs. Gorsuch Eccleston, daughter of Anthony Lowe, M.D., of an ancient family in Derbyshire, after the death of her husband, John Gorsuch Eccleston, of Eccleston, Esq., retired to Cowley Hill just above my house. She opened a small chapel there for her own accommodation, and that of a few Catholic families. I find it recorded that she lived a widow fifty-one years, and died June 15th, 1793, æt. 81." She was a principal founder of the present extensive mission of Lowe House, St. Helen's, so called after her maiden name. The first Mass was said at the new Lowe House chapel by Father Joseph Barrow, September 1st, 1793.

Of the Scarisbrick family, we trace the following members belonging to the Society, but with difficulty owing to the *aliases* adopted, that of Neville being a common one.

EDMUND NEVILLE.—Some, says Dr. Oliver, affirm he was a Scarisbrick. The Diary of the English College, Rome, however, states that Edmund Neville, *vere* Sales, of Lancashire, at the age of seventeen, entered as an alumnus on the 29th of September, 1621, and took the College oath on the 16th of May, 1622. He received minor orders during the same year, and after successfully defending theses of philosophy, and making half a year's theology, he petitioned Propaganda for permission to enter religion, and, having obtained it after many trials, was admitted to the novitiate at Sant' Andrea on the 24th of May, 1626. On entering the English College he states: "1621. My name is Edmund Neville, *alias* Sales. I was born at my father's house at Hopcut, Lancashire, and am seventeen years of age. I was educated partly at Rome and partly in public schools with the sons of other nobles. My parents are Catholics, and of high family. I had three brothers, one of whom is dead, but no sister. I have an uncle a member of the Society of Jesus, of the Westmoreland stock, and also many aunts and relatives of the same family. I made my humanity studies at St. Omer's. I was always brought up a Catholic, although I was never present at the Holy Sacrifice of the Mass, or at confession in England on account of my age. In 1642 he was serving the mission in St. Mary's Residence, or the Oxford District, but we do not trace him further.

We are left in uncertainty as to his *real* name; the Diary calls it *Sales*, and his autobiographical account says Neville, *alias* Sales. But we think it is clear that he was not a Scarisbrick.

EDWARD SCARISBRICK, *alias* NEVILLE, entered the Society on the 7th of September, 1660, and was professed on the 2nd of February, 1677. He was appointed by King James II. one of the royal chaplains and preachers. He appears to have escaped at the outbreak of the Revolution in 1688, and died in England on the 19th of February, 1709. He was the author of the *Life of Lady Warner*, printed in 1690, and again in 1692, with additions. London, 8vo, 376 pp.

Several of his sermons are extant. One on "Spiritual Leprosy" was delivered the Thirteenth Sunday after Pentecost,

1680, before Queen Catherine. London, 1687, 4to, 37 pp. Also one on "Catholic Loyalty," preached before the King and Queen at Whitehall on the 30th of January, 1687.²⁶

Two more of the same family, under the name of Neville, became Jesuits, viz.—

EDWARD NEVILLE, *vere* SCARISBRICK, born 1663, and entered the Society in 1682. In 1701 he was serving the mission in the College of the Immaculate Conception, or the Derbyshire District, and prior to 1728 became its Superior. He was for a time settled at Bushy Hall, near Watford, Herts, and died on the 15th of November, 1735.

EDWARD NEVILLE, *vere* SCARISBRICK, born in 1698, entered the Society on the 7th of September, 1716, was Superior of the Derbyshire District in 1764, and died in Lancashire on the 7th of July, 1778, æt. 80.

THOMAS NEVILLE, *vere* SCARISBRICK, entered the Society 1664, and died on the 20th of January, 1728.

FRANCIS SCARISBRICK, *alias* NEVILLE, senior, has been already noticed under the College of St. Ignatius, London District, in the biography of Father Whitbread the martyr. He wrote an attestation of the Father's prophetic exhortation, delivered at Liege in August or July, 1678.²⁷ He was probably in his last year's theology when he wrote that paper. In 1692 he was serving at Sir James Poole's in Cheshire, and probably before.²⁸ He died in England on the 20th of September, 1713.

FATHER FRANCIS SCARISBRICK, junior, has been named in page 347.

HENRY SCARISBRICK, senior, *alias* NEVILLE, entered the Society in 1662, was professed on the 15th of August, 1679, and died in England on the 3rd of December, 1701.

²⁶ From *Curiosities of Civilization*. London: Robert Hardwicke, 192, Piccadilly. The following appeared in the *Gazette*, March 1st, 1688: "*Catholic Loyalty*, upon the subject of Government and Obedience. Delivered in a Sermon before the King and Queen, in his Majesty's chapel at Whitehall, on the 13th of June, 1687, by the Rev. Father Edward Scarisbricke, Priest of the Society of Jesus. Published by his Majesty's command. Sold by Raydal Taylor, near Stationer's Hall, London."

²⁷ P. 236.

²⁸ Letter of Father John Persall to Father Plowden at Liege, 1692, in the archives of District.

HENRY SCARISBRICK, junior, a promising scholastic, was born on the 5th of August, 1711, entered the Society in 1729, and died at Lyons on the 13th of March, 1744.

JOSEPH SCARISBRICK, born in 1673, entered the Society in 1692. In 1726 he was living at Dutton Hall, Preston-on-the-Hill, Cheshire. No mention can be found of his death.

We read in the Blundell MSS., Crosby Hall, that in April, 1655 . . . Polton was priest at Scarisbrick Hall. This was probably Father Ferdinand Poulton, who was for many years an active missionary in Lancashire.²⁹ In the same letter Mr. Blundell mentions Christopher Bradshaigh (brother to the Jesuits of the name), whose short autobiography is given in *Records*, vol. i. p. 229 note. He was then living at Scarisbrick Hall, where he died many years afterwards; he taught Nicholas Blundell, and probably resided at Scarisbrick as a friend and occasional tutor. He was evidently a confidential friend and correspondent of Mr. Blundell, and was frequently consulted by him on matters of importance.³⁰

Formby.—The earliest missionary we meet with by name at this very old mission, is Father Richard Foster, or Forster, who was there in the beginning of the eighteenth century. He is named in the paper quoted in p. 321, with the amount of his income: "1791. Mr. Richard Foster, from the common,³¹ the interest of £100. From the town, £10 in all, £16:00:00." The Jesuit Father who served Formby lived at Ince until 1748, when he was fixed at Formby. We learn from the notes of Father Joseph Beaumont, for many years Superior of the District:³² "There is in Formby a large stone chapel, which was built in King James II.'s time, but never made use of.³³ By tradition it is said (for there is no writing anywhere to be found concerning it) that the land was given by Henry Blundell of Ince, Esquire, and was one rood of land lying in that field which now joins the chapel. In effect, Mr. William Clifton, who served Formby for about thirty years, and died at New House in 1749, for many years enjoyed the benefit of that land."

²⁹ See *Records*, vol. ii. series ii. Also vol. i. p. 162.

³⁰ Communicated by the Rev. T. E. Gibson.

³¹ The funds of the College.

³² In the Archives of the District. Date about 1744.

³³ No doubt in consequence of the breaking out of the Revolution in 1688.

There are among the Archives two notes written by the widow, Mrs. Blundell, in the first of which she says : " I keep by me the rent I receive yearly for the chapel in Formby, and I shall, if my son allows it when he comes of age, bestow it on the Society." In the second : " In case the sum paid for Mr. Tasburgh to Mr. Babthorpe be not allowed by Mrs. Blundell's children, she herself will bear the loss. But in that case she is to be prayed for as a benefactrix by the Society."

FATHER RICHARD FORSTER, above named, was born in 1672, entered the Society in 1692 at Watten, and was ordained at Prague in 1701, and sent at once upon the English Mission. He died on the 9th of May, 1707, at the early age of thirty-five, and was buried at Hardkirke.³⁴

It is probable that Father Christopher Burton, who had previously served the Lytham mission, succeeded Father Foster at Formby. In the Blundell Diary we read : " 1709, January 23rd. My wife heard Mr. Burton hold forth at Formby. . . 1710, August 23rd. Mr. Burton and Mr. Tasburgh dined here. . . 1711, March 7th. I fetched home a ton of hay from the New House, which I had bought of Mr. Burton. . . 1712. Pater Burton dined here. I paid him money brought for him by Mr. Turberville."

Father Burton will be briefly noticed in the College of the Holy Apostles—the Suffolk District. Father Francis Blundell, already named (p. 343), lived at Formby for many years, and died there on the 1st of February, 1779.

Furness and Ulverstone.—The Catholics of Furness and the neighbourhood were served by the Fathers of this College from an early date. Furness is celebrated for its once magnificent abbey, the ruins of which are reckoned among the most extensive and perfect that have survived the days of desecration. Dugdale, in his account of this great abbey, quoting from Tanner, says : " The monastery, begun at Tulket in Amounderness, A.D. 1124, for the monks of Savigny in France,

³⁴ Occasional mention is made of Father Foster in the Blundell Diary. He was a frequent visitor at Hill House, one and a half miles from Lydiate, which was then tenanted by Mr. Fazakerley, a Catholic gentleman of ancient family. " 1703, Sept. 16. Mr. Tasburgh and Mr. Foster dined here." " Nov. 1. Mr. Fazakerley and Mr. Foster came after dinner to course with me." " 1707, March 31. My wife and Mrs. Mills walked to Mr. Foster's. April 6. Do. and I heard Mass at Mr. Foster's. April 12. Do. and I went to prayers at Do. May 8. I heard that Mr. Foster was despaired of. May 10. Mr. Foster was buried" (*Lydiate Hall*. By Rev. T. E. Gibson).

was, after three years, A.D. 1127, removed to this valley, then called Bekangesgill. Stephen, then Earl of Morton and Bolvigore, afterwards King of England, was the founder of this abbey, which was of the Cistercian Order and commended to the patronage of the Blessed Virgin Mary. Stephen, in his Charter of Foundation, gave the monks here his forest of Furness, &c., and the privilege of hunting. In Furness, everything except the land of Michael Flemeng, or Fleming. King Henry I. was one of the witnesses to the Charter." The historian then gives the names of most of the Kings of England down to Henry VI., who had granted Charters of Confirmation, and had been munificent benefactors. "Few abbeys, it should seem, could boast of more royal protection . . . nor was Pope Eugenius the only Pope who granted a Bull to Furness Abbey. West gives the substance of two Bulls of Confirmation from Pope Innocent III. In the entries relating to Furness Abbey, in the taxation of Pope Nicholas, A.D. 1291, occurs: 'Dioc. Ebor. temporal. pens. Abbatis de Furniays in Ecclesia de Ulveston (Ulverston) £6.' . . The site of this abbey remained after the dissolution for a considerable time in the crown. The earliest notice which West has of its having been passed away is in the fifth year of James I. (1607), when it appears to have been granted to the Earl of Salisbury and John Preston."

The Cotton MSS., *Cleop.* E. iv., contain a list of the crimes charged upon the monks of Furness and Sawby monasteries just before the dissolution; "but," adds Dugdale, "it is too trivial to need copying here." Tanner, quoting Camden, says: "Out of this place the Bishops of the Isle of Man, which lies over against it, were formerly wont to be chosen, this being the mother of many monasteries, both in that island and in Ireland. . . The ruins of the abbey are still magnificent and among the most striking of our monastic remains. The perspective of the church is said to be two hundred and eighty-seven feet in length, and the walls in some places fifty-four feet high and five in thickness. The windows and arches upon a scale of unusual loftiness."

The seat of the mission was removed from Furness to Ulverstone by Father John Sales in 1779.³⁵ The mission

³⁵ Ulverstone was a Rectory appropriated to Conishead Priory. Gorton's *Topographical Dictionary* says, "There was here formerly a Priory of Black Canons. Its site is now occupied by a handsome modern edifice." Dugdale, from Tanner, says: "Gabriel de Pennington built, temp. Hen. II., upon the soil, and by the encouragement of William of Lancaster,

of Ulverstone remained under the care of the Society until the year 1863, when it was given up to the Bishop of the diocese. The present neat church was built by the Rev. Benjamin McHugh, a secular priest, maintained at Ulverstone by the Society. The first stone was laid on the 27th of June, 1822. It is dedicated to the Blessed Virgin. An inscription in Latin by the Rev. B. McHugh, states that the foundation stones were brought from the ruins of Furness Abbey—the abbey church, like all Cistercian churches, being dedicated in honour of the Mother of God. The ceiling of the chapel is an exact copy of the roof of a building still standing in the southern extremity of the ruins, supposed to have been the school. It is worthy of record that the predecessor of Mr. McHugh was Dr. Everard, who was placed there by Father William Strickland as early as 1802. There was then neither chapel nor house. The Society gave some property to Dr. Everard, with which he bought a house for £800. He kept a school there, besides serving the mission, and left in 1816 or 1817, having been raised to the dignity of Archbishop of Cashel.

The earliest missionary in the Furness district whom we can trace, was a Father Barton, in 1678. Whether this was Father John Hervey, *alias* Barton, who died in 1705, or Father Thomas Barton, *vere* Anderton,³⁶ who died in the Maryland mission, in 1696, is uncertain. A letter from Daniel Fleming, Esq., of Rydall (perhaps a descendant of Michael Fleming, whose lands were excepted in Furness), to Sir

Baron of Kendale (who was a very great benefactor), a hospital and Priory of Black Canons, to the honour of the Blessed Virgin Mary, which Priory consisted of a Prior and seven religious and forty-eight servants." Dugdale prints a charter of Edward II. confirming the endowment of this monastery, with one from Magnus, King of Man and of the Islands, granting to the Prior and convent exemption from tolls. Conishead Priory is the property and residence of Mr. Braddyll. The mansion, now rebuilding, stands on the site of the Priory. Baines, *History of Lancashire*, says: "The ancient orthography is Olvestonan, and the popular pronunciation Owlston. This name is supposed to be derived from a Saxon Lord Ulpha, and to import the town of Ulpha. In the early part of the twelfth century this lordship passed into the possession of Stephen, Earl of Boulogne, afterwards King of England, and on the erection of Furness Abbey, was presented by him to the monks as a part of the endowment of that foundation. In the 7th of Richard I. the Abbot of Furness granted to Gilbert, son of Roger Fitz-Reinfrid and Helenise his wife, the vill of Ulverstone, with the inhabitants, who were at that time in a state of most abject vassalage, and transferable like beasts of burthen. The Baron seems to have been a man of enlarged views, and his first care was to enfranchise the people and raise them to the degree of free burgesses."

³⁶ See *Records*, vol. iii. Addenda, p. 776, and Pedigree of Andertons.

Joseph Williams, Secretary of State, dated the 9th of November, 1678,³⁷ details his unsuccessful endeavours as a magistrate to arrest the Father: "One, Barton, a Jesuit, who hath of late dwelt at Sir Thomas Preston's house, called The Manor, in the north end of Lancashire."³⁸ Barton and one Grimshaw had gone from there about a week before; the said Justice Fleming seized all the arms there, disarming two servants of Mr. Walmesley's, of Wigan, whom he found there. "Besides what Mr. Oates hath informed against Mr. Barton, I doubt not Colonel Kirkby hath acquainted you with what letters have fallen into my cousin Doddings' hands, relating unto him, which show him to be too guilty of this conspiracy."

FATHER CLEMENT SMITH, was born in 1657, and entered the Society on the 7th of September, 1678, after completing his humanity course at St. Omer's. Having been ordained priest, he was sent upon the English Mission, and Furness seems to have been the seat of his labours. He was soon after involved in the troubles of the Revolution, as we learn from the Annual Letters for 1688: "In December last, the house in which Father Clement Smith lived was beset by a mob of nearly three hundred men, out of whose hands he managed to escape, through the special providence of God; for as he was about to leave the house by a passage which would have afforded an easy entrance to the mob, one of the rioters, from some unknown cause, shouted to those who were rushing on, that there was no way there, on hearing which they desisted from their intention of breaking in at that place. Time was thus allowed to Father Smith to escape by another way. He passed that night in a little hut. At daybreak, however, he betook himself to the woods, where he remained fasting the whole of that day, suffering much from intense frost, and the snow which covered the ground. Night coming on, the people of the neighbourhood refused through fear or from the reviving hatred towards Catholics, to allow him to take shelter in their barns or hovels. Compelled therefore to seek some other place of refuge for the night, he crept into a little deserted hut, and at early dawn next morning betook himself again to the woods, his pursuers still following close upon his track. A short time after this he had an extremely narrow escape while travelling with a man who was acting as

³⁷ State Papers, P.R.O. *Dom*, *Charles II.* bundle n. 411, p. 45.

³⁸ The Manor, Furness, the property of the Prestons.

his guide. They met a party of pursuivants, who strictly examined the guide, yet seemed not to notice the Father, for they did not address a word to him, but allowed them to pass on their way unmolested. Frequently in the darkness of the night, he was obliged to cross on foot through fords or passes, rendered exceedingly dangerous by reason of the ebb tide, so that even travellers on horseback were unable to make the passage by daylight without considerable risk of life. For whole weeks together he was unable to procure a change of linen, for fear of the pursuivants coming suddenly upon him. For three months he was compelled to lie so closely hidden, that he was unable even to pace about his room, nor durst he for a whole year together use either fire or candle, lest he should be betrayed by the light. Indeed, for the space of two years he was unable to leave the house where he was charitably harboured."

Such sufferings, combined with constant mental anxiety, naturally undermined his constitution. He died on the 8th of September, 1695, at the early age of thirty-eight.

The celebrated historian, FATHER THOMAS WEST, whose real name was DANIEL, was for a short time missionary at Holywell, and afterwards at Ulverstone and Furness. He was born on New Year's Day, 1720, and for some time in early life was a mercantile traveller. He entered the Society on the 7th of September, 1751, made his higher studies and theology at Liege, was professed on the 2nd of February, 1769, and died on the 10th of June, 1779, æt. 59, at Sizergh. He is known by his *Guide to the Lakes of Cumberland*; and by *The Antiquities of Furness*, or an account of the Royal Abbey of St. Mary of Nightshade, near Dalton, in Furness, 4to, London, 1774, pp. 288, preceded by a descriptive view of Furness, pp. 56, and closed with a weighty Appendix. The Rev. John Whitaker, the learned historian of Whalley, who died on the 30th of October, 1808, æt. 73, and was acquainted with Father West, in vol. ii. of the *Ancient Cathedral of Cornwall*, p. 357, had recommended him to expatiate on details of the monastic institute in his *Antiquities of Furness*, but adds, "I was too late in my recommendation to Mr. West, as he was then in London. attending the press for publication."³⁹

³⁹ We read in *Lydiat Hall and its Associations* (p. 47): "About one hundred years ago, Lord George Cavendish, the owner of Furness, was on very friendly terms with the Rev. T. West, living at Titcup Hall, near Ulverstone, a learned antiquarian, and author of the *Antiquities*

The interest of the English Province in the District of Furness is much enhanced by the fact that the second lord of the manor of Furness, after showing his attachment to the Society of Jesus as a kind benefactor, ended by entering it himself. This was SIR THOMAS PRESTON, Bart., second son of Sir John Preston, of the Manor, near Furness, who was created a baronet for his loyalty on the 1st of April, 1644, and died of his wounds, received in the royal cause in a battle near his own mansion. Thomas Preston was born in 1643, and upon the death of his elder brother, John, succeeded to the title and estates. His sister, Elizabeth, married the eleventh Lord Stourton. Sir Thomas was married twice. His first wife died soon after, without issue. By his second wife, Mary, daughter of Viscount Molyneux, he had three children, Francis, who died young and unmarried in 1672, and two daughters, (1) Mary, married to William Lord Herbert, second Marquis of Powis, and (2) Anne, married to Hugh, second Lord Clifford.

Within six months after the loss of his only son, Sir Thomas suffered a second bereavement in the death of his wife. In his affliction, he sought comfort in religion, and after due deliberation, decided on entering the Society of Jesus. He accompanied the Provincial, Father George Gray, to Watten, and entered the novitiate there on the 28th of June, 1674, being then thirty-one years of age. He entered as a scholastic, and made the usual studies, but though of an excellent capacity, and having defended the whole course of theology with much credit, he never could be induced to take Holy Orders.⁴⁰ He

of Furness and of the first *Guide to the Lakes*. Among the MSS. of the latter (preserved at Hornby chapel house) is a memorandum to the effect that Lord George had made an offer to Mr. West of the use of a crypt (then in a very perfect condition) at Furness Abbey for the accommodation of the Catholics in the neighbourhood, but this offer he was not in a position to accept."

⁴⁰ The Rev. T. E. Gibson (*Lydiat Hall*, pp. 46, 47), speaking of the fact of Lawrence Ireland, Esq., of Lydiat, having on the early death of his wife left the world and its fortunes and entered the Society of Jesus, observes: "Perhaps Lawrence Ireland was led by these, or the like considerations, to make a sacrifice which, though unusual, was not without example even in his own time. Before, or soon after his death, Sir Thomas Preston, second baronet of the Manor, took a similar step. . . . The act by which he had made over his property to religion was set aside, as contravening the statute against superstitious uses, and though he had left two daughters, yet the Holker branch of the Preston family obtained by favour of the Crown, first a lease, and ultimately the possession of the estates. These have descended through an heiress to the present Duke of Devonshire, and the rapid development of late years of the mineral wealth of Furness, has made them a valuable acquisition even to a ducal property." A catalogue of books gives us the following: "No. 1255. Lancaster. A Bill to enable his Majesty to grant the inheritance of the

was employed in teaching. In the catalogues of the Province for the year 1701 and 1704, he is put down as a master: "*Magister, Thomas Saville, alias Preston.*" Saville was the name he assumed on entering the Society. He remained in the degree of a formed scholastic, under the three vows, until his death at Watten, on the 27th of May, 1709, æt. 66. Father John Keynes mentions him in a letter to the Father General.⁴¹ The year does not appear: "Thomas Saville, of whom your Paternity desired more full particulars in your letter of the 28th of September last, was called in the world Thomas Preston, a baronet, and very rich. He was twice married, and left two daughters very wealthy. He entered the Society in 1674, on the 28th of June, æt. 31, at which time he left us sufficient for the foundation of a College. He is professed of the three vows, and being examined for his profession of the four vows, he is found fit for them. He lived for some time in our Seminary of St. Omer. He is not, however, admitted to the priesthood, because of a scruple on account of his having been twice married, although he was assured that a dispensation on this head would be obtained."

Garswood, with Bryn (or Brinn), or Ashton-le-Willows.—Garswood, the seat of the head of the old Catholic family of Gerard, now represented by Lord Gerard of Bryn, was served from a remote date by the Fathers of this District. It does not appear when they ceased to do so, but it was probably in 1789, when Bryn or Ashton was given up on the death of Father Molyneux. In our last volume (Addenda, p. 714), two Fathers of the Society of Jesus, of whom we were not previously aware, are mentioned upon the undoubted authority of William

site of the dissolved Monastery of Furness, in trust for Sir Thomas Lowther, Bart., under such a consideration as shall be just and reasonable, —formerly the estates of Sir Thomas Preston, a Papist, who dying without issue, King Charles II. granted a lease to T. Preston, Esq., grandfather to Sir Thomas Lowther, &c. Folio, sewed, 7s. 6d. (1726).⁴² We may add that three small farms, comprising about sixty acres, were secured. Two of them were at Furness, in the parish of Dalton, and the other in the parish of Urnswick. They were given for the foundation of a novitiate for the English Province. In 1711 we find them vested in the name of Lady Catherine Stourton, for the Society, and in later years in the family of Petre. As such an establishment was impracticable in England, the annual income was for many years devoted to the assistance of the Catholics of that district, and, on subsequent sales of the property at different periods, upwards of £1,500 of the proceeds were expended upon the house and chapel at Ulverstone.

⁴² Stonyhurst MSS. *Angl.* vol. v. n. 107.

Blundell, Esq., of Crosby, whose valuable collection of correspondence and notes extends over a long and important period, about 1660 to 1689. These Fathers were Thomas and Christopher Tootell. The former of these was residing at Bryn, according to Mr. Blundell in 1663.

Father Francis Waldegrave, who will be fully noticed under the head of Lydiate, appears to have been missionary there in 1680—1682.

Father Thomas Gerard, one of three Fathers of that name, was at Garswood in 1701, as we gather from the status of the College :³⁹ "Mr. Thomas Gerard, as yet nothing from his brother £30:00:00 salary."

Father Richard Billinge probably followed, and served it with Bryn until his death, in June, 1732. In a memorandum of that year, this Father says : "The Lady Gerard allows me for serving at Garswood Mr. and Mrs. Mary Gerard's small bequest of £10, due on the 20th of April."

We have already given⁴² the biography of Father Brian Cansfield, and in our last volume (page 686) mention is made of the Cansfield family, of Robert Hall, Lancashire, now represented by the Gerard family of Garswood. We have since found that another member of the family, a nephew probably of Father Brian Cansfield, was a student under the English Fathers at the national College in Rome, in 1639, viz.:

CHARLES CANSFIELD, *alias* ASHTON, Lancashire, who was admitted as a convictor at the English College, Rome, in the name of Ashton, March 17th, 1639. At the age of twenty-six he was ordained priest, July 5th, 1643, and sent to England, June 12th, 1645; being detained three months at Placentia, by sickness.

On entering the College, he states : "1639. My name is Charles Cansfield; my parents' names were John and Isabel Cansfield (Ashton). I was born at Robert Hall, Lancashire, where I was brought up and lived until my twenty-third year. My parents and principal friends were respectable. I have an only brother whose estate yields about £500 a year, out of which he pays about £35 or £40 a year by way of fine for the Catholic faith; I have two sisters moderately well provided for by my mother. For the rest, they are dependent upon my brother. They are both Catholic, as are many of

⁴² *Records*, vol. iii. p. 140, and note 5.

my relatives; some of whom are rich, and some, living by their own exertions. I am solely dependent upon my brother. I studied rudiments for two years at Ormskirk. Then, after a year at home, I was sent to a place called Mannor in the same county, where I studied grammar for three years. Returning home, I spent a year in hunting and travel, and then attended a private class, in which, and in the house of an uncle, I spent two years in study. After that I was sent to Douay, where I studied grammar and syntax and part of poetry; and after an interval of a year and a half, I returned again and spent five months as a writing clerk. I was always a Catholic, and desire to embrace the ecclesiastical life."

Bryn (or Brinn), or Ashton-le-Willows.—The earliest Father we can name as serving here is Father Francis Waldegrave, from Garswood, 1680—1682. Father John Skinner was at Bryn in 1701, and probably remained until his death, in 1708. Many others followed, until we come to Father William Molyneux, who died there 1789, and was followed by the Rev. Mr. Shuttleworth, a secular priest. The celebrated relic, the "holy hand" of Father Edmund Arrowsmith, the Jesuit martyr, is preserved and venerated in this chapel. Multitudes still visit it yearly, and many miraculous cures are obtained.⁴³ An old paper in the archives, being "An inventory of Church stuff and books" belonging to the mission, notes "Three silver chalices and patens, one great gilt, which, when Wigan was up in King James [s time], went there, and came back." Another memorandum by Father Richard Smith, then Rector of the District, states: "*Item.*—That on the 17th of November, 1725, it was resolved at Brinn, that £100 shall be given by that District for the relief of the College of St. Omer, lately burnt down, as soon as that sum could be taken up or raised." From two other notes we learn that (1) "no baptismal register is to be found until Father Joseph Doyne came in 1776, and left in 1780 for Rixton;" (2) that "early in the last century the Brinn mission was so poor, in consequence of some difficulties into which the Gerard family had fallen, that the College of St. Aloysius was obliged for a time to devote the income arising from some old bonds to its support."

⁴³ See the Life of the martyr, in *Records*, vol. ii. series ii. and notice of the relic.

Ince Blundell, a township in the parish of Sefton, and Hundred of West Derby. Until the death of the last surviving male heir of the ancient family of Ince Blundell, the Blundell estates had been held in unbroken succession from father to son for a period of six hundred and fifty years, from 1180 till 1837. The first named in the family pedigree is Richard Blundell, 1180—1195; the last male heir is Charles Robert, who died unmarried, October 27th, 1837, and devised the estates to Thomas, second son of Joseph Weld, Esq., of Lulworth, Dorsetshire.⁴⁴

Ince Blundell was an old mission of the Society in this District. We find Father Henry Tasburgh there in 1701 with "05:00:00 salary." It was formerly known as "The New House," from Fathers Tasburgh and Babthorpe having built a house there in 1701, with a view of keeping a school and taking boarders. It was never put to that use, however. Father Tasburgh died there, February 6th, 1718. The Father who served Formby lived here until 1748, when it was arranged that he should reside at Formby. The New House was given up on the death of Father William Clifton, who had served Formby from it for nearly thirty years, and died there, æt. 71, in 1749. The connection of the Society with Ince Blundell, which was served from Little Crosby, probably ceased about 1811.⁴⁵

Liverpool.—From loss of records, we are unable to state when this city became a mission or station of the Fathers of the District, but it seems probable that it was so from very

⁴⁴ See an elaborate pedigree of the family of Blundell of Ince in the work of the Rev. T. E. Gibson, *Lydiat Hall*, to which we have frequently referred.

⁴⁵ Frequent mention is made of Father Tasburgh in the Blundell diary: "1704, May 19. I stated accounts with Mr. Tasburgh for money owing to my uncle, Thomas B. June 17. Mr. Blundell dined here, my wedding day. 1707, Feb. 1. Mr. Tasburgh and Father Wofold came to be extraordinary. 1705, June 8. Several carts fetched bricks from my brick-kiln for Mr. Tasburgh, but without my leave. 1708, Dec. 8. Mr. Tasburgh lodged here. I paid him £11 in part of what I owe, on account of my uncle, Thomas Blundell. 1711, May 10. Went to the New House, to make Mr. T. a visit, he being come thither yesterday to live there. 1714, Nov. 4. Pater T. was here and invited me to solemnize the Jubilee. 8th. I sent a present to Pater Tasburgh, against his feast to-morrow. 9th. I dined at the New House, it being P. T.'s jubilee. There was at dinner Mr. Scarisbrick, Sir F. Anderton, Pater Wofold, P. Tasburgh, Bapthorpe, Gillibrand, &c. 1718, Jan. 28. My wife and I went to the New House to pray for Mr. T. I was in my mill when Mr. T. was carried past to be buried."

early times, and that the Jesuits were its only missionaries until about 1783.⁴⁶ In 1701, we find Father William Gillibrand serving it occasionally from Crosby, "with a stipend of £3 from Mr. Eccleston's fund, for helping at Leverpoole." There was at that period no resident Jesuit missionary in Liverpool. The first Catholic chapel in Edmund Street was built by Father John Hardesty,⁴⁷ about 1736, by his own exertions among friends. Some right over this chapel appears to have been

⁴⁶ In Domesday Book (Dom. Boc. Lancastriæ, inter Ripe [Ribble] et Meresham [Mersey], in Derbei Hundret) we read "Edelmundus held Esmedune (Smedune, now Liverpool, or Litherpoole). There is one carucate of land. It was worth 32*d.* pence." A carucate of land was about 100 acres. Liverpool was then a mere locality among the marshes formed by the Mersey, though it has since risen to be a place second only in size and importance to London. The name is said to be derived from that of a bird called "liver" or "lever," which frequented the site, great part of which was formerly a marshy pool, filled and emptied by the flowing and ebbing of the tide. The corporate seal of the city bears the figure of a bird, which, as there represented, is of a species unknown at the present day, if indeed such a *rara avis* ever existed. The Welsh word *Llir-pwll*, from which, with at least equal probability, the name has been derived, signifies "place on the pool." Anciently, the whole estuary of the Mersey, as far up as Runcorn, was called *Lyr-pool*, or *Litherpoole*, and the name of Liverpool is pronounced "*Lerpool*" by many of the country people in the neighbourhood (See Gorton's *Topographical Dictionary*, Bailey, &c.). Leland describes it in the beginning of the sixteenth century as "a pavid towne, having only a chapel. The parish church being Walton, four miles distant near the sea." The Castle of Liverpool, which occupied the site of the present St. George's Church, is said to have been built by Roger of Poitiers, in 1076, to whom, according to Domesday Book, all the parts between the Ribble and Mersey were granted. This castle was demolished in 1659. During the civil wars Liverpool was besieged by the Royalists under Prince Rupert, and held out for nearly a month, when it was taken, and many of the garrison and inhabitants put to the sword. In the middle of the fourteenth century the population of Liverpool was 840, inhabiting 168 cottages. In 1561 it was reduced to 690. In 1700 it had risen to 5,000; in 1800 to 77,000; in 1831 to 165,175; in 1861 to 443,938. In the last census it was 493,405. In 1515 the property of the Corporation produced only 58*s.* 9*d.*, and in 1557 this revenue was actually mortgaged in order to raise the trifling sum of £20. In 1576 William Dorter was admitted freeman of this "poor decayed place," as it was then called, "on condition that he would take a house in the town and become a resident, the fees being 6*d.* to the Town Clerk and 4*d.* to the Serjeant-at-Mace." In 1650 there are said to have been only about 15 ships belonging to the port. In 1861 the vessels entering it are registered at 21,095, whilst its exports are more than double those of London, and nearly double those of all the other ports in England together. In the last century it was notorious for the Slave Trade. In 1764 more than half the African slave trade was carried on by its merchants; the manufactures of Yorkshire, Manchester, &c., being shipped in slave vessels to the coast of Africa, and bartered there for negroes, who were conveyed to the West Indian plantations, the ships returning thence laden with sugar, rum, &c.

⁴⁷ The site of the present Benedictine Church of St. Mary, built by the elder Pugin, which was opened in 1844. The Fathers O.S.B. entered upon the mission of Liverpool in 1783. Father Hardesty, whose real name was Tempest, will be mentioned further on.

claimed by the lay members of the congregation, under the mistaken idea that it had been built by public money. Father Hardesty, therefore, wrote a letter to the Superior of the District, Father William Molyneux (Lord Viscount Molyneux), addressed from Tixall, Staffordshire, the seat of Lord Aston, where the Father was then residing :

September 4th, 1751. Hon. dear Sir . . . The building at Tixall was put a stop to upon Lord Aston's death. I wonder how it should have come into any one's head that what I built in Liverpool was by subscription ; and that it is required that an account be given of the money laid out in it. Know, therefore, and you may show this declaration to whom you please, that while I lived in the foresaid town, I received, one year with another, from the people about one or two and twenty pounds a year, by way of contribution towards my maintenance, and that no other subscription was ever made for me or for the buildings. From friends in other places I had part of the money I built with, but much the greatest part was what I spared, living frugally, and as not many would have been contented to live. What disaffected people may say and give out, I do not matter ; I count it great gain to do good and receive evil. Nor do I regret my having spent the best years of my life in serving the poor Catholics of Liverpool. I am, hon. sir, with much respect, ever yours,

JOHN HARDESTY.⁴⁸

This first chapel was destroyed by a "No Popery" mob in 1746. The following account is taken from an original MS. in the archives of the College, written in 1833 by Mr. Thomas Green, whose father was living at the time in Liverpool, and whose mother was present at the scene.

Account of the destroying of the R.C. Chapel in 1746, and of the successive building of the present chapel in Edmund Street, Liverpool.

When the Scots had retreated from Derby in 1746, so far to the north as to relieve the people of Liverpool from any danger of a visit from them, the mob there assembled to pull down the small R.C. chapel, at the south-west corner of Edmund Street and Old Hall Street.

The incumbents, the Reverends Messrs. Hermenigild Carpenter, and Thomas Stanley (who became Rector of Bruges in 1770), met the mob, which behaved with the greatest respect to the priests, and several of the principal Roman Catholic inhabitants attending there ; among the rest, Miss Elizabeth Clifton (afterwards Mrs.

⁴⁸ It is recorded of Father Hardesty that "he built his house out of town, in what is called Edmund Street, now in the middle of the town." It is suggested that this first chapel may have been nothing more than a room in his house, which was situated at the lower end, or south-west corner of Edmund Street. It was a frequent practice in those days to arrange chapels in the upper portions of houses.

Green), and without noise or violence, opened a clear passage for the Reverend Mr. Carpenter to go up to the altar and take the ciborium out of the tabernacle, and carry it by the same passage out of the chapel.

Then only the mob tore up the benches, and made a bonfire of everything combustible in the chapel and priests' house, and pulled the whole of both down. Soon after the battle of Culloden, 1746, Henry Pippard, Esq., a principal merchant, then married to Miss Blundell, of Crosby, grandfather and grandmother of the present William Blundell, Esq., treated with the Mayor and Corporation, to allow the Roman Catholics to rebuild their chapel. This they peremptorily refused. Mr. Pippard observed to them that no law could hinder him from building a warehouse, and making what use he pleased of it. It was acknowledged he might do that, but at his own risk.

Mr. Pippard, therefore, collected the subscriptions of the Roman Catholics, and built a warehouse of two stories, apparently about as long, but from six to eight yards broader than the present (1833) chapel at Lowe House [St. Helen's] upon vacant ground purchased from a Catholic family, and lying on the south side of the upper end of the same Edmund Street; the front of which street was covered by buildings, also three six-yard houses, with small back-yards, opening into the intended chapel-yard, to be tenanted by the priests, and rented by two other Catholic families.

On the east side of this warehouse there were two large folding-doors, one above the other, surmounted by a teagle rope, block, and hook, capped against the rain, as was then usual in Liverpool. The upper storey was to serve as the chapel, its upper folding-doors being bricked up within, and the whole of the walls being stuccoed, had large leaded windows, and strong outside shutters to be closed towards the alley on the east side for security out of service time; sufficient light being admitted from like windows on the west, and two large sash-windows on the south; these two sides being protected by a small yard, and walls encompassing and separating them from another courtyard in front of several small dwellings of Catholic workmen; which courtyard was also closed every night by strong double-folding gates. The ascent to the chapel was by a broad staircase on each side, within a tolerable bricked and walled-in space of the lower warehouse room, the whole breadth between the two side-walls for a walk under cover in rainy or cold weather, the remainder of the lower room being for lumber, &c. The entrance into the bricked space was by a pair of strong folding-doors from the said chapel-yard, which was secured by strong folding-doors in view of the opposite back-yard of the inhabitants of Lumber Street; the alley (a cart-way) terminating therein to the east, and in Bicksteth Street to the south.

After the 24th of September, 1746, when Mr. and Mrs. Green went to their house in Dale Street, while the new chapel was being built, Mass was said, Sundays and holidays, in their garrets, the whole of which, as well as the tea and lodging-rooms of the two stories underneath, and the stairs, were filled by their acquaintances of different ranks, and admitted singly and cautiously, through different entrances, wholly by candle-light, and without the ringing of a bell at the Elevation, &c., but a signal was communicated from one to another, the house adjoining immediately on each side to the dwellings of two very considerable, respectable, and kind neighbours, Presbyterians, and their wives, aunts to the present

Michael Ashton, Esq., of Wootton, near Liverpool, who was High Sheriff in 1767, and is said to be now (1833) about ninety-five years of age.⁴

As we have before observed, the Benedictine Fathers succeeded to the mission and chapel in Edmund Street in 1783. The Society, however, did not become finally separated from the old mission they had founded until 1813, for Father John Price built, at his own expense, for about £550, a chapel in Sir Thomas' Buildings, and opened it on September 7th, 1788; he himself serving it until his death there, on April 5th, 1813. This chapel was closed soon after and disposed of, to make way for the erection of St. Nicholas' chapel, now the Pro-Cathedral.⁵⁰

Chorley Street Chapel.—Brooke, in his additions and corrections, page 524 of his *History of Liverpool*, has the following:

At one period, but probably only for a short time, a Roman Catholic chapel existed in Chorley Street, as we find in Gore's *Liverpool Directories* of 1777 and 1781, under the head "Roman Catholic Chapels," that (after mentioning the one in Lumber Street,) it contains the following passage: "Chorley Street, Rev. John Price."

The following paragraph also appears in a *Liverpool newspaper* of 1780:

A few days since, was paid into the hands of Mr. William Hesketh, one of the Deputy Treasures of the Infirmary, the sum of £8 19s. 10d., being a collection from the Roman Catholic chapel in Chorley Street, for the said charity.

In Gore's *Directory* of 1790, under the head, "Roman Catholic Chapels," the following passage occurs: "Sir Thomas' Buildings, Rev. John Price."

⁴ A friend informs us that "the chapel built by Mr. Pippard, which he calls the second chapel in Edmund Street, was at the upper, or south-east end of the said Edmund Street, and so situated as to have its east side or length close to and along Lumber Street. The altar end faced the south, and the entrance to the chapel was not from the north end in Edmund Street, but from Lumber Street side."

⁵⁰ The same friend writes to us: "In the year 1773 the Catholics of Liverpool had another chapel built for them. Its history is as follows: Father Price, coming to England after the suppression of his Order in 1773, was welcomed by his friends in Liverpool, one of whom, Mr. Henry Ryan, was chiefly instrumental in erecting a chapel for him in Sir Thomas' buildings, off Dale Street. This chapel he served for nearly forty years, until his death in 1813. It still exists, but is used, and has for many years been used, as a Dissenter's meeting-house." This account differs considerably as to the date of the erection of the chapel. Our statement is derived from authentic documents in the portfolio of the College.

From this we may reasonably infer that the chapel in Chorley Street had ceased to be used, and that the Rev. John Price had left it, and then officiated at the one in Sir Thomas' Buildings; and some other instances are mentioned in the newspapers of the latter end of the last century, of charity sermons being preached at the latter by the Rev. John Price, and collections made for the benefit of the Infirmary.⁵¹

The street is called Sir Thomas' Buildings. It took its name from a Sir Thomas Johnson, owner of the property there. Another street near it is called Johnson Street.

Among Jesuit Fathers we find mentioned as serving the Catholics of Liverpool was FATHER FRANCIS MANNOCK, *alias* ARTHUR, second son of Sir Francis Mannock, Bart., by his wife, Mary Heneage. He was born, October 18th, 1670, entered the Society 1686, and was professed March 21st, 1704. In 1701, he is named as serving at Mr. Fitzherbert's of Chester, with a salary of £10. In 1710, he was at Liverpool, and in 1712, Mr. Blundell notes in his diary that he and Mrs. Blundell went there to hear him preach. He may have succeeded Father Gillibrand, already mentioned. Father Mannock died December 21, 1748, at York. Father John Hardesty probably followed him. Mr. Blundell says: "1718, June 22nd. My wife and I went to Liverpool, and heard Pater Doodell hold forth at Mr. H's. . . . 1722, June 8th. Pater Hardisty and Mr. Walmesley lodged here. They walked from Liverpool."

FATHER JOHN HARDESTY (who real name was Tempest), was, we believe, the fourth son of Thomas Tempest, Esq., (third son of Stephen Tempest, Esq., of Broughton Hall, by his first wife Susan, daughter of William Oglethorpe, Esq., of Roundhay Grange, Yorkshire). Thomas Tempest married Anne, the only daughter and heiress of Henry Scroop, Esq., of Danby. Father Hardisty was born in 1680, and after making his humanity studies at St. Omer, entered the Society at Watten in 1699. He was stationed at Liverpool in 1718, as we have seen above, and probably succeeded Father Mannock. In 1722 he began to serve Lydiate, going there every month for that purpose. He was professed about 1715. We have already mentioned him in connection with the first chapel in Liverpool, which he built. After leaving Liverpool, he appears to have served the missions in Hampshire for a short time, and in 1741 we find him at

⁵¹ Brooke, *History of Liverpool*, p. 524.

Tixall, the seat of Lord Aston. Having been ordered to St. Omer's College, to fill the post of Rector, though at the advanced aged of seventy-two, he immediately, as a true son of obedience, started on his journey; but God was pleased to accept the sacrifice of His faithful servant, for he was taken ill upon the way, and died at Daventry, May 1, 1752.

There is a memorandum in the same Blundell diary, which gives a fair idea of the number of Catholics in 1727. "1727, March 26th. Went to Liverpool; saw Pater Pinnington distribute 256 palms." Father Pinnington was assisting Father Hardesty in the mission, and died there in 1736. He was buried at Hardkirke, near Crosby, where, as we have seen above, many members of the English Province are interred.

Charles, Lord Dormer, was also a missionary Father here; but the date of his residence cannot be accurately traced. He succeeded to the title in 1728, on the death of his father, the fifth Lord Dormer. He was at Liverpool after his accession to the peerage, for it is related of him that, having been seized in that town as a priest, and brought before the Mayor, upon being asked who he was, he replied, I am Charles, Lord Dormer. I have laid my coronet at the foot of the cross, and am now a humble priest of the Society of Jesus. The Governor was so struck with his reply that he immediately released him.⁵²

The missionaries are clearly traced to about the time when the mission was taken by the Benedictines, 1783.

Lostock was the seat of the ancient Catholic family of Anderton, whose chaplains the Fathers of this College were from an early period, and continued to be, until the family were obliged to leave it in consequence of Sir Francis Anderton having advocated the cause of James, son of James II., in the rising in favour of that Prince in 1715. Sir Francis was imprisoned in the Tower of London, tried and condemned; but was afterwards pardoned and went to reside at Lydiat, where he died.⁵³

⁵² Speech of Mr. Rosson, at a meeting at Liverpool, August 9th, 1842, in favour of the Church of St. Francis Xavier (*Liverpool Mercury* of that date).

⁵³ For much information about this family, see *Lydiat Hall and its Associations*, with a Pedigree; also *Records*, vol. iii. Addenda. "According to a country tradition, Francis Anderton was accustomed to say that for 'a day's out' with the rebels he had lost a fine estate. He probably joined at Preston, the day before the fatal surrender, and it was fortunate for him that he was not left to be dealt with in his own county. He

FATHER HENRY HOLLAND may be presumed to have been chaplain here, from the fact of his having reconciled Mr. James Anderton of Lostock to the Church. He was a native of Lancashire, and uncle to Father Thomas Holland, the martyr, who suffered for the faith at Tyburn on the 12th of December, 1642, æt. 43. Father Henry Holland was born in 1576, or according to the Diary of the English College, Rome, in 1578. He is there stated to have entered, on the 21st of October, 1598, at the age of twenty, as an alumnus, under the name of *Francis* Holland, and to have taken the College oath on the 28th February, 1599. He received minor orders in March, 1599; was ordained subdeacon, 28th of April; deacon, 19th May; and priest, the 24th of May, 1603. He was sent upon the English Mission on the 19th of June, 1605, and entered the Society in 1609. His labours appeared to have been principally confined to his native county, Lancashire. In 1648, or thereabouts, he was seized, tried, and condemned to death; but the sentence was commuted to banishment for

would have experienced, like Mr. Chorley and others, scant mercy. He accompanied the King's troops to London as a State prisoner, subjected throughout the journey to the ill-usage of the populace. . . . Lady Cowper in her Journal notes, '1715, Dec. 5. This week, the prisoners were brought to town from Preston. They came in with their arms tied, and their horses, whose bridles were taken off, led each by a soldier. The mob insulted them terribly, carrying a warming-pan before them, and saying a thousand barbarous things, which some of the prisoners returned with spirit. Almost everybody went to see them.' Francis Anderton was taken to Newgate, and early in the following year was brought with his companions to trial. He pleaded that he was falsely indicted as a baronet, as his elder brother Lawrence, beyond the seas, was the real baronet (Lancashire, *Memorials*, 1715, p. 244). The plea was over-ruled, and he was convicted and condemned, no time being fixed for his execution. He was afterwards pardoned, but suffered the loss of his estates, which were confiscated to the crown" (pp. 68, seq.). *Lostock Tower*.—The following is taken from *Lydiat Hall*, &c., p. 54 (borrowed from *Lancashire Legends*, Harland and W., p. 43):—"Lostock Tower lies about four miles to the west of Bolton. It was formerly an imposing structure, formed mainly of wood and plaster, and surrounded by a moat. There is now little left except the gateway, which occupies the site of a much more ancient building. This is mostly built of brick and stone, interspersed with string-courses and mouldings. The windows are very large, and are divided into compartments by strong mullions. Over one of the upper mullions there is a deep panel containing a coat-of-arms, now almost obliterated. On the front of the house there is the date 1591, and a panel over the doorway, in which is the inscription F.S.A. 1702, obviously marks the period when this portion of the hall was either enlarged or repaired. This characteristic residence was not very judiciously situated, according to modern ideas. There is much low ground in the neighbourhood, which contains several rather picturesque sheets of water, and it is, besides, in the immediate vicinity of the boggy tract known as Red Moss. The river Croal rises from the marshy ground, which, after passing through Bolton, falls into the Irwell; the far-famed Douglas also has its origin in the same moss, and after flowing through Wigan, falls into the Ribble near Hesketh. Lostock

life. He then repaired to the College of Liege, where he died, the 29th of February, 1656, æt. 80. He appears to have been in London in 1606, then a secular priest, although Father Henry More⁵⁴ calls him S.J. He is named in Brother John Wilkinson's narrative regarding Father Henry Garnett's miraculous straw, Wilkinson happening to live with Father Holland at the time.⁵⁵ Father John Clark, Rector of Liege, in a letter to the Father General, dated 2nd of March, 1656, in announcing the Father's death, says: "He joined the Society in England, being then already a priest. There, for forty-five or forty-six years, he laboured as a zealous workman in his Lord's vineyard, having frequently incurred prisons and bonds, till at length being rendered from excessive age and deafness, unfit either for a mission or for the offices of the Society, he was sent from England

Tower formerly belonged to the Andertons, and has since merged into the hands of the Blundells of Ince. There is a story of wrong connected with one of the early Andertons, which has passed into a tradition, and is even yet a source of heart-burning to a family named Heaton, resident in a neighbouring township of the same name. This tradition states that one of the Heaton's was an improvident man, and wasted much of his patrimony. He became involved in debt, and mortgaged his township to Anderton of the tower. The day of payment duly arrived, but the Heaton's had not raised the money. The evening passed on, and at a somewhat early hour the Andertons retired to bed. They had not lain long before the Heaton's were thundering at the doors; for they had raised the amount at the last moment, and were ready to pay. The owner of the tower, however, coveted the property, and refused to let them in, because they ought to have been ready before the going down of the sun. On the morrow, he said that they were too late, and declared that the mortgage was foreclosed. The wrong done to the Heaton's was never forgiven, for the family was utterly ruined; and it is stated that the soul of the wrong-doer is doomed to revisit the scene of his crime, until the property is restored. It is also affirmed that no horse from the tower could ever be found to cross the stream into the manor of Heaton." Lostock Hall, after it was abandoned, became a farmhouse, and was pulled down about 1816. Two members of the Heaton family entered the Society of Jesus, viz., Father John Heaton, *alias* Parker, whose biography is given in *Records*, vol. i. p. 666, and his brother, Henry Heaton. In our last volume of *Records*, p. 713, is a pedigree of the Horwich branch of the wide-spread, prolific family of Anderton of Lancashire. By this it appears that the Anderton and Heaton families were connected by the marriage of Thomas Heaton with Dorothy, daughter of Thomas Anderton of Horwich. We derive the information regarding the fact of Henry Heaton's becoming a Jesuit, from the trustworthy authority of the Blundell of Crosby MSS. (communicated by the Rev. T. E. Gibson). From loss of documents we can give no further particulars regarding Henry Heaton. The above pedigree shows him to have been the third son of Thomas Heaton. It will also be recollected that a nephew (probably) of John and Henry Heaton, viz., John Heaton, *alias* Parker, after studying his humanities at St. Omer's College, proceeded to the English College, Rome, for his higher course, with a view to the priesthood, but was obliged to leave on account of ill-health (See *Records*, vol. i. as above).

⁵⁴ See lib. vii. n. xxxv.

⁵⁵ *Records*, vol. iv. p. 200.

to this College about eight years before his death. He was promoted to the degree of a Professed Father in 1622, and was a man of great innocence of life, and extraordinary piety. He bore the affliction of his deafness with equanimity and cheerfulness, and endeared himself to all by his purity of life and sweetness of manners. His deafness prevented his enjoyment of conversation during the customary times of recreation, so that he spent nearly the whole of his time in prayer with God, his close union with Whom was frequently manifested by his raising his eyes and hands to Heaven. He died rather from old age and decay of nature than from any real disease." Father Clark adds a short eulogium by one of the College, but he observes that the author is not very correct as to dates: "He was the oldest of the Professed Fathers in the Province. Having completed his studies in Rome, he returned to England, and soon afterwards joined the Society. He made many converts, some of them being persons of note. By his candour of manner, innocence of life, and gentleness in dealing with his neighbour, he won the esteem of all, and a high reputation for sanctity. So much so, that the leading Catholics in the places where he lived intrusted their concerns to him for his advice. On this account, in compliance with the wishes of many he had frequently to change his residence, and it was observable that those with whom he dwelt were conspicuous for piety and virtue. He was selected out of a number of other experienced Fathers, to hear the first confession of that illustrious man, one of the most learned of his age, James Anderton, Esq., of Lostock (the author of the learned book entitled 'The Apology of Protestants')."⁵⁶

⁵⁶ In *Records*, vol. iii. p. 490, note, we stated from Gee's list (which is given in *Records*, vol. i. p. 673, seq.) that "there was a printing-house in Lancashire suppressed about some three years since, where all Brerely's works, with many other Popish pamphlets, were printed." We also quoted a statement by Dodd (*Church History*, vol. ii. p. 386), that "Brerely was either a fictitious name, or at least assumed by James Anderton of Lostock, a person of singular parts and erudition, as well as master of a plentiful estate, who, having published many controversial writings, assumed the name of Brerely in order to conceal his person, and secure himself against the penalties he might incur on that account." We also printed from the State Paper in the Public Record Office, an inventory of Mr. Anderton's books, &c., that had fallen into the hands of the Bishop of Chester, and there waited the King's pleasure. We have lately received from the Rev. T. E. Gibson a list of the works of Roger Anderton of Birchley, brother of James, to whom they or some of them have been ascribed. This list was found among the Blundell of Crosby MSS. He died in 1640, and was the third son of Christopher Anderton of Lostock. We subjoin a copy of the list. Mr. Gibson thinks that those in italics were never printed. Mr. Blundell's MSS. range from about 1660 to 1689. "A catalogue of those bookes you

"After such a meritorious course for thirty-seven years, Father Holland was seized by the heretics, and thrust into a wretched prison, where he endured many hardships for more than five years with patience and edification. He lived only upon alms collected by his fellow religious; for the civil war that then desolated that distracted country, interrupted all commerce, and caused the severest distress. Nineteen priests were his fellow captives in the same prison, and for the same cause of religion. Three of these accomplished a glorious martyrdom; and three died in prison, confessors of the faith. The remaining fourteen, amongst whom was Father Henry Holland, after having been frequently called to the bar, were at length liberated by the efforts of their friends [*i.e.*, banished out of England]. He was the only one of the Society among this company. When liberated, he was seventy-four years of age [seventy-two], but active in body and mind. Through hard labour his hearing had been ruined, and being unfit for work, the Rector of St. Aloysius' College, where he had always lived, sent him, with the approbation of the Father Provincial, to Liege."

FATHER JOHN TURBERVILLE was chaplain here in 1701, and probably before that date. He is noted in the *Status Collegii* above with "10^{li} : 00 : 00 salary."⁵⁷ He was the chaplain of Lady Anderton. Born in 1643, he entered the Society in the assumed name of Fermor, September 7, 1683, after his early course of studies at St. Omer's College, and was professed about 1704. In 1710 he was serving the Yorkshire missions; was declared Provincial, May 20, 1725, and on November 23, 1731, became Superior of the London District

desyred to have a copy of. The original copy *owne* hand.—(1) The Christian Manna. (2) White dyed black. (3) Keepe your text. (4) The Pseudo-Scripturist. (5) One God, one Faith; or, Qui non credit condemnabitur. (6) The Legacy. (7) The Converted Jew. (8) Rawleigh his Ghost. (9) *Campion translated*. (10) The non-entitie of Protestancy. (11) Puritanisme the Mother, Sinn the Daughter. (12) An Apologie of English Armenianisme. (13) An Antidote against Purgatorie. (14) Maria Triumphans. (15) Adelphomachia, or ye warrs of Protestancy. (16) *Bellarmin of Eternal felicitie, translated*. (17) *Bellarmin of the lamentation of ye Dove, translated*. (18) *Bellarmin of ye words of our Lord*. (19) *Clavis Homerica*. (20) Miscellania. (21) Luther's Alcoran. (22) The English Nunne. (23) The Catholicke younger brother. (24) A Panegyricke, or Laudative discourse.—This copie is a list of the works of my uncle, Roger Anderton, which was sent me by his son, C. Anderton, A.D. 1647. Mr. Henry Heaton tells me this 20th June, 1668, that the said Mr. Roger Anderton sent to him at St. Omer's all Bellarmine's Controversies translated into English by him the said Roger. It was 2 large tomes, but never printed."

⁵⁷ See p. 320.

or College of St. Ignatius, where he died, November 11, 1735, æt. 72.⁵⁸

There is a letter of Father Turberville in the Archives of the College, dated October 13, 1720: "As for Lydiate, during Mr. Mostyn's [Father John Mostyn] life, and Mr. Molyneux's [Lord Wm. Molyneux, S.J.] abroad in these parts, 'tis well supplied. As for poor Los, it is quite abandoned." He then hopes in a short time with his "Master's" leave, to give two small sums of money, the interest at present to go for the maintenance of one to help Los. "And if the family set up there again, as I hope it soon will," then he gives other directions about the said money.

Lady Anderton died in London on the 26th of August, 1720, and was buried at St. Pancras' Church. Father Turberville was still her domestic chaplain and confidential friend. The Rev. T. E. Gibson⁵⁹ gives some very interesting papers and letters of Father Turberville regarding Lady Anderton's affairs, in connection with a certain paper of directions, taken down by him from her at her death, and addressed to John Gillibrand, Esq. We also learn from the same work,⁶⁰ the following information regarding the family of Father John. "He was nearly allied to Lady Anderton, by the marriage of Ann, sister of Sir Francis Anderton, first Baronet of Lostock, to John Turberville, Esquire, of Penelin Castle, Glamorganshire,⁶¹ the representative of a very ancient Norman race. In the 'winning of Glamorgan' (the county of Morgan), by Edward Stradling, Knight, who was son of Sir Thomas Stradling, Kt., and of whom there is a memoir in Wood's *Athen. Oxon.*, it is related how Sir Robert Fitz-Aymon, Lord of Corbeil in Normandy, a kinsman of William Rufus, first attempted the subjugation of the Welsh, accompanied by a band of Norman followers. Meeting with little resistance, he proceeded after the Norman fashion to parcel out the lands of the native princes among his Knights, one of whom was Sir Payne (Paganus) Turberville, Lord of Crickhowel, to whom was awarded the Lordship of Coity in Glamorganshire. Morgan, who ruled that country with sovereign power, was naturally indisposed to relinquish his rights, and as he had a considerable following, the annexation might have been accompanied with risk, had not the matter been arranged by the offer to Sir Payne of the hand of his daughter in marriage. Sir Payne

⁵⁸ Oliver's *Collectanea*.

⁶⁰ Pp. 168, 169.

⁵⁹ *Lydiate Hall*, pp. 73, 74.

⁶¹ See Anderton Pedigree.

Turberville gladly embracing this offer, entered into possession of the castle of his father-in-law, and by his advice kept two thousand of his best men to garrison it. The 'Royal Lineage of Coity,' as it is pompously described in the Iolo MSS., was the last to hold sovereign power in South Wales; and the Welsh, with pardonable pride refer to the fact of the Turberville's having acquired their possessions by heirship, and not by the sword. It is certain that Sir Payne Turberville subsequently cast his lot with his wife's kindred, and successfully directed the resistance of the Welsh to the further advance of his former companions in arms."

" . . . From Mr. Blundell's diary, it appears that Father Turberville was at Ince Blundell in 1711, but beyond the record of a passing visit to Crosby in 1715, there is no further mention of him till 1718. In that year, the same exact chronicler says that he and his wife (Lord Langdale's daughter) were present at his [second profession].⁶² This ceremony probably took place at New House, Formby—a stone house erected in the time of King James, and apparently intended for a school. After the Revolution, it seems to have been used as a refugium, or a reception house for the Fathers of the Society."

*Lydiat.*⁶³—There are distinct traces that this mission was served by Fathers of the Society for nearly two hundred years; but we believe its connection with them to have been of a much earlier date. For a full history of this ancient and interesting locality, we refer our readers to the Rev. T. E. Gibson's work, so frequently quoted. He says:

Lydiat Hall, in the township of Lydiat and parish of Halsall, is situated about ten miles from Liverpool, on the Southport road, being almost equidistant from the latter town. Lying a field's breadth from the road, and sheltered from the west by fine avenues of lime trees, it is an object of interest to wayfarers, as ancient timbered houses of this description are now rarely to be met with in Lancashire.

After describing the exterior of the old house, which is traced to a period between 1451 and 1485, built by Laurence

⁶² This ceremony could not have been on the occasion of Father Turberville's solemn (or last) profession, which took place about 1704. The solemn profession usually takes place about sixteen years after entrance into the Society.

⁶³ Domesday Book names it. "Uctred before the Conquest held Leiate. There are six Bovates of land, wood one mile long and two quarentens broad. It was worth 64 pence." The original name was in all probability Legh-iate, the field or meadow-gate.

Ireland, Esq., who came into possession of the estate in the former year, and married Katherine, the daughter of Henry Blundell, Esq., the author introduces his reader to the interior. Much interesting antiquarian matter is here detailed, which want of space obliges us to pass by. We must, however, give one or two extracts of more immediate interest to the old mission, and its long line of missionary priests :

A curious figure of St. Katherine, virgin and martyr, stands on a wooden bracket, and was probably brought from the ruined chapel dedicated to her, of which we shall speak hereafter. The statue, three feet in height, of alabaster, has been richly coloured and gilt. The Saint is represented with a sword, the instrument of her martyrdom, in her right hand ; the wheel which was formerly on the other side, has disappeared. There is also a very quaint representation of the Visitation of our Blessed Lady, evidently of great antiquity. A little room, formerly used as a vestry, leads to the old chapel, which has been disused since the building of the church in 1854, except during winter, when Mass is occasionally said on week days. When the alterations were made in the old chapel in 1841, it was found necessary to remove a chimney of spacious dimensions, rising from the hall below, and a curiously-contrived hiding-hole was discovered in it, entered by a sliding panel. Another hiding-place still exists in the south wing, accessible by means of the rafters : this is a small chamber, ten feet by four. In 1863, when laid bare by the alterations going on in the roof, some young friends found in it a fowl-bone, which they carried away as a relic of one of the solitary meals of some persecuted Lydiate priest. Some years ago, when an old farmhouse, about half a mile from the hall, was pulled down, a small chamber underneath the thatch was brought to light, which had evidently been intended for and used as a hiding-place. It contained an old chair and a religious book. A pewter chalice and paten, belonging to the times of the persecution, are still preserved at the hall. Tin or pewter chalices were then frequently made use of, as less likely to attract the cupidity of pursuivants.

The second part of the work gives a full description of an interesting ruin near the hall, "Domestic Chapel of St. Katherine," commonly called "Lydiate Abbey." Pennant, in his *Tour from Downing to Alston Moor*,⁶⁴ says that it had been a chapel-of-ease to the parish church of Halsall ; but Mr. Gibson says that this cannot be correct, as it was altogether a private chapel, built by the Irelands for the convenience of daily Mass, the distance from the parish church being nearly three miles. There was a private doorway on the hall side for the entrance of the family, and the neighbours who might wish to come were admitted through the porch. It was dedicated to St. Katherine, as the patron saint of Katherine

⁶⁴ P. 51.

Ireland, wife of the founder, whose initials, with those of her husband, are to be seen on the spandrels of the doorway.

Gregson and other writers who followed him are mistaken in asserting that the chapel was never completed, and that it had not even been roofed. The date of the chapel, there can be little doubt, was between 1451, when Laurence Ireland was in possession of the estates, and his death, prior to 1485, the first year of Henry VII. Mr. Gibson says :

It would appear that only priests have had the privilege of sepulture within the chapel walls, and some tombstones are still visible. The first in order is that of the Reverend Francis Waldegrave, S.J., who died at Lydiate Hall, 1701, and the name still decipherable, although barbarously spelt, is clearly meant for Francis Waldegrave as he would be commonly called. The most perfect stone is that of the Reverend Joseph Draper, S.J., who followed him speedily to the grave in 1703. The next priest who found burial here was the successor of Father Draper, the Rev. John Mostyn [S.J.], who died 1721. Of his stone the writer has discovered a mere fragment ; but in the first publication of Baine's *Lancashire* (about 1830) there is a mutilated stone commemorating the Reverend John Mosson, the vulgar method of pronouncing his name. All these stones were surmounted with the usual "I.H.S." in a circle characteristic of the illustrious Society of which they were members. We pass on to notice some fragments of another stone, which cover the remains of a secular priest, deceased 1728. The inscription in this case is surmounted by a plain cross, and the [surname] name has disappeared, but it denotes the grave of the Reverend John Blackburne, who was priest somewhere in the neighbourhood . . . most probably at Moor Hall, the then residence of Mrs. Wofold (Wolfall).⁴⁵

The mission of Lydiate was ceded by the Society to the Bishop of the diocese in the year 1860, when the Reverend Thomas E. Gibson was appointed to the cure, who still remains its pastor.

The possessors of Lydiate have for many generations successively borne the names of Lydiate, Blackburn, Ireland, Anderton, and Blundell. For a full account of these, with copious pedigrees, the reader is referred to *Lydiate Hall and its Associations*. With the last of the squires of Lydiate, however, we are more especially concerned, from the fact of his having renounced the world and his ample fortune to become a member of the Society of Jesus.

FATHER LAURENCE IRELAND was the eldest son and heir of Edward Ireland, Esq., by his second wife Margaret, daughter of

⁴⁵ We give a lithograph of a fac-simile of Fathers Draper and Waldegrave, and the Reverend John Blackburn's monumental inscriptions. The copy was taken by the Rev. Francis Clough, S.J., who was resident priest at Lydiate from 1843 to 1847.



HERE:LYETH:
 THE:BODY:OF:
 JOSEPH:DRAPER.
 WHO:DEPARTED
 THIS:LIFE:ON
 THE:26:DAY:
 OF:APRIL:1703:
 IN:THE:33.
 YEARE:OF:
 HIS:EAGE:



R'D: Joannes —
 S^r R^o C^a Ecc^a Sacer
 Ob Die 2^o Ap
 An^o Domini 1728
 Et Suae 74
 Requiescat in Pace



HERE:LYETH:
 THE:BODY:OF:
 FRANCES:
 WALDS:GRVE:
 WHO:DE:PATED:
 THIS:LIFE:ON:
 THE:28:DAY:
 OF:NOVEMBER:
 170—:IN:THE:
 75YARE OF:
 HIS:EAGE

Edward, second son of Edward Norris, Esq., of Speke. His father died April 1st, 1637, and his mother in 1695; both were buried at Halsall.⁶⁶ Edward Ireland had three children by this his second marriage; two sons and a daughter. One of the sons died an infant, and the daughter, Mary, appears to have been born between the 25th and the 28th of March, 1637. Edward Ireland made a will, dated March 25th, 1637, of which Mr. Gibson gives a copy.⁶⁷

"Laurence Ireland was a child in arms at the early death of his father, but fortunately his mother survived to a great age, and to her care he was able to intrust his own children, when he came to the determination of renouncing the world and devoting himself to religion. Like other young Catholics of the time, he was sent abroad for his education,⁶⁸ as were also his sisters; and the excellency of his penmanship, as shown in the neat signature to his first deed, proves that he had not neglected his opportunities of learning. This deed is dated 1655, in which year it is probable that he came of age. Laurence married, early in life, Anne, daughter of Edward Scarisbrick, of Scarisbrick, Esq., the banns having been published in Ormskirk Church in December, 1657; but she only survived a few years, dying on December 28th, 1663, and was buried at Halsall on the following day. She gave birth to two daughters, Margaret and Katherine, the elder of whom carried the Lydiat estate in marriage to the Anderton family. And now comes the strange episode in the life of Laurence, to which we have already alluded, the abandonment of his honourable position in the world, and entrance into the Society of Jesus. He seems to have made his preparations with care and deliberation, for in 1664 he settled his estates on his elder daughter, Margaret, and her heirs, whom failing, on his second daughter, Katherine, and her heirs, with remainder to James Scarisbrick, of Scarisbrick, and Thomas

⁶⁶ See the Lawrence Pedigree in *Lydiat Hall*, p. 27.

⁶⁷ It commences in the pious form usual in the days of old. "In the name of God, Amen. I, Edward Ireland, reasonable healthful in body, and of good and perfect memory; all laud and praise I render and give to Almighty God for the same; yet, seeing the mutability of this transitory world, and knowing that death is certain to every living creature, and the day, time, and hour thereof most uncertain and unsure. . . . First and principally, I commend my soul unto the hands of Almighty God my Maker." He bequeaths to his son and heir among other articles specified, "A gilt bowl, with the contents belonging to it." Also, "All the armour, with the clock and the drum."

⁶⁸ We believe to St. Omer's College.

Kilshoe (Culcheth), of Kilshoe ; and these parties he constituted his trustees. From this act it is clear that he had given up all thoughts of a second marriage ; and, as his mother was happily living, he could resign with a safe conscience his young children to her guardianship. Having thus cleared the way, his next anxiety was to hasten his departure for the object of his ambition, and he doubtless derived more satisfaction in stripping himself of his worldly goods than another would have felt in coming into possession of them. We know not what reasons influenced him in the choice of the religious order which he embraced ; but one who had made the same choice many years before gave his motives in these words:⁶⁹ (1) Because it was detested more than other religious orders by heretics and the wicked of all classes ; (2) because it foreclosed all hopes of Church preferment ; (3) because it especially cherished the practice of obedience. These are certainly powerful motives to a reflecting mind, and quite as applicable to the present day as they were two hundred and fifty years ago. Perhaps Laurence Ireland was led by these or the like considerations to make a sacrifice which, though unusual, was not without example even in his own time."⁷⁰

Father Laurence appears to have taken this step immediately upon his wife's death. Dr. Oliver says that he entered the Society in 1663, but this is not correct. We learn from the following extract from the notes of Mr. William Blundell, of Crosby, his intimate friend, that he left England in May, 1664, for the novitiate.

From Common-place Book of William Blundell of Crosby.

Mirabilia quædam ad fidem spectantia. 1664, May 23rd.—Laurence Ireland, Esq., being that very day aged thirty years, and left by the death of his wife a jolly healthful widower, with two daughters, and no son, told me as we were coming from Holywell, that he would not marry again, although by that marriage he should know that all the people of England would become Catholics. That day I took leave of him, who was then on his journey towards the other side of the sea, with intention to undertake a religious life.

He made his first or simple vows of religion in 1666, upon the expiration of his two years' noviceship, and was subsequently ordained priest ; but from loss of records we are unable to trace his further history. It must, however, have been very brief, allowing the shortest period for his necessary

⁶⁹ Father Lawrence Anderton of the Lostock branch (See *Records*, vol. iii. Addenda, pp. 774, 775).

⁷⁰ The case of Sir Thomas Preston is here alluded to (See p. 358).

course of studies, since he died at York, June 30th, 1673, probably within a year or two of his ordination.⁷¹

Father Laurence Ireland seems to have taken Ferrers as his *alias*, or byname, on entering religion. There is a paper in the archives of the College, dated August 3rd, 1702, by which Francis Ferrers agreed to pay the interest of £5 yearly, which his brother Laurence Ferrers left to him that served at Lydiate Hall, and is to help there.

The same collection of Blundell letters shows that the most intimate terms of friendship existed between the families of Crosby and Laurence Ireland, and that Mr. Blundell received his two little daughters into his house when their father left the world. It contains also an account of Sir John Warner's conversion, written and sent by Laurence when in his noviceship at Watten to Mr. Blundell, a fuller account of which has been given in the biography of Father John Clare (Sir John Warner, Bart., of Parham).⁷²

Laurence Ireland, S.J. to Mrs. Blundell of Crosby.

April 30th, 1670.

I have lately seen my children at Dunkirk, which sight put me fresh in mind of my obligations to you for your care and labours in their education. What they have I ascribe to you, and if they have anything more than you gave them, 'tis but a small structure upon your foundations. God Almighty will reward it in yours, and I think He hath done it in part already. Your two daughters I saw at Gravelines; they are both well. Alice is recovering of a winter's sickness, which hung upon her a great part of the spring and summer, but now she is well and very hearty. I suppose her sister's coming to her wrought her cure, who has now worn her russett gown about two months, and is very fond of it. She is like to make a very brave woman. Your son Nicholas hath got a command in the Low Countries, and at this present has his quarters in Leer [Lierre], a town of Brabant. He and my Lord Castlehaven govern the English regiment. They make and receive visits with all formality, and are great cronies. Your son Tom has good health, and does exceeding well. The news of their father's danger alarmed them all, but, God be praised, they are restored again to their former peace, by a sight of your letter to Sir Constan Massey, intimating his perfect recovery, in which common joy I have my share.

Two other members of the Ireland family had many years previously entered the Society of Jesus.

⁷¹ We learn from the same collection of letters of Mr. Blundell of Crosby, that Father Lawrence, with whom Mr. Blundell seems to have occasionally corresponded after he entered the Society, died of consumption, and that Mr. Blundell, although lame and sickly, journeyed to York to visit him in his last sickness.

⁷² *Records*, vol. ii. series iv.

FATHER ALEXANDER IRELAND, *alias* DUTTON, son of Laurence Ireland, of Lydiate, Esquire. He was born in 1604, and after making his humanity studies, probably at St. Omer's, entered the English College, Rome, as an alumnus, in the name of Dutton, on the 16th of October, 1626, æt. 22. He was ordained priest in St. John Lateran, on the 6th of March, 1632, and left the College for England on the 8th of April, 1633, "leaving behind him a good odour of edification."⁷³ On entering the English College, he states, in reply to the usual questions put to the applicants for admission: "My name is Alexander Ireland. I am about twenty-two years of age, and was born and bred up in Lancashire, and have studied for three years at St. Omer's College. My parents were Catholics, and by no means ignoble; they are dead. I have six brothers, and the same number of sisters, the eldest of whom supplied the place of a parent to the younger ones. I have some friends Catholics, and some Protestants. I studied my rudiments in England, and as far as poetry at St. Omer's. I was once a Protestant, but by the help of some friends, and especially of my eldest brother, I was converted to the Catholic faith, and then sent to St. Omer." Dr. Oliver mentions that he entered the Society in 1640. We cannot ascertain the time of his death. It occurred probably before 1655, as his name does not appear in a catalogue of that date.

Of the second Jesuit we have no information, except what is contained in the answers of THOMAS IRELAND, a younger brother of Alexander, who passed from St. Omer's to the English College, Rome, in October, 1632. He states that he was the son of Laurence Ireland, gentleman, was born and bred up in Lancashire among Catholics from his earliest years, until he was ten years of age. Then, until he was seventeen, he lived with Protestants, and imbibed their heresy, and was restored to the Catholic faith by means of a secular priest. His parents were always Catholic; he had six brothers of whom two were priests, the one a secular, then with him in the English College,⁷⁴ the other a Jesuit. Two of his other brothers, he says, were Catholics, and two Protestants. He left England for St. Omer's in 1629, being then twenty-one years of age, and spent two years there, studying as far as syntax. He had come to the English College, Rome, to pursue his studies, and with the view of embracing the eccle-

⁷³ English College Diary.

⁷⁴ Alexander, then a secular priest.

siastical state. He signs the above "Thomas Dutton," and immediately following the signature is written [Mauritius].⁷⁵

Another member of the family is introduced to us in the following State Papers in the Public Record Office, London. Beyond the fact, however, that he was one of a number of Jesuits and priests denounced to the Privy Council, we possess no information regarding him. He may have been the Jesuit IRELAND referred to by Thomas Ireland in his replies to the interrogatories, given above.

Dom. Commonwealth, 1651, n. 10. Council Book I. 96, p. 286. "Whitehall, 11th July, 1651. The Council of State to Attorney General Prideaux."

To Edmund Prideaux, Esq., Attorney General.

This Councill being informed y^t severall Jesuits and priests lurke about the city, whose mayne employment is designeing and doeing mischief to this Commonwealth, of whom the bearer can give you further information, do desire you to take y^e examinations; issue out y^r warrants, and cause such proceedings to bee therein as to law and justice shall in that behalfe appertaine.

The like to Mr. Recorder.

Dom. Commonwealth, vol. xvi. n. 11, 1651. Endorsed, "Warrant for apprehending of Jesuits."

These are to will and require you, John Cooke and John Vesey, forthwith to make diligent search within the cities of London and Westminster, the suburbs and liberties thereof and all other countries and places within the dominions of England and Wales (exempt or not exempted), for the discovery and finding out of Henry Moore, S.J.; Henry Hurlstons, *alias* Elliott, John Townsend,⁷⁶ *alias* Rookwood, Francis Ireland, *alias* Dutton, George Lambourne, *alias* Beadly, William Walgrave, *alias* Fowler, Lusher [S.J.],

Hayes, Francis Parrott, William Harrison, John Cole, William Morgan, being Jesuits and Romish priests. And such as you shall find of them to keep in safe custody and bring them before me or the Council of State. And likewise you are to seize all Popish and superstitious books, and scandalous libels, and dangerous letters. As also all Massing stuff and relics of superstitious Popery whatsoever. And for the better performance of this special service, these are to will and require all mayors,

⁷⁵ We do not find his name in the College Diary. In the "pilgrims" book of the same College, we read that nine other scholars from St. Omer's travelled with Thomas Ireland. Alexander Ireland was accompanied by a neighbour, Thomas Barton, *vere* Bradshaigh, of the Haigh Hall family, Wigan, William Brown of Salop, and Francis Anderton of Essex. The Rev. Edmund Ireland, a secular priest of Douay, of the Lydiat family, is fully noticed in *Lydiat Hall*.

⁷⁶ Could this have been meant for Robert Rookwood, *alias* Townsend, in Gee's list, born 1586, and a member of the Society of Jesus? He would have been sixty-five years of age in 1651.

sheriffs, bailiffs, constables, and all other the people of this Commonwealth to be aiding and assisting to the bearer hereof from time to time in the execution of this warrant, as they will answer the contrary at their peril.

Given under my hand.

FATHER FRANCIS WALDEGRAVE, *alias* PELHAM, was a son of Nicholas Waldegrave, Esq., by his wife Lucy, daughter of Dean Mervin, and belonged to the noble family of that name.⁷⁷ Born in 1626, he was sent at the age of thirteen to St. Omer's. "Losing his father in early youth, his mother, a recent convert to Catholicism, was compelled to take up her residence with her brother, a minister of the Established Church. Notwithstanding her conversion, this brother entertained her and her children with great kindness, and gave her no molestation on account of religion: he even persuaded her to send her son Francis, who had a studious disposition, to St. Omer's College. This was accomplished by the aid of his aunt, Frances Waldegrave, second wife of Lord Weston, afterwards Earl of Portland, Lord Treasurer of England, who was a Catholic, and brought up her daughters in her own faith. Lingard says that the Earl himself probably died a Catholic."⁷⁸

Having completed his humanity studies at St. Omer's, he was sent to the English College, Rome, which he entered in the name of Pelham, as an alumnus of the Holy Father Innocent X., under the rectorship of Father Robert Stafford, on the 27th of May, 1645. He took the College oath on the 21st of December following, was ordained subdeacon in the Church of St. Bonaventure, on the 12th of March, deacon

⁷⁷ A Pedigree of the Waldegrave family is subjoined by way of illustrating the text. The reader is referred to *Lydiat Hall and its Associations*, Appendix, pp. 317, seq., for an account of several of the family, including Sir Edward Waldegrave, who died a martyr for his faith in the Tower of London. "Sept. 1st, 1561. Sir Edward Waldegrave, who was brought to the Tower last April, died there. His confinement was thought to be the cause of his death. He was much swollen. The third day of September he was buried in the choir of the Tower church, beside the altar, by torchlight, and the sixth day the Lady Waldegrave came out of the Tower" (Mackyn's Diary). We have likewise noticed in *Records*, vol. i. pp. 647, seq., several members of this family inserted in our Pedigree, who were students under the English Fathers of the Society both at St. Omer's and the English College, Rome. Among others was Charles Waldegrave, *alias* Russell, son of Charles Waldegrave and his wife Jeromima Jermingham. Further information leads to the belief that this Charles Waldegrave was not the Jesuit Father mentioned by the Rev. William Clarke in his list of secular and regular clergy in Warwickshire, but Charles Waldegrave, the second son of Nicholas Waldegrave and his wife Catherine Browne.

⁷⁸ *Lydiat Hall*, &c., as above.

Soi
nbeq

first, **AS WALDEGRAVE**, = **CATHERINE**, daughter of **WINSTAN**
ley, Esquire, second **BROWNE** of Welchall (or Weld-
Died before 1631. stall), co. Essex, Esquire.

ST, — CO.	OROTHY.	BARBARA. A Nun at Brussels, O.S.B.; professed 1624 (Dame Apollonia); died 1639, aged 37.	JERONIMA. A Nun at Ghent, O.S.B.; professed 1627 (Dame Hierony- ma); died 1635, aged 30.
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WALL other sons. [One of these may have been father of Elizabeth
but 16 Waldegrave, professed at Brussels, O.S.B., on May 23, 1717
(Dame Placida), of whom the Brussels Register informs us
only that she was "daughter of Mr. Edward Waldegrave of ye
Co. Norfolk" (the designation *Mr.* denoting a younger brother)-
on and Dame Placida died January 21, 1774, aged 73, of which she
suffolk had been 56 years professed.]

Pancr

nd =	WILLIAM Linstead,	CHRISTIAN. = EDWARD YAXLEY , brother to HENRY.	MARY. = JOHN EVERARD , brother of WILLIAM.
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WILLIAM Walgrave, shire.	ANNE. = R. FOWLER , of Weting, co. Nor- folk, Esq.	MAGDALEN. = PHILIP PARIS , of Buried at Linton Ja- nuary 25, 1659.	Little Linton , co. Cambridge, Esquire (Brus- sels Reg.).
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ANNE PARIS , O.S.B. at Brussels; professed 1624; died 1646, aged 40 (Dame Christina).	Other issue.
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ES BRAM
Brampto
-folk.

forbid the celebration of Mass in the house of the Princess Mary, in which
he was made a Privy Councillor and rose to great power, of all which Queen
him to the Tower for hearing Mass and keeping a priest in his house.
reaking out of the Civil War, and was in consequence created a baronet in
distinguish himself in council and the field till his death. He spent £50,000

eat Seal (temp. Eliz.), settled at Stifcay, in co. Norfolk, and was probably

family." In 1614 he, with his wife, five daughters, and a tutor named Bullen
the Bishop as "Popish recusants." See a Lecture delivered by Dr. Jessopp
rich Daily Press, September 24, 1877.

is mentioned in the family Pedigree, with no further detail than *ob. sine*
it. The Rev. Richard Yaxley, who was martyred at Oxford on July 5, 1589,
re given, and it seems highly probable that he was one of the "others of his

in the Church of St. Philip Neri (Chiesa Nuova) on the 19th of March, and priest in St. John Lateran on the 25th of March, 1651. He was sent into England in the autumn of 1652, and after three years, entered the Society at Watten, in 1655.⁷⁹ He was professed on the 2nd of February, 1667.

On entering the English College, he gave the following account of himself: "1645. My name is Francis Waldegrave *alias* Pelham. I am son of Nicholas Waldegrave, deceased, and Lucy Mervin, and was born and brought up in the county of Wilts until my thirteenth year, when I crossed over to St. Omer's College. My parents' means were limited, during my father's life-time they were moderate, but after his death much reduced. Both belonged to good families. I am acquainted chiefly with the friends and relations on my father's side, whose sister is the Countess of Portland, mother of the Earl. Philip Waldegrave, my father's brother, is also of a noble family, with an ample fortune; likewise my relative Sir Edward Waldegrave, knight. I am not much acquainted with those of my mother's side; I only know that she is related to Sir James and Sir Edward Mervin, knights, and that her father was a Protestant dean. I have two brothers. My relatives on my father's side are Catholics, on my mother's Protestants. I studied in England, but with little profit, under a tutor, a Protestant minister, but I have made my humanities with good success at St. Omer's College for five years. I left England in 1640, and my motive for coming to Rome is to increase in devotion and letters, to enable me to be of service in the salvation of my kindred and the conversion to the faith of my afflicted country. Lastly, I have a great desire to embrace the ecclesiastical state."

Francis Waldegrave assumed the name of Pelham while at College, in accordance with the custom of adopting a fresh name on entrance, to escape the observation of spies, who surrounded the College, and often traced their victims to its very walls. This practice was soon discovered by the informers, but it rendered the process of identification more difficult. Francis Waldegrave had no doubt entertained at College a secret desire of entering the Society of Jesus, but he abstained from putting his design into execution until he had honourably fulfilled the conditions of his College oath. A great friend of his, Richard Blundell, manifested a much greater earnestness, and lost his life through his anxiety to obtain an

⁷⁹ English College Diary.

immediate release from his oath. This we learn from the same Blundell diary: "Mr. Francis Waldegrave was the dear friend of my brother Richard, who, when at the English College, Rome, wanted to become a Jesuit, applied to several cardinals for a dispensation, and died of a fever, contracted by his great travel in the streets of Rome during the heats of the summer, 1649." To gratify his ardent wish, Richard Blundell was allowed to make his vows, and was formally admitted into the Society shortly before his death.⁸⁰

The remainder of this biography, as likewise a portion of that already given, is derived almost entirely from a panegyric of Father Waldegrave, preserved in the archives of the Society, and from the Annual Letters of the Province. We avail ourselves of Mr. Gibson's excellent arrangement of these materials.

"On his arrival in England, Father Waldegrave, to fulfil his College oath (which obliged him to serve for a certain period at least the secular mission), performed for three years the duties of a secular priest, and then hastened to Watten (in Belgium), to satisfy his longing to enter the novitiate of the Society of Jesus. Here, in 1655, at the age of twenty-nine years, he began with great zeal to lay the foundations of a good religious life. In addition to his ordinary duties, he attended the English troops then stationed in Belgium, and after taking the simple vows, and passing the usual *examen ad gradum*, he again crossed over to England, where for forty-five years he fulfilled the obligations of his state, as a faithful and zealous pastor of souls. It is not possible to trace the different places which had the benefit of his services during the earlier portion of his missionary life, but it is certain that he was resident at Lydiate Hall in 1681. Mr. Laithwaite, the steward of Ince Blundell, mentions him in a letter (already quoted) to his master in Ireland, dated July 26th in that year.⁸¹ In 1680, he was at Garswood, where he received £12 10s., a half year's pension for the education of James, son of Mr. Culcheth, of Culcheth, Lancashire; and again, on the 28th of September, 1681, he signs his name to the receipt of a similar sum, another half year's pension. These entries occur in an old baptismal register, formerly belonging to Croston, and now at St. Peter's, Mawdsley. The following year, another £12 10s. is paid on the same account to Edward Greene. In these

⁸⁰ See the biography of this holy youth in *Records*, vol. i. series i.

⁸¹ *Lydiate Hall*, &c., p. 125.

times of trouble, the task of educating the sons of the gentry was one which a priest was frequently obliged to superadd to his ordinary duties. This work would probably be done by Mr. Waldegrave at Lydiate, and in some old school-books still existing at the Hall may be seen traces of the fingers and pens of careless youths, who learned prosody at that period. Mr. Laithwaite's letter, above referred to, speaks of the fresh anxieties and distress in which the Catholics were involved on account of the pretended plots discovered by Titus Oates. Priests, and especially Jesuits, were naturally the first victims of this fresh outburst of religious intolerance, and a real plot was entered into for the apprehension of Father Waldegrave, who held at that time the office of Rector of the College of St. Aloysius, and Superior of the Jesuits in these parts. Although information had been conveyed to him that certain persons were lying in wait for him, yet, having to visit a sick man in danger of death, he made no hesitation, but rode boldly forward in company with his servant. When he had arrived at a narrow and dangerous spot, he told his servant to follow behind, and he himself, putting spurs to his horse, reached a place of safety without hindrance. The servant was apprehended, but Father Waldegrave visited the sick man, and having administered to him the last sacraments, returned by another route. The escape was the more marvellous, as the men were prepared to attack the Father, whom they saw approaching; but, as they afterwards confessed, they felt themselves wholly unable to lift up their bludgeons to strike him. There is a country tradition at Lydiate, both as to the event itself, and the place where it occurred; but according to it, assassination, and not mere apprehension, was intended, and it speaks of the conversion of one of the parties as the result of what was considered to be a miraculous interposition of Heaven on behalf of the good Father."⁸²

⁸² The Annual Letters of the Province, as also the eulogium of the Father, treat it as an attempt at assassination. The former thus recounts it:—"Three heretics had conspired to waylay and murder him. He had gone on a visit of charity to a sick person, and they had planted themselves one in each of the three roads, by one of which the Father must needs return home that night. One of the assassins, armed with an enormous bludgeon, perceiving the Father approach at a slow pace on horseback, unsuspecting, and wholly unconscious of his danger, raised it with the full intention of felling him to the ground; but his arm remained powerless, and the man himself motionless, nor was he able to stir from the place until Father Waldegrave had proceeded quietly and securely on his journey. He would never have known of his narrow escape, had not the heretic himself disclosed the fact, and ascribed the Father's preservation to *Jesuitical witchcraft*."

Father Waldegrave is described as possessing a very solid judgment, which fitted him for any employment of trust, and his affability and charity towards those with whom his office brought him into contact rendered obedience on their part a pleasing duty. In conversation he usually contrived to turn the discourse to subjects regarding the honour of God and the salvation of souls. For nearly thirty-eight years he laboured almost continually under bad health, which he bore with the greatest resignation, so as to edify those who witnessed it. The following wonderful case is recorded in the Annual Letters for 1685.

"In the same residence (St. Aloysius) Father Francis Waldegrave was almost brought to death's door by an intermittent fever. Having been given over by the medical men who constantly attended him, he commended himself to the protection of the five blessed Fathers martyred for the faith at Tyburn, in London, and with great confidence in their merits and intercession he mixed some of their relics in a little water, which he drank off, when the fever suddenly vanished, leaving him free from attack for some weeks. Afterwards, indeed, he suffered a short relapse, but on repeating the same remedy, was completely restored to health. These five Jesuit martyrs were the five Fathers, innocent victims of the Titus Oates' Plot, who were executed at Tyburn on the 30th of June, 1679."

Father Waldegrave carefully practised the virtue of mortification, both internal and external, and was an admirable master of obedience. Once being invited to a renewal of vows, he remarked to his patron,⁸³ when the appointed day arrived, that he felt himself unequal to the journey of fourteen miles, which it was necessary to accomplish. He then sat down to dinner, but on receiving, a little while afterwards, a notification from his Superior that his presence was looked for, he instantly mounted his horse and rode off, as if he had no sickness to trouble him. He had not always a horse at his service on such occasions; for there is a letter to him extant from Mr. Blundell of Crosby, humorously reminding him that his horse was still at Crosby, and was, to use the common phrase, "eating its head off." Very likely it had been sent to Crosby to escape seizure. He is said to have hastened his death by a visit which he made to a sick person at the desire of

⁸³ Father Waldegrave was solemnly professed of the four vows on February 2nd, 1667, so that this event occurred before that time.

a Superior, though he was manifestly unfit for the task ; but he never allowed himself to neglect any opportunity of imparting the comforts of religion to those who required them. He strictly observed the rules of the Society, as far as was compatible with his missionary duties, rising at four in the morning, no matter how late he had gone to bed ; but in his old age his Superior enjoined him to rise on festival days at five, and on ordinary days at six o'clock. His charity to the poor was unbounded : he consoled them both with words and alms, and though sometimes, like St. Catherine of Siena, he met with only abuse in return, he did not allow his ardour to relax. On one occasion, when his chastity (a virtue he prized most highly, as indeed do all true servants of God) was assailed by a false accusation, he rejoiced that he was found worthy of this trial, and never omitted to pray for his accusers. Full of zeal, he laboured with great fruit in the harvest of souls, instructing the rude and ignorant with unremitting care, and neglecting no opportunity of preaching the word of God. He directed with such efficacy and sweetness consciences perplexed by scruples and doubts, that those tormented in this manner departed from him in peace and tranquillity. It is narrated that when a neighbour who had apostatized and abandoned himself to every species of crime, and had often threatened his life [and the lives of his own parents], fell into a dangerous illness, he was visited by Father Waldegrave, who, partly by reasoning with him, and partly by prayer poured forth in his behalf, brought about so complete a change that every one believed he made a good end. In discharge of this duty of visiting the sick, no prospect of danger was sufficient to deter him. A remarkable instance of this has been already narrated, but another example is not less striking, which we take from the same source as before.

“ Once returning from a journey on the vigil of St. Ignatius, he inquired if all were well in the neighbourhood, and being answered in the affirmative, he replied, ‘ It is strange if no one wants my assistance.’ He had scarcely uttered these words when news was brought to him that a certain man lay dying, utterly devoid of religion, who, besides other crimes, had deserted his wife, and was living openly with another female, by whom he had seven children. ‘ Then,’ said Father Francis, ‘ this is the person I have to visit ;’ and instantly sent a Catholic woman (D. Walsh) to see in what sort of disposition the sick man was. She accordingly went on this errand, and

after the first salutation, asked him what faith he wished as a dying man to profess, for he had hitherto professed no religion whatever. 'And what religion,' said he, 'do you acknowledge as the true one?' On her replying that she believed the Catholic faith to be the true faith, and, indeed, the only true faith, without which there is no salvation,—'If that is the case,' said the dying man, 'send, I beseech you, at once for Master Francis Waldegrave.' The sons, hearing these words, were much enraged, and swore that they would stab the Father if he came into the house. Nothing daunted, Father Waldegrave flew to the assistance of the dying man, and in a short space of time brought him into such good dispositions, that with floods of tears he earnestly implored the favour of God that He would grant him three days to bewail his sins, and to make some reparation to his neighbours for the scandal he had occasioned. The Almighty heard the prayers of this poor sinner, and granting his petition, he spent the three days in the manner he had promised, and then peacefully surrendered his soul.

"There are some extraordinary events recorded in the lives of holy souls which are altogether incomprehensible to ordinary minds, and of this character are what may be called personal contests with the devil, when this wicked spirit seeks to terrify or inflict on them some bodily injury. Those who are familiar with the lives of the Saints will readily recall many instances of such visible assaults. Even in these days such things happen, as witness the open conflicts sustained by Père Viannet, Curé of Ars, in France, who only died a few years ago, and whose canonization will probably not be long delayed. Father Waldegrave had some experience of these encounters. One evening as he was going to visit a sick man whom he had received into the Church, the devil met and attacked him, striking him with repeated blows. He defended himself with the stick and the crucifix, which he always carried in his breast. Both were broken, but at length the enemy vanished. Relating this occurrence to an intimate friend, the Father said that it was not the first time the devil had assaulted him. Once, in early youth, he had been thrown violently from the top to the bottom of a high flight of stairs, but escaped injury. Another time his head was struck against a wall and the iron bars of a grate where a fire was burning, but he did not receive the slightest wound.

"On one occasion, when he was crossing the Dee, near the

holy well of St. Winefrid, by a certain ford, the tide coming up sooner than was expected, carried away both himself and his horse, his companion, who was stronger, having in the meantime got safely over. The Father threw himself off his horse, and casting away his coat struggled manfully against the current, and succeeded in reaching, or rather being thrown upon a sand bank ; but the tide was rapidly advancing, and he could scarcely keep his head above water. In this extremity he made a vow, should he escape the present danger, to say several Masses for the suffering souls in Purgatory, and to fast on the vigils of St. Francis Xavier and St. Pantaleon (the saint of the day, the 27th of July). It happened that a nobleman, to whom Father Francis was very dear, witnessed this adventure, and seeing the danger, promised a man who was well acquainted with the ford a large sum of money if he would bring him safely to land. The man at first refused, but summoning up courage, hastened to Father Francis with a horse, and drew him half dead upon its back, and by a great effort managed to swim to the shore with his rescued burden. That he had a remarkable devotion for the souls in Purgatory is evident from another incident. Once he received notice that the pursuivants were coming in search of him, and hastily flying to the hiding-place, he recollected on his way that he had left a pyx and holy-oil stock lying upon the table of his sitting-room. As he knew that this would at once indicate to his pursuers that he himself was not far off, he recommended them in his flight most earnestly to the care of the souls in Purgatory. When the pursuivants came to his room, they ransacked the whole chamber, but their eyes were withheld from seeing the articles, which they would only have been too glad to discover.

“ Father Waldegrave, having kept the jubilee of his ordination, soon after fell into his last sickness, arising from a discharge of blood from the chest, which brought him into a very low condition. The medical men warned him of his danger, and though he himself said that he should not die as soon as they expected, yet out of a regard for others, recollecting himself for half an hour, he made a general and minute confession of his whole life, and received with such devotion the holy sacraments of the Church, that the sight drew tears from all the by-standers. He felt no fear of death, saying : ‘ I fear not death, but God alone, Whom only I love, and Whose love alone I seek ; ’ repeating in life, and even in the

extremity of death, the words of St. Ignatius, 'Give me only Thy love and Thy grace ; I am rich enough, and have nothing more to ask for.' Then he lingered on for nearly a month, enjoying the greatest tranquillity of soul, and edifying all by his devout sentiments, happily expiring as he was about to begin Vespers at midday, on the 28th of November, 1701."

Father Waldegrave was buried, as we have seen, within the walls of the ruined chapel of St. Katherine.

He was chaplain at Crosby Hall in February 1659, as already noticed, and probably remained there for many years. In 1672 Mr. Blundell observes in one of his letters, "We find much comfort from good Mr. Waldegrave."

FATHER JOSEPH DRAPER, *alias* DELVEAU, succeeded Father Waldegrave. He was born in 1670, and after his humanity course at St. Omer's, entered the Society at Watten in 1692, was ordained at Liege in 1701, and passed over to England to take the Lydiate mission. His name occurs occasionally in the Blundell diary. Mr. Blundell says: "November 18th, 1702, I sent my greyhound, Hector, to be kept by Mr. Draper." In the *status collegii*,⁸⁴ Father Draper appears with "£11:12:00 salary." Of this sum Lady Anderton supplied £5, and the funds of the College £6.⁸⁵ Father Draper died at the early age of thirty-three, on the 7th of April, 1703, and was buried in the old chapel of St. Katherine.

FATHER JOHN MOSTYN succeeded him. He was the second son of Sir Edward Mostyn, of Talacre, the first baronet. A short notice of him has been already given in *Records*.⁸⁶ Born in 1657, he entered the Society in 1693, died at Lydiate, 1721, æt. 64, and was interred in the same burial ground.

FATHER JOHN HARDESTY, *vere* TEMPEST (already noticed in p. 367) succeeded Father Mostyn, commencing in 1722 to visit Lydiate from Liverpool every month. It seems probable that Father Hardesty officiated at Lydiate for about five or six years from 1722 to 1728. The following entries in Mr. Blundell's diary relate to this period :

⁸⁴ P. 320.

⁸⁵ The Rev. T. E. Gibson (*Lydiate Hall*, p. 285) well observes: "It does not appear that the priests of those days were overburdened with worldly wealth."

⁸⁶ Vol. iv. pp. 525, seq.

1722, 18th February.—This being the first time Mr. Hardesty began to pray monthly at Lydiate, my wife and I went thither. We dined there. Mr. Molineux of the Grange and his wife were at prayers. 1722, 17th June.—My wife and I heard Pater Hardesty hold forth at Lydiate. . . . 1722, 10th August.—My wife went to Lydiate to prayers, and went to confession. She designs now to make use of Pater Hardesty. 1723, 29th December.—My wife went in the morning to Lydiate. She dined at the tenant's. . . .

The last entry in Mr. Blundell's diary concerning Father Hardesty is dated,

1728, 24th February.—Pater Hardesty prayed for Mr. Aldred in his chapel. There was a pretty large congregation.⁷⁷

The Rev. Mr. Gibson chronicles the various incumbents of Lydiate to the present time. Among them was—

FATHER HENRY TATLOCK, son of Mr. Thomas Tatlock and his wife Ellen Fazakerley, who, in 1742, gave a cottage and a piece of land for the benefit of poor indigent Catholics, whether male or female, inhabitants of the town of Fazakerley, who "must be living up in all regards to their religion." This little charity still survives. Father Tatlock was born 1709, and after making the usual course of studies at St. Omer's, which he entered about 1724, he was admitted to the Society at Watten in 1729, was professed on the 2nd of February, 1740, and succeeded Father Francis Williams at Ince or New House, as it was called. In 1750 he is described as serving two places, of which Lydiate was one and Fazakerley the other. He is mentioned in the *status*, in p. 321, as at Lydiate, with eighty-four "customers." During the contest for the estates that followed the death of Sir Francis Anderton at Lydiate, 1760, Father Tatlock's wants were ill provided for, as appears from a letter of his,⁸⁸ addressed to his Superior, Father Conyers, in consequence of an appeal made by the Father General Ricci for a contribution in aid of the exiled Jesuits of Portugal, the victims of Pombal's tyranny, dated the 26th of March, 1752: "For my part, I've wore not only a turned coat, but also a turned waistcoat, patched breeches, shoes, stockings, and shirts, all patched, this whole year past, on account of my losing a year and a half of my rent at Lydiate, besides the charge of boarding myself and horse there." Father Tatlock chiefly resided at Fazakerley. Not many years ago, there was living at Gillmoss a very aged woman who had been instructed and received by

⁷⁷ *Lydiate Hall*, pp. 288, 289.

⁸⁸ In the archives of the College.

him while officiating at that place.⁸⁹ He died in 1771, æt. 62, most probably at Fazakerley, and not, as stated by Dr. Oliver, at Tatlock House.⁹⁰

Preston, or *Prieststown*, as it was once called from its numerous religious houses, some of which may still be faintly traced, was one of the old missions of the College. It forms at the present day one of the largest and most important of the missions of the English Province, being now subdivided into three large distinct parishes, belonging to the Society, besides others served by secular clergy. These are St. Wilfrid's (with St. Mary's, the mother chapel), St. Ignatius', and St. Walburge's.⁹¹

Preston is in the hundred of Amounderness, and is said to have arisen out of the decay of the ancient Ribchester, supposed to have been the Coccium of the Antonine Itinerary, but now reduced to the humble condition of a rural village. Bailey's *Lancashire* observes :

As the name of Amounderness is more ancient than the name of any Hundred or Wapentake in the kingdom, so the town of

⁸⁹ *Lydiat Hall*, p. 290.

⁹⁰ *Ibid.* p. 291. Two members of the old Catholic family of Fazakerley were students of the English Fathers at St. Omer's and the English College, Rome. (1) Nicholas Fazakerley, who entered the latter College as a convictor for his higher studies on the 5th of October, 1623, in the name of Nicholas Ashton, of Lancashire, aged twenty-three years, and, having completed his philosophy, returned to England on the 15th of April, 1626. (2) Thomas Fazakerley, who entered the English College, Rome, in the name of Thomas Ashton, of Lancashire, aged eighteen years, on the 20th of October, 1629. He took the usual College oaths on the 1st of May, 1630, and, after receiving minor orders, was ordained sub-dean and deacon in March, and priest on the 24th of March, 1635. He left for the English Mission on the 18th of March, 1636. The Diary of the College adds that he behaved admirably there. On entering the College he states, in reply to the usual questions : "My true name is Thomas Fazakerley ; I am son of Robert and Ann Fazakerley, and was born and brought up in Lancashire. My parents are of high family, and were always Catholic. My friends are likewise of the upper class of society, and are mixed, Catholic and heretic. I made my humanity studies at St. Omer's College for five years, and earnestly desire to enter the priesthood.

⁹¹ The Catholics of Preston were staunch recusants in 1583, as appears by the following extract from the State Papers (*Dom. Elis.* vol. clxiii. n. 84, 1583. From a letter of the Bishop of Chester to the Privy Council) : "Truelye the Papistes in these parts are lately growen so stubborn and contemptuous that in myne opinion it were very requisite their Lordshps did wryte a verye earnest letter to my very good lord the Earle of Derby, myselfe, and the rest of her Majesty's Commissioners for causes Ecclesiastical, to kepe some sessions about Preston, Wigan, and Preskotte, where the people are most obstynate and contemptuous, and to deale severely and roundly with them, otherways there can be no reformacon (for the temporal magistrates will doe nothing), nether can the countrye long continue in quiet and safety."

Preston, the capital of that Hundred, is of at least as high Saxon antiquity as any town in Lancashire. The term Saxon is required to limit the expression, for it is allowed by the most eminent of our English antiquarians that, when by the gradual recession of the waters, or by that mighty convulsion of nature which threw up the high mass of Pendle, and deranged the whole system of plants and minerals in the vale of Ribble to a great extent, Ribchester sunk into decay, Preston rose upon its ruins, and became the principal port of Lancashire. This rank it sustained through a succession of ages, and even as late as Charles I. the contribution for ship money demanded from Preston was one-fourth more than that demanded from Lancaster, and nearly double that required for Liverpool. During the Roman period, the road called Watling Street, made by the conquerors from the Setantian Port at the Nob of the Nese, passed within little more than a mile of the north of Preston, while the Roman road from Languvallium in Cumberland to Condate in Cheshire, in its way through the Hundred of Amounderness, intersected Watling Street, near Tulketh Hall, and advanced by Preston to Black Road, the Coccium of Antoninus. The parish church of Preston was probably erected about the year 705, and on the canonization of Archbishop Wilfrid, it was dedicated to his honour. In the year 930, Athelstan, son of Edmund the Elder, in the sixth year of his reign granted the whole district of Amounderness to York Cathedral. Successive transfers of the Hundred from cathedral to cathedral rendered Preston its capital, the abode of ecclesiastics, and gave to it the name of *Priests'-town*. Preston had two monastic institutions, (1) an ancient hospital dedicated to St. Mary Magdalene, mentioned in the Lincoln taxation of 1291. And (2) a Franciscan Convent of Grey Friars, built by Edmund Earl of Lancaster, son of Henry III., in 1221. The hospital stood on an eminence now occupied by Tulketh Hall in Ashton upon Ribble, and was used as a temporary residence by the Cistercian monks, pending the building of Furness Abbey. Numerous as the Roman Catholics have long been in the town and neighbourhood of Preston, it does not appear that at any period since the Reformation, when the Franciscan Convent was dissolved, and the parish church passed out of their possession into the hands of the Protestants, they had ever more than one place of public worship until 1793.

Preston is also famous in history for having been nearly destroyed by Robert Bruce and his Scots, in 1322. Also for the great battle of Ribblesdale Moor in 1648, when the Duke of Hamilton and his royalist army were routed by Cromwell, and again, in the risings in 1715 and 1745-6, in favour of the son of King James II.

The *Edinburgh Gazette* states that "the part called the Friar-gate derives its name from the priory or hospital, founded there by Edmund Earl of Lancaster, for the Grey or Franciscan Friars. After the dissolution of religious houses, the priory buildings were converted into a house of correction, and the site is now occupied by private dwellings of a poorer description."² The present Catholic chapel of St. Mary stands upon some part of it, or at least of the property belonging to it.

² Vide *Edinburgh Gazette*, 1827.

Dugdale observes, regarding the residence of our good Franciscan predecessors: "Leland in his *Itinerary* says: 'The Grey Freres' College on the north-west side of the towne of Preston in Acmyndrenes, was sette in ye soil of a gentleman cauld Preston, dwellynge in ye towne self of Preston, and a brother or sunne of his confirmed the first grant of the site of the house, and one of these two was after a great man of possessions, and Viscount of Gurmaston,"⁹³ as I hard saye, in Ireland. Diverse of the Prestons were buried in the house. But the original and great builder of this house was Edmund Erle of Lancaster, sunne to Henry III. Syr Robert Holand that accused Thomas Earle of Lancaster of treason, was a great benefactor to this house, and thur was buried. This Holand, as I hard saye, was founder of the Priory of Holand, a place of Blacke Munkes, by Lathorn in Lancastreshyr. Their laye in the Grey Freres of Prestun divers of the Shirburns and Daltuns, gentlemen."⁹⁴ The site of this house was granted 32nd Henry VIII. to Thomas Holcroft. There is an impression of the seal of this house in the Augmentation Office."

A memorandum in the handwriting of Father Dunn, without date, mentions the translation of the mortal remains of the deceased friars thus: "Mr. Spooner opposite to Mr. Jackson, Fishergate, middle door. This monument is or was erected to commemorate the translation of the mortal remains, the ashes of the former inhabitants of the old friary to the Catholic cemetery of the town of Preston, out of proper respect for them." This cemetery was the old burial ground in St. Wilfrid's Street, purchased and opened in 1823, and closed some years prior to the passing of the "Health of Towns" Act, either on account of its being quite full, or perhaps because the new and more extensive one at St. Ignatius' had been opened and consecrated. In connection with these precious remains, Bishop Milner wrote to Father Dunn, 14th June, 1823: "I lose no time in thanking you, and the gentlemen you are pleased to dub knights, for the civility, kindness, and hospitality shown me at Preston. Indeed, everything I witnessed there was of a pleasing, and for the most part of an edifying nature, particularly the zeal of the pastors, the piety of the faithful, the number and good order of the children, and your care of the remains which have been discovered of our religious ancestors, which care is no less a corporal work of mercy than the other six. I have engaged your acquaintance, Dame Gertrude Howe, to draw on the opposite leaf what seems to me a proper tomb for the depository of the relics, and I will write below what I think a proper inscription to be engraved on a brass plate, and affixed to the tomb. She has also sketched the plan of a cross to be executed in metal, and of a gothic pedestal." This inscription was as follows: "Here are deposited the remains of the faithful, buried in the cemetery of the Franciscan Friars of the town of Preston, which were discovered in 1823, near three centuries after they had been violated by Henry VIII.

"Heu pietas! Heu prisca fides!" Virg. (or else)

"Unum ex his non peribit."

In the reign of James II., and perhaps earlier, the Catholics used to attend Divine Service in a barn at Fishwick, a town-

⁹³ Gormanstown.

⁹⁴ Leland, *Itin.* vol. iv. p. 22.

ship adjoining Preston, and it was probably there that Bishop Leyburn gave confirmation when he visited Preston in September, 1687. A tenement at the lower end of Friargate was subsequently used. This house is supposed to be the same which in 1733 was purchased by Father Alexander Leigh, and was called "Grey-stocks." It now forms part of the site of St. Mary's Catholic Chapel, Friargate. The house was used as a chapel until the year 1761, when a bold step was taken, and the old chapel of St. Mary was built by Father Patrick Barnewall. This was the first attempt of the kind since the so-called Reformation. The greatest caution was used; the chapel was built behind the front houses in Friargate, so as to be quite shut out from view. The mysterious building was carried on in the name of Mr. Clifton, of Lytham, and passed by the name of the "new building." It may well be supposed that the opening took place without any of the publicity or rejoicings due to such an event and usual in our happier times. The chapel was dedicated in honour of our Blessed Lady. Father Barnewall did not live to see the results of his courageous step; he died the next year 1762, soon after the opening. In 1763, a "No Popery" cry was raised, the new chapel was forcibly entered and gutted by the mob, and Father John Smith, the missionary, had to fly for his life, which he only saved by crossing the Ribble on horseback.

From the earliest ascertainable period, the mission in Preston was entirely under the charge of the Fathers of this College, until the erection of the beautiful and commodious chapel of St. Augustine in 1838—1840. In 169—1701, a Father Grey was missionary at Preston. This was no doubt Father Gilbert Talbot, who assumed the name of Grey, and in 1718 became the thirteenth Earl of Shrewsbury. An ancient status of the College of that period says: "Preston—Mr. George Gray—salary 00 : 00 : 00." Father Grey for many years laboured in this District, and was Superior of it in 1733.

Until the year 1774 Father John Jenison was the only priest supplying the mission; but, owing to the increase of the congregation, he was allowed an assistant in the person of Father Nicholas Sewall, who was left in sole charge in 1775, Father Jenison having retired. Father Sewall the next year wrote to invite his old *confrère* Father Joseph Dunn, when serving at Callaly Hall, near Alnwick. In his letter he says: "I don't know which is the best road. There is no fly across the country, and you must either come by a

postchaise, or a horseback, as you are become so good a jockey. When you come, ask for Friargate, and then inquire where I live, or where the old priest lives."

The life of the enterprising and indefatigable Father Dunn, who may well be styled the Father of the Preston mission, would form a very interesting monograph. His real name was Hart; he was a native of Catterick. Born in 1745, he entered the Society in 1764. After his usual course of studies and ordination, he was appointed chaplain at Callaly. He died rather suddenly at St. Wilfrid's, Preston, aged eighty-two, on the 19th of November, 1827. His funeral was attended by an immense concourse of townsmen of all religious denominations, whose respect he had merited by his benevolence of disposition, and by having placed himself in the foremost rank whenever any undertaking was projected for charitable purposes or the public benefit. Of some of these, the Catholic schools, the house of recovery, and the gasworks, he deserves to be styled the chief founder.

Father Sewall left in 1783, and the Rev. Richard Morgan succeeded. A third priest was added in 1808. The present St. Wilfrid's Church was built in 1793, and opened with much solemnity.⁹⁵ St. Mary's Chapel was then closed, until the increase of Catholics rendered it necessary to re-open it in 1813, when it was enlarged and refitted at a considerable outlay. In 1832, the accommodation being quite inadequate, proposals were made for a new church, which ended in building the present church and fine schools of St. Ignatius, which was opened in 1836. Then followed the handsome church of St. Augustine of England, opened in 1838—1840. Next followed the spacious church of St. Walburge, with its noble

⁹⁵ The first stone of St. Wilfrid's Church was laid in 1793. Father Dunn was then in London, on a begging tour. His *confrère*, Father Morgan, wrote to him the following account: "Dear Sir,—We are all glad to hear of your safe arrival, after your danger at Cavendish Bridge. Matters go on here well. I laid the first corner-stone at three o'clock on St. George's Day. Mr. Dalton was there at two o'clock, but had not the patience to wait till everything was ready. Mr. Talbot, Mr. Eaton, &c., laid each a brick and gave each half-a-crown. Many others were present, and contributed by their work and good wishes to promote the undertaking. Amongst the rest, Matty Harrowbin laid a brick and gave her shilling. Mr. Talbot, after he had performed his part, his eyes and hands lifted up to Heaven, with a very audible voice said: 'Mayest thou long remain a corner-stone for the Roman Catholic Chapel, to the glory of God, the good of souls, and edification of our neighbour;' to which the surrounding party replied 'Amen!' The work goes on pretty well; in fact, as fast as necessary just now, for they must wait for the plinth. I have spoken to several for carts, and they very willingly promise their assistance."

spire, on the Maudlands, the highest spot in Preston. Baines says :⁹⁶ "In the Maudlands, the remains of an ancient religious foundation may be traced ; and in the deeds of Mr. Pedder, of Ashton Bank, the principal proprietor of the district, a chapel dedicated to St. Mary Magdalen is frequently mentioned. Several ancient coins have been found here in the Maudland fields within the last twenty years." The church was opened in 1854. After this, were built St. Joseph's Church, Ribbleton Lane (1862), and the Church of the English Martyrs (1867), each served by the secular clergy. We pass over the fine spacious schools and convents of the town. The former, both for the buildings, conduct, and large attendance of children, may be reckoned among the best appointed in England.

Scholes, or Scoles, Eccleston, and Scarisbrick.—These three ancient missions of the Society are now represented by the more modern ones of Portico and Prescott.⁹⁷ Eccleston and Scarisbrick are briefly noticed.⁹⁸ Eccleston is about one mile from Portico. The first missionary there was Father John Swinburne, named in the *Status*,⁹⁹ as receiving from Mr. Eccleston, &c., "£36 salary," and the last was Father Sewall, in 1783, when the mission came to an end, on the property passing to the Scarisbrick family. It was to supply the loss of the Eccleston mission that the pious widow, Dame Eccleston of Cowley Hill, established the Lowe House mission at St. Helen's, in 1793.

The modern history of the Catholic mission of St. Helen's exhibits, like that of Preston and other towns in Lancashire, a very large and progressive increase in the number of the faithful. It is divided into two large parishes, or districts, viz. : St. Mary's, or Lowe House, and Holy Cross, each with spacious churches and numerous congregations, with five or six large schools, in charge of the nuns of Nôtre Dame, who

⁹⁶ *History of Lancashire.*

⁹⁷ The present church of Portico was built by Father Nicholas Sewall, and opened in 1790. The name Portico was given to it by Father William Meynell, from the colonnade at the entrance. The Prescott Catholics were staunch recusants, as we may gather from the extract of a letter from the Bishop of Chester to the Privy Council, in p. 392 note. In consequence of the increase of Catholics in and about Prescott, the present church was erected, and opened in October, 1857. The congregation had previously been obliged to attend at Portico, a distance of nearly two miles.

⁹⁸ P. 321.

⁹⁹ *Ibid.*

have a convent and large community here, with a flourishing middle school. These gratifying results of the good Dame Eccleston's bounty are greatly due to the exertions of the Superior of the mission, Father Thomas Ullathorne, during his long residence at St. Helen's.

The following memoranda are preserved in the archives :

(1) This is to certify to whom it may concern that the chalice now used at Eccleston (as I have been told) was a gift to the family of Eccleston, and there to remain until that happy time that Catholic religion is restored and Mass said in Prescott Church, and then it is to be removed there to the said church. And the black vestment, the flowered red vestment, and the white vestment, now at proper times also used at Eccleston are mine ; which said vestments I do hereby give unto the house of Eccleston, and desire that they may there continue and not be removed to any other place for use. As witness my hand the 12th day of March, 1725-6.

ELEORA ECCLESTON.

(2) May, 1744. Sent to Mrs. Eccleston, widow, a small silver ciborium by Cornelius Morphy, Superior : the picture at the altar ; the two pictures of St. Ignatius and St. Francis Xavier, and a Mass book now at Eccleston, belong to the Society.

Scholes, or *Scoles*, near Prescott, was established by Father Lord WILLIAM MOLYNEUX, in 1728, in a house rented for the purpose. A school was probably kept here, from which the place is said to have derived its name. Father Molyneux was residing there in 1728, and it is supposed to have been his only mission. The house at Scholes was previously occupied by a family of the name of Addington. Long before this there had been two Catholic chapels, each about two miles from Prescott. One, to the north-east of Eccleston Hall, had been always served by a Jesuit ; the other, to the north-west, at Wolfall Hall, by a Dominican Father from Bornheim ; but the last priest there was the Reverend John Green. Mr. Wolfall, the owner of the Hall, on his death, had ordered his estate to be sold, and it was subsequently bought by the Earl of Derby.¹⁰⁰ Father Molyneux died at Scholes on the 30th of

¹⁰⁰ Mention is made of Wolfall in *Lydiat Hall*, p. 181. The reverend author, speaking of Mrs. Wolfall in 1719, says : " This lady's husband had died at Moor Hall the previous year (1718), and being a member of the highly respectable family of Wolfall Hall, near Prescott, his funeral was well attended. Sir Edward Stanley, Bart., Mr. Molineux of Woolton, Mr. Formby of Formby, Mr. Blundell of Crosby, and others, were there, and he was carried to Huyton Church, the burial-place of the Wolfalls." The estate of Wolfall had passed from the family in 1653, by the marriage of an heiress to the Harringtons of Huyton Hey. Mr. Wolfall had a brother Thomas, who succeeded the Rev. Edward Molineux at the Grange in 1704, and died there in 1720. FATHER JOHN WOLFALL was probably

March, 1759. In 1750, the year of Jubilee, he had, according to a return, "£10 a year casualties; 300 *customers*, and 70 general confessions." Father Molyneux was born in 1685; entered the Society in 1704, and was professed in 1722. He was appointed Rector of St. Aloysius in 1728, and was succeeded in that office by Father Gilbert Talbot (thirteenth Earl of Shrewsbury). Father Molyneux became Lord Viscount Molyneux in the year 1752. He was succeeded in his title and estates by his nephew, Charles William, who apostatized, and was created first Earl of Sefton in 1771.

Father THOMAS WELDON succeeded at Scholes, and died there in 1786, aged seventy-five. In the MS. of Mr. Green, already used in our account of the destruction of the old chapel at Liverpool, is the following notice of this Father: "He was born in Drogheda, 1723 [1711], and in 1736, being thirteen [twenty-five] years old, was invited by Colonel Pippard, his maternal uncle, commanding Walshes' regiment in the Irish Brigade, to accept a commission under him. He embarked on board a trader between Bordeaux and Dublin, to go to France. His vessel, through stress of weather, was forced to put into Liverpool. He mentioned to Mr. Thomas Green, at Scoles, his having been an officer, and at the siege of Philipsburgh in 1738, where he saw Marshall, the Duke of Berwick's head carried off by a cannon-ball. He always slept with his own very sword he wore at the time, hanging over his head." Mr. Green further says that Father Weldon passed rapidly through all his studies in some small Jesuit College in the south of France, where he was ordained priest, and afterwards taught humanity, logic, and theology, till about 1750, when he was sent to Garswood to be chaplain to Sir Thomas Gerard.

a member of the same family, but in what degree we are unable to trace. Born about 1682, he made his early studies at St. Omer's, entered the Society at Watten in 1702, under the name of John Cary, and in 1720 was professed of the four vows. In 1738 we find him Minister of the Tertianship at Ghent, where he died, July 9th, 1742. Another of this family, probably an elder brother of Father John Wolfall, was a student at the English Colleges of St. Omer and Rome, viz., Thomas Wolfall, born 1675, and became a priest. He entered the English College, Rome, on the 24th of April, 1694, as Thomas Butler, *vere* Thomas Wolfall, and, having taken the usual College oath and received the minor orders, he was ordained sub-deacon and deacon in February and April, and priest on the 24th of May, 1699. Having completed his studies, he left Rome on the 1st of April, 1701, entered the Seminary in Paris, and from thence crossed over to England. Another John Wolfall is named in the first Douay Diary in a list of scholars taking the usual College oath on being admitted—"1650. John Wolfall, *alias* Robert Cross, of the diocese of Chester." This may have been the father of the above John.

Father Thomas Weldon died at Scholes, April 26th, 1786, aged seventy-five, and was buried at Windlesham.

Stonyhurst.—This was a very old mission: the exact date at which it commenced is unrecorded. The following details refer exclusively to the mission, and do not touch upon the history of the College, established there in 1794.

Baines' *History of Lancashire* gives much interesting information regarding Stonyhurst and its mission. The mansion, for many generations, was occupied by the ancient and honourable family of Shireburne, which traces back its ancestry to the time of King John, who made a grant of six carucates of land to the Shireburne's, of Hackwell and Pensall, in the parish of Lanchester.¹⁰¹ Their connection with Stonyhurst is as early as the beginning of the fourteenth century, and originated in an alliance with the family of Jordan de Bayley, of the neighbouring township. Sir John de Shireburne attended Edward III. at the siege of Calais, and his descendant, Sir Richard Shireburne, was knighted for his bravery in the battle of Leith. This Sir Richard was a great favourite with Queen Elizabeth, notwithstanding his adherence to the Catholic faith; and was permitted, as a special favour, to have his chapel and his priest at Stonyhurst. He commenced the present mansion upon the site of the former one, but died before its completion. The west front, and one wing, with half the quadrangular court, remain as he left them in 1628. The cupolas of the tower were added by Sir Nicholas Shireburne.¹⁰² Sir Nicholas was a travelled scholar, and under his directions the gardens and grounds were laid out in the French taste. He was preparing to complete the half-finished building, when he lost his only son Richard Francis, who died in 1702, aged nine. This heavy blow so affected him that he abandoned his design. His only daughter, Maria Winefrid Francisca, married Thomas, eighth Duke of Norfolk, and died without issue in 1754. The family possessions now passed to Elizabeth, sister of Sir Nicholas Shireburne, who had married William, son and heir of Sir John Weld, of Lulworth Castle, Dorset. The property then passed to Thomas Weld, Esq., and afterwards to his son, the late Cardinal Weld.

In the reign of Elizabeth, and long afterwards, the Stonyhurst family was all-powerful in the neighbourhood. The

¹⁰¹ A carucate of land—a caruc or plough land—was generally 100 acres. Eight oxgangs make a carucate.

¹⁰² The original contract for them is still preserved at Stonyhurst.

marriage of Robert Shireburne of Wolf House with Isabella Knolles, heiress of that ancient family, transmitted to the Shireburnes the manor of Chipping, as we have already seen, page 339.

We read in a memorandum by the late Mr. Sparrow, the family agent of the Welds, that "in the seventh year of the reign of Edward IV. Robert Shireburne, jun., Esq., covenanted to Dame Katherine Ratcliffe to make an estate of six years' clear rent in Aighton to Roger Ratcliffe, clerk, and Hugh Ratcliffe, for an honest secular priest to celebrate Mass four times a week at the chapel of the Manor of Stonyhurst for the souls of Thomas Ratcliffe, Knight, Nicholas Boteler, Esq., late husband of the said Dame Katherine, William, Archbishop of York, her brother, and others, and of all such persons as shall be written in a table to be delivered to the said Robert, by the said Dame Katherine." Dated August 28th [1467].

Father John Penketh, already mentioned, is the earliest missionary Father whom the loss of records permits us to trace. His residence here must have been about 1680.

FATHER THOMAS DICCONSON was chaplain in 1701, as we find from the old *Status*, copied in page 320. He died probably at the same place, May 2nd, 1704, aged fifty-three. His name is written in several old books formerly belonging to "the priests' chamber at Stonyhurst."

From this date to the present day, the successive missionaries are traced with tolerable certainty. Among others were FATHER THOMAS HUNTER, born in 1666, who entered the Society September 7th, 1684. He was professor at Liege College in 1701 and 1704, and professed of the four vows in 1701. Mr. Blundell, of Crosby, mentions him in his diary: "January 8th, 1708. I had prayers [at Crosby] for my mother, with five priests. Mr. Hunter, from Stonyhurst, dined here." Whilst chaplain at Stonyhurst, he wrote an answer to the Rev. Charles Dodd's libellous attack upon the Society called "The secret policy of the Jesuits; or the Provincial Letters." The MS. is still preserved at Stonyhurst. He also wrote "A modest defence of the Clergy and Religious, in a discourse directed to a Roman Catholic Chaplain of an English Regiment about the history of Douay College," 8vo., 1714, pp. 143. He died February 21st, 1725, aged fifty-nine. Father Hunter also compiled the beautiful life of the holy

Teresian Nun, Catherine Burton (in religion Mary Xaveria of the Angels). The original MS. is preserved at the Lanherne Convent. He was a contemporary of Sister Burton, and wrote her Life at the request of the community, then at Antwerp, a few years after the death of the venerable religious. It has been revised by Father Coleridge, and published in the Quarterly Series (1876).

FATHER THOMAS LAWSON succeeded. He was born at Brough Hall, December 8th, 1666, being the seventh son of Sir John Lawson, who was created a baronet in 1665. After his humanity studies at St. Omer's College, he entered the Society at Watten, 1684, and was made a Professed Father in 1702. For a time he was confessor to James III. In 1721, he was appointed Rector of Watten and Master of Novices, and in 1724 was elected Provincial. A fuller account of him will be given in the records of Yorkshire, the Residence of St. Michael. It is narrated of one missionary at Stonyhurst, Father William Molyneaux, who served from about 1775 to 1783, that when during his sermon the shock of an earthquake was felt, he begged the congregation to remain quiet, and then calmly proceeded with his discourse. Whether the audience maintained equal tranquillity with the preacher is not on record.

Widnes.—The following member of the Burscough (Burscough) family of Widnes was a student of the English Fathers at St. Omer's and Rome, and eventually became a priest—viz., Richard Burscough, who entered the English College, Rome, for his higher studies, on the 3rd of October, 1673, aged twenty-two, in the name of Richard Rivers. Having taken the usual College oath and received minor orders, he was ordained priest on the 17th of April, 1677, in St. John Lateran.

On entering the English College he states: "My true name is Richard Burscow. I am son of John Burscow and his wife Anne Hitchmough, and was born at Widnes, in the county of Lancaster, on the 11th of February, 1657, and baptized by Mr. Barlow, a secular priest, and was brought up in Lancashire. I made my rudimental studies at Widnes, and in 1672 was sent to St. Omer's College, where I made my humanity course. My parents and relatives were of the higher class; my father was not rich, being a younger son, and he had suffered much for the Catholic faith, which his parents

had embraced. Some of my relations are heretics. I have three brothers and three sisters, all Catholics. I was always a Catholic." He promises to enter the priesthood and go upon the English Mission when sent.

Wigan.—We learn from historians that this town is of great antiquity and historical interest.¹⁰³ It was originally called "Wi-biggin." The vicinity was the scene of several battles between the Britons and Saxons, the former under the command of their King Arthur. During the Civil War, also, many engagements took place here. At the north side of the town is a monumental pillar, erected in 1679 in memory of Sir Thomas Tildesley, who was killed there in 1651, in an engagement between the Royalists under the gallant and loyal Earl of Derby, and the Parliamentary forces under Colonel Lilbourne. The parish church, dedicated in honour of All Saints, is a stately building, "ancient beyond any accounts, written or traditionary." That the faithful of Wigan were staunch Catholic—or "stubborn and contemptuous recusants"—has been already shown from a letter of the Bishop of Chester to the Privy Council in 1583.¹⁰⁴

The Bradshaigh's of Haigh Hall (now represented by the Earl of Crauford and Balcarres) were an ancient Wigan family. There is a monument in the parish church in memory of Sir William and Lady Mabel Bradshaigh, who died in the reign of Edward III. Sir Roger Bradshaigh was a brave supporter of Charles I. The history of Sir William and his lady is remarkable, and well authenticated. He had joined the Crusade to the Holy Land; and after an absence of some years, the lady, supposing him to be dead, married Sir Osmund Neville, a Welsh knight. Ten years after, Sir William returned in the garb of a pilgrim; and Lady Mabel, recognizing him, returned like a good Catholic, to her allegiance. Sir Osmund fled to Newton Park, whither Sir William pursued and slew him. Lady Mabel, being held as justly to blame, was condemned to a penance for life of walking barefoot once a week from the chapel in Haigh Hall, two miles distant, to a cross at the top of Standish Gate, which still bears the name of Mab's Cross. The husband and wife appear to have been fully reconciled before death.

¹⁰³ See Camden, Leland, Fuller's *Worthies*, Bailey and Baines' *History of Lancashire*.

¹⁰⁴ P. 392.

Several members of this family entered the Society of Jesus.¹⁰⁵

The river Douglas, which flows through Wigan, is famed in early British history as the scene of some of King Arthur's most splendid achievements. According to Nennius, four of the most memorable of his battles were fought here.¹⁰⁶ Camden surmises that the ancient name of the town was *Wi-biggin*. *Biggin* is a north-country as well as Scottish word for *houses* or *buildings*. *Wee-biggin*, then, may have meant *Little building*. Or as *Wig* signifies a *fight* in Saxon, and as *Wig-en* is only its plural, the name may indicate the repeated conflicts in the locality, already mentioned. A third conjecture is, that as in all the charters, as well as in the *Valor Beneficiorum*, the town is called *Wygan*, or *Wyggan*, its name may be traced to the old English *Wye*, a place of safety, and *gan*, to go to. Leland says: "Wigan pavid as bigge as Warrington and better buildid; there is one paroch chirch amide yе townе. Summe Marchanntes, sum artificers, sum fermers. Mr. Bradeshaw hath a place caulid Hawe, one mayle from Wigan. He hath founde moche canel, like [sea] coole in his grounde: very profitable to hym, and Gerade of Ynse [Ince] dwelleth in that parish." Fuller, in his *Worthies*, says: "About Wiggin, and elsewhere in this county, men go a-fishing with

¹⁰⁵ See *Records*, vol. i. series i. pp. 227, seq.

¹⁰⁶ So much romance, and so many mythical details, have been woven round the name of Arthur, that some writers seem almost disposed to regard his very existence as fabulous, or nearly so. He was, however, a true character, and a Christian hero, contending for the faith against the pagan invaders. The title *Pendragon* (*pend-ragon*), which he inherited from his father, Uther, is interpreted as "Head, or commander of, Kings," and signified that he was the acknowledged chief of a confederacy of independent, though subordinate, princes. These, in the language of romance, became the "Knights of the Round Table," and were invested with the attributes of knight-errantry, an institution of a later age. It served the purpose of troubadours and minnesingers to perpetuate an idea so engaging and picturesque, though historically inaccurate. The number of Arthur's victories over the Saxons we find stated by ancient authors as twelve. See Cressy's *Church History of Britain* (chiefly compiled from that of Father Alford, S.J.), lib. xi. ch. vi. Drayton, in his *Polyolbion*, laments the destruction of Glastonbury Abbey, or Avalon, where Arthur was buried (his remains being found there in the reign of Henry II., as even *Stillingfleet* records), and which was always asserted by ancient tradition to have been first founded as a hermitage by St. Joseph of Arimathea and his companions. The poet there speaks of the desecrations of that evil day,

When not great Arthur's tomb, nor holy Joseph's grave
From sacrilege had power their sacred bones to save;
He who that God-in-Man to His sepulchre brought,
Or he which for the faith twelve famous battles fought,
&c.

spades, and mathooks, more likely, one would thing to catch moles than fishes with such instruments. First they pierce the turfie ground, and under it meet with a blacke and deadish water, and in it small fishes do swim." Old Michael Drayton had said, twenty years before :

Those that toile for turfee with peating spaydes do finde
Fish living in the earthe, contrary to their kind.

We have already stated that in the reign of James II. the Fathers of the District had a flourishing school and well frequented chapel in Wigan; that more than one hundred scholars attended the College, that the chapel was too small for the crowds flocking to the sermons, which the Mayor of Wigan and his suite used to attend, that a new church and college were already commenced, when the Revolution of 1688 broke out, and all was destroyed by the excited mob. Moreover, that on September 14th and 15th, 1687, Bishop Leyburn confirmed 1,331 persons.

The Society still possesses the ancient property, and the present Chapel of St. John's stands upon or near to the site of the old College and chapel destroyed.

The earliest missionary we read of is FATHER JAMES CANELL, who was probably there at the time of the destruction. He is named in a document signed by Miss Clare Gerard, dated April 3rd, 1696, by which she directed the four executors named in her will, viz., William Gerard of Garswood, Esq., John Gillebrand of Chorley, Richard Worthington, and Thomas Worthington of Wigan, Esquires, to pay the interest of a small legacy towards the maintenance of a priest in or about Wigan. "And y^t Mr. Canell shall have the said interest so long as he continues in or near Wigan; and that after his decease it shall go to the Jesuit that shall come to help the poor in and about Wigan, but for want of such help by the Jesuits, then for the priest that shall help as aforesaid, he be of what Order it pleaseth God he hapneth to be on." Father Canell was born in 1649, made his early studies at St. Omer's, entered the Society in 1671, and soon after his ordination was sent on the English Mission, and died at Wigan, 1722, æt. 73. He is mentioned in the *Status* with a "salary" of £20 from the funds of the Society and "£10:00:00 a year from the people."

Among other missionaries at Wigan, was FATHER PYERS MOSTYN, who became the third baronet on the death of his

father, November 15th, 1720. He died at Wigan, August 29th, 1735, æt. 45. He does not appear to have assumed the title.¹⁰⁷

FATHER CHARLES BROCKHOLES, who is generally considered the greatest promoter of the Wigan mission in those old times, succeeded Father Mostyn, and served the mission from Blackrod, where he then resided, until 1740, when he came to Wigan permanently. He died there, February 20th, 1759, æt. 75. He had entered the Society in 1704, and became a Professed Father. He built a house and chapel "out of his own peculium. Only one of the town gave him £5." The chapel appears to have been in the upper part of the house, a very common practice in those times. In the *Status* for the year of Jubilee, 1750, the Father is thus mentioned: "Will made. Keeps house. Serves two places. Income, £18 per ann. from his family. Paid by District, £18 10s. An annuity from District, £5. Casualties, £1. Customers, 300. General Conf., 60."¹⁰⁸

Windleshaw Cemetery.—About one mile and a half from St. Helen's is Windleshaw Catholic Cemetery, a spot which must always be considered by the English Province in general, and by the District of Lancashire in particular, as hallowed, by reason of so many of its members reposing there. It is an inclosed piece of ground, about one statute acre, with some ancient ruins at the upper end, which have the appearance of having once belonged to a religious house, or more probably a mortuary chapel. Some obscurity attaches to its history. Tradition marks it out as once a priory, and is generally known by the name of Windleshaw Priory or Abbey. This inclosure was for many years the burial ground for the Catholics of St. Helens, Portico, Ashton, Blackbrook, and Birchley. Sir John Gerard, in the year 1835, gave a piece of land adjoining it to enlarge the burial ground. Some repairs of the ruined building, together with two ornamental entrances, were

¹⁰⁷ See the "Mostyn Family," and pedigree, in *Records*, vol. iv. p. 523 seq.

¹⁰⁸ Roger (or Robert) Brockholes, probably an elder brother of Charles, was born in 1682. After his humanity studies at St. Omer's College, he entered the English College, Rome, for his higher course on the 17th of October, 1703, at the age of twenty-one. He is described as son of John Brockholes and Anne Bearcroft, of Lancashire. After taking the College oath and receiving the minor orders, he was ordained sub-deacon and deacon in March or April, and priest on the 2nd of June, 1708, and left Rome for Paris on the 25th of April, 1710.

made in 1836, being defrayed by subscriptions and collections in the various places using the cemetery.

A letter of Father Henry Beeston, missionary at Portico, to the late Dr. Oliver, who was then preparing the *Collectanea*, is dated September 3rd, 1834, and says :

In compliance with the wishes of Father Provincial, intimated to me by his Reverend Socius, Father Bird, I went yesterday with Father John Weston, of St. Helen's, to the old venerable Catholic burial ground of Windleshaw, to brush and scrape, and decipher the few epitaphs that are to be found in that cemetery, over the dust and mouldering remains of some of our Fathers. The epitaphs are not very *elegant*, and perhaps the dates are not quite correct, but you shall have them as I found them. Father Pains has heard a traditional tale that Windleshaw Priory was dependent on an Abbey in the township of Up-Holland, not far distant to the north-west of the burial ground. Windleshaw formerly belonged to the Gerards of Garswood. It passed into other hands, and was lately purchased by Sir John Gerard, Bart., who will I have no doubt in a short time, grant an additional plot of land to it, as it is now completely full. Mr. Hill, a Presbyterian, and the late possessor of the cemetery and adjoining farm, requested on his death-bed to be buried there ; but this request was refused. He then left directions in his will that his body should be interred just without the wall, in order, as he used to say, that he might one day lie among the Papists, when the place should be enlarged. His friends, however, consigned his body to more ignoble dust, among the dead of his own sect.

The spot is, in fact, not far from Up-Holland, or "Holland," the site of the monastery. Dugdale, however, makes no mention of the "Priory" or "Abbey" of Windleshaw, nor does the name occur in the schedule there given of the lands, &c., belonging to Up-Holland, or Holland Monastery. He says :

The original foundation of Holland was a College or Chantry, consisting of a Dean and twelve secular priests in the Church or Chapel of St. Thomas the Martyr, here, who were changed, A.D. 1319, by Walter, Bishop of Coventry and Lichfield, at a petition of Sir Robert de Holland the then Patron, into a Prior and Benedictine monks.

He describes Up-Holland thus :

Four miles west of Wigan is the village of Holland, or Up-Holland, whence the illustrious but ill-fated family of Holland derive their name. This family attained the highest offices of state, with the titles of Earls of Surrey and Kent, and Duke of Exeter, but were as remarkable for their sufferings and miserable end. In this village was formerly a Priory of Benedictines, of which nothing now remains but the church and a few walls.

A few years ago, the new public cemetery for St. Helen's and neighbourhood was opened in this retired spot; and by a happy coincidence, the portion allotted to the Catholics adjoins the ancient burial ground, which being quite full was thereupon finally closed.

Rixton or Wrexen.—In *Records*, vol. i. series i. pp. 663 seq., some account has been given of this ancient mission of the Society, in the biography of Father John Smith, the resident priest, who suffered death at Lancaster in 1650, upon the false charge there recorded. As we have seen, Rixton was the seat of the ancient Catholic family of Massey, who were benefactors of the Society in this District. Thomas Massey, one of the family, was a scholar of the English Fathers at St. Omer's and Rome, and became a priest. He was born in 1622, and, after making his humanity studies at St. Omer's College, entered the English College, Rome, in the name of Thomas Middleton, *vere* Massey, of Lancashire, at the age of twenty, on the 1st of November, 1642. He took the usual College oaths on the 14th of May, 1643, and, after receiving minor orders, was ordained sub-deacon and deacon in November and December, and priest on the 8th of December, 1647, and was sent upon the English Mission on the 18th of April, 1648. On entering the College he states: "My name is Thomas Massey. I was born and brought up near Warrington in Lancashire. My father is a gentleman and a Catholic, as all my friends likewise are, and possess sufficient incomes. I studied to the end of poetry at St. Omer's College, and was always a Catholic. It is my desire to enter the priesthood."

Two members of the same family entered the Society, viz., FRANCIS MASSEY, a native of Lancashire, who joined the novitiate in 1664, but of whom we have no further record; and FRANCIS MASSEY, born in 1782, and educated at Stonyhurst, who entered the Society in 1803. He succeeded Father George Clarkson as missionary at South Hill, and died there on the 15th of August, 1822, at the early age of forty.

There are several other missions, as will be seen by a reference to the list of places already given, of the College of St. Aloysius.¹⁰⁹ These we pass by, as presenting no matter deserving special mention.

¹⁰⁹ See *Records*, vol. ii. series ii. p. 2.

The missions in Cheshire call for little notice.

Chester.—From the *Status Collegii* we find Father Francis Mannock at “Chester—Mr. Fitzherbert. Mr. Frans. Mannock £100 : 00 : 00 salary.” He was probably chaplain to Mr. Fitzherbert.

Father John Cuffaud, who entered the Society in 1683, and for some years served in the Yorkshire missions, was at Chester and died there, March 19th, 1715, a martyr of charity in attending the sick prisoners.

Hooton—the seat of the Massey Stanley family was, from the earliest times, served by this College.

Father Humphrey Leach, *alias* Eccles, the celebrated Oxford convert of his day, whose biography is given in *Records*, vol. ii., series ii., pp. 181, seq., was chaplain to the Massey family early in the seventeenth century. He died there of consumption, July 18th, 1629, æt. 57.

Father Stanislaus Green was at Chester in 1701, as we find from the above *Status*, with a “salary of £100 : 00 : 00.”

This mission continued under the care of the Society until the death of the Rev. Thomas Collingridge in 1854.

Poole Hall, the seat of the Poole family.

Father Humphrey Brown, *alias* Evans, was residing here in the time of Oates’ Plot, aged and bed-ridden. His death was hastened by the injuries received at the hands of the pursuivants. This took place January 14th, 1679. His biography is given in the history of St. Winefrid’s Residence, in our present volume.

Father Francis Scarisbrick was there in 1701, with a “salary of £100 : 00 : 00.”

Puddington—near Chester, belonging to Mr. Massey.

Father Charles (Lord) Dormer was missionary here, apparently about 1750.

Father Richard Reeves, *alias* Haskey, was the missionary in 1770.

The Reverend William Plessington, of the ancient family of that name, near Blackburn, who was martyred in the Oates’ Plot persecution, at Chester, July 19th, 1679, chiefly resided at Mr. Massey’s of Puddington.¹⁷⁰ The following is extracted

¹⁷⁰ Bishop Challoner’s *Memoirs*.

from a paper endorsed "Martyrs of England," in the Stonyhurst collection.¹¹¹

The accusers of Mr. Plessington, a priest who was put to death at Chester, a city by the sea, were three in number, and all three died in strange ways, a little after his condemnation, but before his death. The first, whilst helping to lift a vessel, was crushed under it, and was the only one that died then, though there were twelve others who were in a more dangerous place and remained uninjured; and the ministers of justice who made the examination, related under oath that, considering the circumstances of the place and the position in which the corpse was found, it seemed impossible that the vessel or any other thing should have touched him, and yet he was found so crushed that it was impossible to recognize him. The second was a woman who went altogether mad, and so died. The third was found drowned in a ditch, where there was not above a foot of water.

FATHER FRANCIS WILLIAMS, *alias* Crimmes, was a native of Cheshire, who entered the Society on the 9th of April, 1660, and died the 13th of February, 1681. The following notice of his life is taken from a MS. at New Hall Convent. The "eulogium," though tinged with the affectionate exaggeration of a personal friend, will at least bear a favourable comparison with the fulsome dedications to secular patrons, then so much in vogue.

Our English Province, at the present much afflicted, and in a manner languishing under a severe persecution, much impaired by the late loss of many worthy subjects, considerable both for virtue and learning, received, on the 13th of February, 1681, a very sensible damage by the death of Rev. Father Francis Williams, a person most plentifully endowed with all the gifts of grace and nature. His understanding and will, the two principal faculties of man, were in an admirable manner refined by all natural and supernatural ornaments. It would be a hard matter to nominate the several particulars which he comprehended, but far more difficult to imagine anything of which he was ignorant. Hence it was, that whoever conversed with him usually broke out in these exclamations—"O stupendous wit!"¹¹² O happy memory! There is no art nor science in which Father Williams is not eminent." He did not only speak knowingly of divinity, philosophy, mathematics, sacred and profane history, canon and civil law, physics, music, &c., but was even able to teach the most profound masters of those arts. Whilst he was Master of Novices at Watten, the best doctor being sent for thither from St. Omer's, answered—"My going is not necessary, your Rector being more skilful in my art than I myself." I have also heard divers excellent musicians own to have learnt many things from him. Besides, he had

¹¹¹ Stonyhurst MSS. *Angl.* vol. v. n. 100.

¹¹² Used in the more general sense of understanding; as our forefathers used to say: *To wit*, &c.

a singular prudence in governing souls and directing them to God, and in despatching any business. Neither were the ornaments of his will less admirable, he possessed in a perfect degree all the virtues becoming a religious man, a most fervent zeal of God's honour, an ardent charity towards his neighbour, a paternal, or rather, motherly tenderness and care of all his subjects, a great contempt of all human things, but chiefly of himself, an invincible fortitude, relying wholly upon God : wherefore several grave understanding persons, very knowing, in divers Provinces, do not without reason affirm, they do not believe the Society can show a man more absolutely complete in all kinds. To the end these truths may appear more manifest, we will descend to particulars.

First, then, Father Francis Williams, *alias* William Crimmes, was born in Cheshire, and, as I may say, by an original vice of the country, was a bred heretic. How he spent his youth we are ignorant, but if we take our measure from his following years, we may with reason conclude him to have been prepared from his infancy for a vessel of election. When he was yet a boy, there being an eclipse of the sun, he heard some one jestingly say, the sun was then fighting against the malign spirits which possess the air ; which he seriously reflecting on, falls to his prayers, earnestly begging of God to give the sun the victory. An act, childish, it is true, but clearly betokening how well affected, even then, was his mind to God, and a happy presage of the victory that the Sun of Justice would afterwards gain in his soul, by dispersing the dark clouds of errors, and putting the pestiferous spirits to flight. Being come to riper years, he studied in the University of Cambridge, after which, about the age of thirty years, upon the account of business, he took shipping for Holland ; but the vessel was forced (as we may piously judge, by Divine Providence) into the haven of Dunkirk, where landing about ten in the morning, he immediately repaired to the church, where he found several women, some devoutly knocking their breasts, others saying their beads before the image of our Blessed Lady, others attentive to the Holy Mass. The sincerity of these godly women's devotion much moved him, and inclined him to a better opinion of our religion ; but not yet informed of its principles, he was concerned to think that such seemingly pious souls should be so deluded as to adore senseless statues.

He departed hence for Holland, where Divine Providence, seeming desirous to perfect what it had begun, he meets Father George Keynes, a man well spoken, and of solid virtue and learning, who there expected a passage to the Indies, for the conversion of infidels ; by whose pious discourses and good example he was moved to a change in his religion, faith, and manner of life. This work, so well begun, was absolutely perfected by Father Henry Silisdon, a most holy and prudent man, one very expert in directing of consciences, having been long Master of Novices.¹¹³ This worthy Father seemed to be prepared by Almighty God as another Ambrose to bring our Augustine to the Catholic Church and to the Society. To him he made a general confession, and after the Spiritual Exercises for eight or ten days ; wherein he made resolutions of highest perfection, and was changed into another man, or rather angel. Now he seldom appears in public, passes whole days in

¹¹³ Father Henry Bedingfeld, *alias* Silisdon (see Bedingfeld family, College of Holy Apostles).

solitude and prayer, minds nothing but spiritual things. A religious man of great credit testifies that he, looking through a chink of his door, saw our new convert kneeling in the middle of the room with his arms across, and a rosary in his hands. To be short, he was no sooner converted, but straight he conceived a vehement desire of serving God in all perfection, and with earnest entreaties sought to be admitted into the Society of Jesus. To the effecting whereof, Father Silisdon writ in his behalf to Father Richard Barton, then Provincial, declaring that a refusal to admit Francis Williams would be a more sensible mortification to him than any he had experienced in the Society; which was much admired,¹⁴⁴ he being one of few words, and never known to desire anything with passion. But the holy man, very expert in discerning of spirits, saw what a pillar of the Catholic Faith, and [the] Society, he was likely to prove. Yet Father Provincial judged a longer trial to be necessary for our new convert, that his fervent desires might be heightened by expecting, even for some years. He is therefore sent to Liege, to study his philosophy at our College, where, for the space of three years, he gives himself wholly to piety and his studies, in which he made such progress, that those of ours in his course who were judged to excel most in wit and learning, looked upon him as fit to be their master, and owned that what they knew they had in a great measure from him. Neither was he less eminent in virtue, as appeared by his many and fervent prayers, his assiduity in frequenting the holy sacraments, his modest behaviour, his few discourses, and those, especially if private, always tending to piety. At length, in the year 1659, on the 26th of March, he publicly defended his philosophy, with the general applause of all his auditors, who were very numerous. Hence he goes immediately to Watten, where, on the 9th of April following, he is admitted to the Noviceship, being thirty-seven years old. How solid a foundation of perfection he here laid, will appear by the superstructure we shall contemplate in the ensuing course of his life. Yet here we must not pass without doing him the justice to declare that he performed all the parts of a good Novice in perfection; and certainly it is not a little to be admired to see one of his years and genealogy to submit himself to the most inferior offices of the youths there, and to be punctual in obedience to whomsoever the Superiors had given any authority. After his two years of Noviceship, he is sent to Liege to study his divinity, to which, though he diligently applied himself, yet did he not relent in his pious practices, but made daily such increases, both in virtue and learning, that it were hard to determine whether¹⁴⁵ he profited more in, and whether he merited better title of a learned divine, or that of a perfect religious man. Having likewise with general applause publicly defended Divinity in the third year of his probation, those flames of divine love which he had conceived in his novitiate, and with increase conserved during the time of his studies, now wholly inflamed him, as appears particularly by the fruits of his exercise in the end of the third year, which abound with divine lights and supernatural affections. For an argument of the rest, we will example these: "All things ought to end in the centre of love; this centre is God; He is infinitely amiable, and may challenge our love, especially having first loved us. His essence is love, and this love has been enkindled in thee. Why art thou not sensible of it? He freely loves thee, and has done so

¹⁴⁴ *i.e.*, Caused much surprise.¹⁴⁵ Which.

from eternity, and advises, exhorts, and commands thee to love Him. Love Him out of obedience, out of pure love, obey Him out of love, fear Him out of love. Great things has He done to merit thy love. He hath made the world for thy use, He hath instituted the Church, He hath given thee the Word Incarnate, He hath prepared Heaven. Melt, then, with gratitude, O my soul, admire and love One that is so bountiful, so amiable! Reflect on the particular and special benefits wherewith He hath prevented thee, and thou wilt see how many obligations thou liest under. Grieve that thou art insensible; desire to be sensible. Love, that thou mayest love." Many such affections of his ardent charity towards God I omit for brevity's sake.

From the third year, he was sent to Liege, where he taught three years of philosophy and two of divinity, and was admired by all. At the same time, not less remarkable for his virtue and regular observance. One passage of his humility was observed: that, having spoken to one of his scholars in recreation, as he thought, a little harshly, [he] went straight to his chamber, and very submissively begged his pardon. He was also some years confessor in our College, and director to the nuns,¹¹⁶ which employment he so performed, as that he was by all esteemed as a saint, and as one particularly illuminated by God for the direction of souls. That great light of divinity, the Rev. Father Tirill, revered him as his master, and made use of his authority to overcome his scruples; he was often heard to say to himself: "Father Williams judges so; Father Williams says so," &c. It is, therefore, not to be wondered at, that he was judged fit by Superiors to govern the Novices. Here he had occasion of communicating those flames of divine love with which he himself sweetly burned. He excited all to piety and virtue, both by zealous exhortations and powerful examples, and performed all the parts of a good Superior. He well understood that no one can well direct others, who gives not himself up to be governed by another. Wherefore, he entirely opens himself to his confessor, though a very young man, both by a general confession and sincere manifestation of his conscience out of confession. Having laid this good foundation, he considered that of St. James (*omne*¹¹⁷), whence he concluded that the hopes of good success were to be placed in God's assistance, not in his industry. Wherefore, often whilst others were at rest, he spent great part of the night in prayer before the Blessed Sacrament, and commonly spent an hour in prayer before others were called. During the siege of St. Omer, Watten being full of soldiers, he was almost continually in prayer, so that the very soldiers revered him, not as one of a common mould, but as an inhabitant of a better world, and therefore obeyed him exactly, leaving off whatever they had begun for the least word from him. He had, as I may say, a maternal charity towards all, especially strangers, the sick, and those who were in any trouble. Though pressed with business, he would often sit by the sick whole hours, and comfort and assist them in what they wanted, and make clean their noses and mouths, and would not retire to his chamber till he had seen them supplied with all necessities. Nay, he never thought any labour or charges too much in order to the recovery of any one of

¹¹⁶ The community now at New Hall, in Essex, then at Liege.

¹¹⁷ "Every best gift, and every perfect gift, is from above, coming down from the Father of lights," &c. (St. James i. 17).

the sick. To those who came to him in any affliction or trouble of mind, he showed a tender concern; and that commendation, which is general to all good Superiors of the Society, he most eminently merited—viz., that he never dismissed any one in trouble, or without giving comfort. He was exceedingly civil to strangers, and would be much concerned if they were neglected. Neither did his sweet and compassionate temper make him less zealous for God's honour and the exact observance of regular discipline; for this he took so to heart, that he has openly professed that the observance of the rules were even more dear to him than his life, and that he would rather choose to shed his blood than that regularity should be slighted through his fault. All his actions were accompanied with zeal, charity, and prudence, which made him both loved and feared by his subjects, and much esteemed by all. One thing besides there is, very worthy of consideration; viz., though, during the whole time of his rectorship, Watten was perplexed with almost continual suits of law, of which the whole care lay upon him, yet was his mind so fixed in Almighty God, that his discourse was generally of spiritual things, and he would never omit to perform, as he did in perfection, his usual exhortations, though, frequently being obliged to write all night about law business, he was forced to make them extempore.

Having for eight years supported this heavy burden of spiritual and temporal cares, he was sent to Liege, where he arrived on the 4th of December, and was made Prefect of Studies and Master of Scripture and Controversies. But alas! the distemper he had contracted by the cold and inconveniences of so long a journey in the sharpest time of a very severe winter, still increased. Though he bare it out with all the fortitude imaginable, yet he was forced to betake himself to the infirmary on the 8th of February. The day following, though he was very ill, yet out of zeal would needs say Mass, which he having, not without much difficulty, finished, took his bed, out of which he was never after able to rise. His distemper continually increased. On the 13th of February, he made a confession of his whole life, as much as his weak condition and his confessor would permit him, after which he with great reverence received the Viaticum and Extreme Unction, in the presence of a great number who had been his Novices, who much bewailed the loss of so good a parent. Several there were that earnestly begged of Almighty God that they might die in his place, some vowed one devotion, others another, for his recovery; but as it appears, Divine Providence had ordained the contrary, for the greater good, doubtless, both for the Father and children. He spent the remainder of his time in acts of love; and, though the enemy of mankind was not wanting to suggest to him divers imaginations, yet being present in judgment, he easily raiseth them. At length, on the 13th of February, 1681, at eleven and a half in the night, he quietly departed this life, giving up his truly virtuous soul to his Creator, Who undoubtedly crowned it with an ample reward for all his faithful services.

SEVERAL PARTICULAR DEVOTIONS OF REV. FATHER
FRANCIS WILLIAMS.

Devotions to the most holy and undivided Trinity.

First, to stir myself up in prayer to fervent acts of love, joy, and desire of God as He is, Three in One. Secondly, on the eve of the Blessed Trinity, fast, a discipline, and a chain. On the feast, Mass for the increase of the honour towards this sacred mystery. Thirdly, to spend, every three months, at least some three hours in some spiritual employment in honour of this mystery. Fourthly, every month to make one meditation of this mystery. Fifthly, every week to say once the beads of the Blessed Trinity. Sixthly, every day to repeat thrice, morning and evening, before the Blessed Sacrament: "Blessed be the most holy and undivided Trinity." Seventhly, to do all my actions, virtually at least, in honour of God, as He [is] Three in One, before Whose presence I will place myself every hour by some affectionate aspiration. This I will do at least seven times a day.

To God the Father.

First, in meditation, I will frequently give Him thanks for Christ. Secondly, to give Him especial thanks, at least in meditation, on all feasts of Christ and the Blessed Virgin, for those benefits and all others granted by their means. Thirdly, in that quarter of year in which there happens no recollection by obedience, to spend an hour extraordinary in prayer and meditation on some feast day. Fourthly, in my devotions to the Blessed Trinity to worship God the Father as the Fountain of the most holy and Blessed Trinity.

To God the Son.

All my devotions to the Blessed Trinity are common to God the Son, also all those which shall hereafter be devoted to Christ.

To God the Holy Ghost.

First, often to lift up my mind to Him in meditation. Secondly, on the feast¹¹⁸ of Pentecost, fast, discipline, and chain. Thirdly, on the feast, Mass in honour thereof, and for the conversion of heretics. Fourthly, on the feasts of Christ and the Blessed Virgin, to give Him thanks particularly for them. The rest are common.

To Christ our Lord.

First, on the eves of all His feasts, fast, or at least abstinence, a discipline and chain. Secondly, on all His feasts, Mass for the increase of His honour. Thirdly, every year special meditations, about Holy Week, in honour of His Sacred Passion. Fourthly, on Fridays, my ordinary meditation should always be of His Divinity or His Humanity by turns. Fifthly, every day Mass in memory of His Sacred Passion. Sixthly, rising, I will adore Him, and going to bed, I will kiss His Five Wounds. Seventhly, I will do all things in His name, and offer all my actions to God by His sacred merits.

To the Holy Sacrament of the Eucharist.

First, on the eve of Corpus Christi, fast, discipline, and chain. Secondly, on the feast, Mass, for the increase of its honour.

¹¹⁸ The *eve* is intended. See above, with reference to the Most Holy Trinity, and below, with reference to Christ our Lord.

Thirdly, once a month my ordinary meditation of this mystery. Fourthly, every day Mass, Communion, recollection for about half a quarter. Fifthly, to visit the Blessed Sacrament. Sixthly, in the morning I will adore It, at night I will praise It. Seventhly, several times a day I will communicate spiritually.

From this devotion proceeded that fervour which made him appear, as it were inflamed with love when he went to Mass. This made him spend sometimes an hour, sometimes an hour and a half, at the altar. Sometimes at Mass he happened to be in a manner of ecstasy for half an hour, and when he returned to himself, asked his server to what place of Mass he was come.¹¹⁹

To the Blessed Virgin.

First, on the eve of her feasts, fast, or at least abstinence, with a discipline and chain. Secondly, Mass on her feasts, for the increase of her honour in myself and others. Thirdly, once in three months a pilgrimage of about an hour and a half in her honour, with the Litanies of Loreto and the prayer of her Immaculate Conception. Fourthly, once a month a little pilgrimage, with the litanies and the prayer, *Domina mea S. Maria*, etc. Fifthly, every other Saturday, my ordinary meditation of our Blessed Lady. Sixthly, every day a ten, at least, of a Rosary. In the morning I will salute her, and commend myself to her at night.

Amongst the notes of his fruits of prayer, about the Assumption of our Blessed Lady, in the year 1678, are found those which follow. First, our holy faith teaches that she is the Mother of Christ.¹²⁰ Secondly, she is therefore Queen of Heaven and earth, and Mother of all the Faithful. Thirdly, God is very much honoured her by her election and power of Christ, and by the glory she now enjoys. Fourthly, it is certain she loves God with a more than seraphic love, and has great charity for all, praying for them, especially the elect. Fifthly, she obtains of God, for those who resolve to serve Him, the grace of an efficacious conversion and perseverance, and of making choice of a good state of life. Sixthly, to be devout to her is a sign of predestination, and means of obtaining salvation, according to the common sentence of the Church. Seventhly, the general practice of the Church makes for this devotion, and whosoever opposes it may be suspected for heresy. Neither are there reasons evident, or so much as prudently probable, against it. Eighthly, all the Saints of the last age [century] were in a most singular manner devoted to our Blessed Lady. Ninthly, it is morally certain that she obtained for me my conversion to the Catholic faith, and entrance into the Society. Hence I purpose firmly, with all love, zeal, and reverence, to endeavour to increase her honour by myself and others.

To the Angel Guardian.

First, in journeys I will commend myself frequently to him. Secondly, on the eve of St. Michael, and also the Angel Custos,

¹¹⁹ It must be remembered that while holy persons are always admirable, they are not always to be imitated in every particular: and it would need some special impulse from God to justify a departure from the rule which prescribes about half an hour for the duration of Mass.

¹²⁰ *Theotokos*, "Mother of God," would have been more correct; but the pious writer is speaking devotionally, rather than with theological exactness.

fast or abstinence, chain and discipline. Thirdly, once a week thrice *Gloria Patri*, &c., in his honour. Fourthly, every day I will commend myself to him, giving him thanks in the morning, and in the evening beg his protection. Fifthly, in meditation and at other times, speaking to him as present.

To my Patrons.

First, on the eve of the chief of them, fast, chain, and discipline. Secondly, on the feast, Mass in their honour. Thirdly, every month, on the day of my patrons for that month, the Litanies of all the Saints. Fourthly, every morning and night I will commend myself to them. Fifthly, have great devotion to their holy relics. Sixthly, frequently pray to them in meditation, &c.

Towards the Faithful departed.

First, on All Souls' Day, Mass, abstinence, chain, and discipline. Secondly, endeavour to get, every month at least, one Indulgence for them.¹²¹ Thirdly, every week apply the satisfactory works of one day for them. And after, as well in as out of Mass carefully to recommend them to God's service.

BROTHER RICHARD CARTER, S.J., was born near Warrington, and is said to have been related, on his mother's side, to the Blundells of Ince Blundell. He entered the Society as a lay-brother in 1662. In a catalogue for 1701, he appears as the shoemaker at Liege College. He died, April 27, 1708. The Annual Letters for that College thus mention him: "Brother Richard Carter is lately dead here. He was favoured by God with special lights, and was a man of extraordinary mortification. Even while living a secular life at home, he inflicted the most severe penances upon himself, to bring, as St. Paul says, his unruly flesh into subjection to the spirit. Among other inflictions, he used rough hair-cloths, severe disciplines, chains, the application of stinging nettles, long fasts, continual meditation and prayer. He was guided by a most pure intention in all his actions and sufferings. After undergoing, as a postulant, various trials, he was admitted to the Society; but was soon afterwards in great danger of losing his vocation and being dismissed by yielding to temptation in following his own judgment, wishing to embrace the life of a Carthusian, under the false idea that the severe rule of that holy Order would be more salutary for him. But he was corrected by an apparition of our Lord Himself, with which he was favoured, and confirmed in his vocation and love of the

¹²¹ The "Heroic Act," by which all Indulgences and satisfactory works are given away for the Holy Souls in Purgatory, does not seem to have been then very widely practised, otherwise a person so devout would hardly have limited himself to what might now be considered rather a scanty allowance on their behalf.

Institute he had adopted. He entered upon a particular phase of life prescribed for him, in which he faithfully persevered with the most profound humility and blind obedience.¹²² He was favoured with a continual sense of the presence of God, and an uninterrupted union with Him, joined to high contemplation and a knowledge of divine things. To these must be added a continual practice of penance and mortification of his senses. His meditations were prolonged for several hours of the day, and he was favoured with frequent visions of our Lord, with other heavenly impressions; and ever preserved the utmost delicacy and purity of conscience. He suffered terrible temptations from the devil, who on one occasion leapt upon him in the form of a black dog, and endeavoured to choke him. After a long sickness patiently suffered, he died, filled with joy, and rapt in God.

¹²² In the *Life of the Blessed Alphonsus Rodriguez*, of whom Brother Carter was so faithful an imitator, we read of a very similar temptation, by which that holy saint very nearly lost his vocation to the Society.

THE COLLEGE OF ST. CHAD, OR THE STAFFORDSHIRE DISTRICT.

Continuation of History.

UNTIL the year 1670, this District, as we have said,¹ was included in the College of St. Aloysius, or the Lancashire District. In that year it was formed into a district College.

At the time of Oates' "Plot" (1678) the number of missionary Fathers was about seven. Some of the principal scenes in that tragical and nefarious conspiracy were laid in this District, and one of the perjured actors, William Bedloe, once lived in it in the service of Lord Aston of Tixall. He had absconded thence after robbing his master of a considerable sum of money. Father John Gavan, one of the five martyred Fathers, was attached to this College, and resided at Wolverhampton. His history will be given when we come to speak of that town. The aged and venerable missionary, Father William Atkins, of Wolverhampton, died a confirmed paralytic, and a martyr for the faith, in Stafford Gaol, under respited sentence of death, at the age of eighty.

In the Annual Letters for the year 1685, we read that one of the Fathers of the District who, like the others, had placed himself under the special protection of the Blessed Virgin, was miraculously preserved from an assassin by her intervention. He was attacked in the night by an abandoned youth, armed with a knotted club; whose arm, as he tried to strike the Father, became numbed and powerless. The father of this young man, who deeply deplored the crime of his son, was so struck by the evident miracle that he became a Catholic, and was received into the Church by the Father himself.²

In the same District, a man who had inflicted many cruel extortions upon the Catholics, and was still actively engaged doing so, upon a certain Sunday boasted of this as he went to the Protestant Church to hear a sermon, but was there struck

¹ *Records*, vol. ii. series iii. part i.

² A similar miracle is recorded in the "Life of Father Waldegrave," p. 385.

blind, and led home, like another Saul, though we have no tidings of his conversion.

1688. The Annual Letters, in detailing the effects of the Revolution in this District, draws attention to a letter of one of the Fathers, who says: "In our last letter we showed you the miserable condition of things in this College soon after the landing of the Prince of Orange; how, at that time, the riotous mob destroyed everything with fire and sword. We have made a calculation of the damage done to us, enumerating singly our special losses; the altar, altar rails, pulpit (which was quite a work of art) have been either destroyed or applied to profane uses. The greater portion of our library, which was well stocked, was burnt in the market-place. The schools were demolished (the houses we rented of the Earl of Plymouth were through fear left untouched), the benches, reading-desk, chairs, the ornamental woodwork, framed after the model of our continental schools, also the entire household furniture—all was either plundered by the mob, or appropriated by the Commissioners who were sent. These, however, we do not despair of recovering in due time. But the sacred furniture, including chalices, vestments, ornaments of the altar, &c., were saved.³ The Superior, with another of the Fathers, was compelled to fly into Lancashire, in order to avoid the fury of the populace and the iniquity of the times, to which both, had they remained, would certainly have fallen victims. After their flight the rage of the mob increased, and they threatened extreme measures. Another of the Fathers, in his attempt to escape, was less fortunate, being seized on the road and at once thrown into Stafford Gaol, where he remained for a year. He was then removed, by a writ of *habeas corpus*, to London, and discharged by order of the judges. The Superior, after a six months' retirement in Lancashire, has returned to his College, and set about collecting the scattered fragments of the wreck, to prevent their utter loss. Matters now assume such an appearance that some hope is entertained, I trust not in vain, of a restoration." The mission and schools, however, do not appear to have been resumed. The wreck caused by the Revolution was extensive; for in 1701 we find but four Fathers, viz., Philip Philmot (Rector), Robert Thornton, Robert Collingwood, and George Webb. In 1704 there were only three Fathers, with Father Collingwood as Superior. In 1710 the Annual Letters give the same number of Fathers who had

³ This account evidently refers to Wolverhampton.

only about two hundred and sixty Catholics under their charge. They had received sixteen converts into the Church, and baptized fifty-nine, besides fulfilling other ordinary duties.

In 1773, the period of the Suppression, the number of Fathers continued as before. These were—Father James Adams, at Aston, who died in Dublin on the 7th of December, 1802, æt. 65; Thomas Brent, at Moseley, who will be named below; and George Maire, of Swynnerton, who died at Aston in 1796.⁴

FATHER ROBERT STANFORD, of an ancient Staffordshire family, and a distinguished member of the Society, deserves a passing notice. He was born in the year 1588, and, having completed his humanity course at St. Omer's, entered the English College, Rome, at the age of twenty-five, as an alumnus of the Holy Father, on the 6th of April, 1612. He was known by the assumed name of Stafford, and is so recorded in Oliver's *Collectanea*. He took the College oath on the 3rd of May, 1614, and was ordained priest on the 20th of August, 1617. After completing his course of philosophy, which, according to the custom of the Society, he defended in the Roman College with great applause, and having moreover spent one year in theology, he entered the Society of Jesus in Rome on the 31st of October, 1617.

On being admitted to the English College he made the following statement:

"1613. My name is Robert Stanford. I am twenty years of age and upwards, and was born in the county of Stafford. I studied at home until I was sixteen years of age, and was then sent to St. Omer's College, where I made my humanity course. My parents are well born, and were always Catholic,

⁴ Father James Adams was born in 1737, and entered the Society at Watten, September 8th, 1756. He was afterwards a Professor at St. Omer's, and taught a course of humanities with great success. After a missionary life of many years he retired to Dublin, and died there. He was a learned man, and wrote several works, six of which are enumerated by Dr. Oliver in his *Collectanea*, who asks if he was the author of the following works, noticed in the Catalogue of the British Museum: (1) *The Elements of Reading*, 12mo, London, 1791; (2) *The Elements of Useful Knowledge*, 12mo, London, 1793; (3) *A View of Universal Knowledge*, 3 vols. 8vo, London, 1795. "From a letter of his friend, John Moir, dated Edinburgh, November 11th, 1801, as well as its answer, it is obvious that the Father had it in contemplation to publish his 'Tour through the Hebrides.' He had been much disgusted with the tour of that 'ungrateful, depreciating cynic, Dr. Johnson.'" Father George Maire will be noticed in the "Residence of St. John the Evangelist, or the Durham District." He was of the family of Maire of Hartbushes, Durham, about six members of which family entered the Society.

as far as I know, as were also my brothers, sisters, and friends, especially on my mother's side. I myself have been always a Catholic, though not found worthy to suffer on that account."⁵

He was one of three who were led to embrace a religious life though the Spiritual Exercises of St. Ignatius, given by Father Roger Lee.⁶ Father Stanford was professed on the 29th of January, 1628. From 1633 to 1641 he was Rector of the novitiate at Watten and Master of Novices. He then became Rector of the English College, Rome, having also been Rector of Liege. He was sent to the English Mission in 1645, and for some years was a missionary in London. After having been Vice-Provincial in England, he was named for Provincial, when his death intervened. He died on the 18th of November, 1659.⁷

BROTHER SIMON WILSON, *alias* RUSSELL,⁸ a native of Stafford, a scholastic of the Society, who died in the odour of sanctity at Liege on the 21st of September, 1625, is very briefly mentioned by Dr. Oliver, under the name of Russell. According to the Diary of the English College, Rome, and his own account, he was born in 1601. He entered that College for his higher studies on the 3rd of October, 1620, æt. 19, in the assumed name of Russell, and took the College oath on the 2nd of May, 1621. After receiving minor orders in that year, he left Rome for Belgium, on the 2nd of October, 1622, before completing two years of philosophy, his health having always suffered in Rome. He entered the Society, and died piously at Liege in 1625.⁹ On entering the English College he made the following statement :

"1620. My name is Simon Wilson. I am nineteen years of age. I was born in Stafford, and educated partly at home, and for three years at school. My father's name is John

⁵ A *status* of the English College (Stonyhurst MSS. *Angl.* vol. iv. n. 4) speaks of him as a noble youth, whose father owned a castle, and as being remarkable for his virtue and learning. He was probably a brother of Anne Stanford, married to Roger Anderton, Esq., of Lostock, whose four sons became priests at the English College, Rome, while three daughters were nuns (*Records*, vol. iv. p. 712, Addenda).

⁶ See "Life of Father Roger Lee," *Records*, vol. i. p. 457.

⁷ Dr. Oliver thinks that he translated Father Cepari's Latin Life of St. Aloysius into English (Paris, 1627, 8vo. 518 pp., with a fine portrait of the Saint). The translation is dedicated to the Lady Mary, Countess of Buckingham.

⁸ He belongs really to our earlier history, but the principal facts regarding him were not then in our possession.

⁹ English College Diary.

Wilson; my mother was Aloysia Russell; they are of the middle class. My father for many years was a Protestant (having been a boy at school when King Edward VI. first introduced the heretical service into the so-called Anglican Church), and so remained until the present year, 1620, when, through the earnest exhortations of Mr. Staniford, he was reconciled to the Church by Mr. Fisher, a priest. Of my mother's conversion I have not as yet heard, nor have I any hope of it. I have three brothers, of whom the eldest, Richard, is a perverse heretic; the second, John Wilson, is a Catholic and a priest; the third, William, is a heretic. I have five sisters; the four elder ones are heretics,¹⁰ having heretical husbands; the fifth and youngest is a Catholic, a nun of the Order of St. Bridget, in Lisbon, who was converted with myself. I studied my humanities at St. Omer's College for five years. From my birth to my fourteenth year I had received no instruction in the Catholic religion; nevertheless (having a brother very dear to me beyond the rest, a Catholic and a priest at St. Omer's), my mind was strongly drawn towards it. At length my brother sent for me to St. Omer's, and I very gladly undertook the journey, and through him, by the goodness of God, was received into the Catholic Church five years ago. I feel myself much attracted towards the ecclesiastical state, that so I may help my afflicted country."

The Summary of the Deceased of the Society thus mentions this holy youth: "Simon Russell, an Englishman from the county of Stafford, aged twenty-four years, died at Liege on the 21st of September, 1625, two months after completing his noviceship. He was admitted as a scholastic, went through a fervent probation of two years, and, having taken the first, or simple vows of religion, passed on to Liege both to pursue his studies and for change of air; for he had, after a slight sickness, contracted consumption. When he understood his real state, it is impossible to express the great loathing of life which he felt. These or similar ejaculations were frequently heard to escape from him: 'I desire to be dissolved, and to be with Christ.' 'Let us go, my Fathers; let us fly to Heaven.'

¹⁰ This term, which sounds harshly in the ears of the present generation, was not certainly intended to convey a sense of reproach when used by those who mourned over the alienation of those dearest to them from the one true faith. The equivalent expression in our day would be, that the friends and relatives of these young students were, simply, not Catholics. The term is also constantly used to distinguish them from schismatics—who were really Catholic in heart, but time-servers attending the services of the Established Church, to save their estates.

'Now at length shall I be permitted to enjoy my Saviour.' And these sentences he would utter with such sentiments of divine love, as frequently to draw tears from the bystanders. After being warned of his approaching death, nothing pleased him but conversation upon God and Divine things. He so eagerly desired death that he earnestly besought first of his Father Confessor, and then of the Father Rector, to impose upon him an order of obedience to die; and this he prayed might happen, if it should be the holy will of God, upon the feast of St. Matthew—a favour that was granted to him. As an evidence of his intense love for the religious state he had embraced, the following words, 'I vow and promise perpetual poverty, chastity, and obedience,' were found after his death written in his blood, and impressed with the seal of the Society. We may add that in a letter written to his brother shortly before death, he states that he was accustomed, in commencing any affair, to fall upon his knees and make the following short prayer: 'O Mary Immaculate, Mother of God, intercede for me, your most unworthy servant, that I may live well, and die in this Society of your Son.'"

THE REV. FATHER JOHN WILSON, brother of the above, was no doubt the benefactor to the College of St. Omer referred to by Dr. Oliver in his short notice of Simon Wilson, the nephew of Simon and John. We believe him to have been the John Wilson who died at St. Omer's on the 11th of November, 1666. Father Henry More, in his *History*,¹¹ says that Father Robert Parsons established at St. Omer's College a printing press with all requisite apparatus, and intrusted the care of it to a pious priest, the Rev. John Wilson, who was his amanuensis in Rome. Censors were also appointed, according to the Institute of the Society, to review all books and refer their judgments to Rome. Mr. Wilson appears to have been for many years actively employed at the College. The Annual Letters of the College for 1614 were prepared and signed by him. They are short, but very interesting. We give a few extracts:¹²

The litanies were sung on all festivals and Sundays this year at five o'clock in the evening, with a grand concourse of the populace and chief men of the city, an hour much more convenient for the studies and the whole college, and more agreeable to the people than the one formerly used, viz., eight o'clock in the evening.

¹¹ P. 248.

¹² Arch. Brussels, *Collectio Cardwelli*, vol. i. p. 232.

During the litanies on Sundays, throughout the whole of Lent, representations were exhibited in the church of the prayer of our Lord in the garden on the first Sunday, the blindfolding and mocking on the second Sunday, the scourging on the third, the crowning with thorns, or the *Ecce Homo*, on the fourth, the carrying the Cross on Passion Sunday, and on Palm Sunday the crucifixion. These representations so excited the people to devotion that each time they were observed to shed tears in great abundance. After the litanies Father Rector Schondonchus, on a certain day, delivered a short discourse to the people present, speaking briefly on the vanity of the world, the method of examining conscience, &c. A gentleman of birth, very rich, and a great sinner, was so moved by his discourse that the following morning he made a pious confession to the same Father, and received Holy Communion at his hands.

The magistrates and citizens of St. Omer were so well affected toward us and our Church that this year they newly paved the street in front at their own expense. In the month of April an English lady named Vaux fell into a kind of insanity, accompanied by a swelling of the whole body; she belonged to the consecrated English virgins. She suffered great pains for some days and nights, and being brought to death's door, a particle of the winter cassock of our holy Father Blessed Ignatius being applied to her, she was healed.

The same thing happened in the same house to another consecrated virgin of good family, named Mary Ward, in the month of September. She was also reduced to death's door by a lingering consumption, and had piously received all the last sacraments. At last they placed the reliquary containing the same particle of the cassock of the Blessed Ignatius upon her neck, and after a few days she had so far recovered her health, beyond all expectation, as to be able to walk about the house, and beyond it.¹³

This year a noble English lady presented our church with a silver monstrance, gilt within and without, in honour of the Most Blessed Sacrament.

In the month of September also an English gentleman of rank, a knight of the Order of the Bath, presented, in honour of the Blessed Virgin, a silver lamp, to be used on her festivals.

In the same month of September also a most studious youth of this College, named Henry Gage, an Englishman of good birth, who had been sent by way of Germany to prosecute his higher studies in Rome, travelling through Basle, was seized with fever there, amongst the heretics. Some Protestant doctors were immediately called in, who twice or thrice opened a vein in his arm, and actually injected poison into the wound to such an extent that he could neither use nor even move the arm. While he lay thus at the inn a Catholic physician, who by chance was staying there, compassionating the generous youth, without delay applied a remedy, and extracted the poison from the arm, took him with him to Cologne, and cured him. He is now at Louvain.¹⁴

¹³ This was Mrs. Mary Ward, the religious, named in *Records*, vol. i. p. 459, note 2.

¹⁴ This was the gallant and loyal Colonel Sir Henry Gage, who is mentioned in vol. i. p. 184. He was no doubt on his way from St. Omer's to the English College, Rome, when the above attempt was made upon his life. He entered the latter College in October, 1615.

On the 14th of October, after High Mass in the morning, schools were opened in this College. In the evening of the same day a play was acted, concerning Arsenius and Theodosius the younger, and his sons Arcadius and Honorius. It was followed by the distribution of prizes, amid the plaudits and congratulation of all the company.

J. WILSON.

The Annual Letters of the College for 1621 make honourable mention of Mr. Wilson as a benefactor.

The well-deserving Reverend John Wilson, of whom we have spoken in former years, still remains with us. In consideration of the narrowness of our church he has built a side chapel in honour of St. Thomas of Canterbury, with three open arches, nearly equalling the rest of the church in size. He has also enlarged the sacristy, decorated and arranged it for a chapel for the Sodality of the Blessed Virgin, the former one being so small that it would not admit all the members at once. In addition to these benefactions he distributed prizes to the scholars at the end of the year, to excite them to greater diligence in their studies.¹⁵ He has purchased and given us a separate garden, in which the community can take recreation apart from the students, with a low wall; and he most kindly and liberally supplies us with many things necessary for domestic use.

There is no doubt that this worthy priest and benefactor was admitted to the Society before his death. Father John Clare (Warner) expresses as much in the letter regarding Father Simon Wilson (the nephew) given below.

SIMON WILSON, the nephew of John and Simon, shortly mentioned by Dr. Oliver, was born in Staffordshire, 1624, and at the age of twenty entered the English College at Rome as an alumnus of the Holy Father on the 20th of September, 1644. He took the College oaths on the 22nd of May, 1646, and was ordained priest on the 20th of March, 1649, and sent into England on the 10th of April, 1651.

¹⁵ In the British Museum, Additional MSS. 9,354, is a very beautiful manuscript, "*Registrum Audomarensis Anglorum Gymnasii.*" It commences November 28th, 1622, and ends January, 1670. The title-page is as follows: "*Aureus hic liber ingeniorum stimulus industriæ merces, doctorum custos nominum a Revdo. Domino Joanne Wilsono Audomarensis Anglorum Gymnasii Magno Mæcenate annuæ suæ præmiorum distributioni adjunctus est; quo veluti traduce memoria propagetur eorum omnium qui doctrinâ cæteris antecellunt. 1622.*" It is written in the bold printing hand of the Rev. John Wilson until 1632. From that year until the end, the register is kept with remarkable neatness. The MS., which is a bound volume of itself, contains 266 folio pages. It shows the family names, and the standing of each in the various classes from rudiments to rhetoric, but is of course too long to print. The MS. bears on its binding the usual monogram of the Society. It was purchased by the Trustees of the Museum, but there is no trace of the source whence it was procured.

On entering the College he made a brief statement to the effect that he was a native of Staffordshire, twenty years of age ; that his parents were of the middle class ; that he was brought up among heretics, and had studied from his thirteenth year at St. Omer's, and was desirous of embracing a religious life, and, if possible, to render himself useful to his country. After spending upwards of forty years as a secular priest, he begged admission to the Society through Father John Clare (Sir John Warner, Bart.), the Provincial.¹⁶ Special leave having been given by the Father General Gonzales, he was received on July 13th, 1692, being then sixty-eight years of age, and died at Watten on the 7th of March, 1695.

What follows is taken from the letter of Father Clare to the Father General, petitioning for leave for Father Wilson's admission to the vows of religion upon the expiration of his noviceship.

Very Reverend Father in Christ,—
P.C.

I pray your Paternity to allow me, before quitting office, to suggest what will be a pleasure to my successor and the whole province, should your Paternity, after hearing the reasons, yield to my proposal. On the feast of our holy Father, St. Ignatius Father Simon Wilson will finish his second year's probation to the satisfaction of all ; indeed, with the greatest edification, seeing that, although he is over sixty years of age, he has with the utmost exactness gone through all the probations of the novices, without the slightest dispensations. Formerly, when in the world, he went through a course of philosophy and theology with such distinction that he was twice sent to Rome by the English clergy in some affairs concerning them, to make interest against the Regulars, on which occasions he always exhibited affection to the Society, to which he owed his education in humanities, in imitation of the example of his uncle, who was so great a benefactor to the English Seminary at St. Omer, as truly to have merited the title of founder. On his entrance he renounced his solemn profession, as not hoping to live so long as the Constitutions require before it can be made, neither could his theology be repeated so as to enable him to stand his examen. Therefore, should your Paternity condescend to graft him the favour of making profession of three vows at the end of his noviceship, it will not only be a very great pleasure to him, but also acceptable to the English clergy, when they see one who was formerly a member of their body honoured by a privilege so unusual ; and it may easily lead others of the clergy to come to us. Nor is there any reason to fear that this will become a precedent, for there are very few sexagenarians who have strength of body or mind either to seek the Society, or who, if they seek it, would be accounted fit to be received. The matter thus candidly and briefly laid open to your Paternity I leave entirely to your judgment, and, should you be of opinion that it cannot be granted,

¹⁶ Father Clare's biography is given in *Records*, vol. ii. series iv.

no one will know, except my successor (to whom your Paternity will be pleased to send your orders regarding it), that I have made any proposal. There will therefore be no danger of Father Wilson ever knowing it, or taking it ill that such a favour was denied him. I have nothing to add except to renew the request long since made, that in case the consultors with my successor should propose me for any position of government, you would not advance me to the post, but allow me to rest for at least three years at Watten, and to give myself to the service of God, after so many labours endured for so many years in most distracting offices. I ask this of your Paternity for the love of God, and by the Passion of Christ, as I have asked it of them; and your reverence will deeply oblige me in this point. I commend myself most humbly to your sacrifices and prayers, and beg your blessing.

Very Reverend Father,

Your Paternity's most humble and most
unworthy servant and son in Christ,

JOHN CLARE.

Watten, January 23rd, 1694.

In *Records*¹⁷ we give a short notice of Father Edward Gifford.¹⁸ We have since been favoured with the following extract from two MSS. preserved at St. Scholastica's Abbey, Teignmouth, relating to Father Gifford and his family.

On the 10th of August, 1625, was professed Sister Ursula Gifford, who, being before named Joyce, changed her name for that of Ursula when she received the Sacrament of Confirmation, a little before her entry into the Augustinian Convent [at Louvain]. She was daughter to Richard Gifford, Esq., of Costford, in Staffordshire, a younger branch of the Giffords of Chillington. Her parents were both Catholics, and suffered the ordinary persecutions [of the times]. Her mother (— Leveson), had been married before, and had been converted by her first husband, but he dying a little before the birth of their child, she came afterwards into trouble for having it christened a Catholic, for which she was much molested and put in prison, and lost the third part of her jointure; wherefore, to be assisted in her troubles, she married Mr. Gifford. And here we will not omit to speak further of the virtues of this rare woman. She would always sit up till ten or eleven o'clock at night at her prayers; she was also exceedingly charitable to poor and needy persons, and having some little skill in surgery she refused not to dress most loathsome sores of the poorest persons, which came frequently unto her, and she would oftentimes rise in the night, when it was most bitter cold, to attend the sick who had sent for her. She had prayed to Almighty God that she might have one daughter religious and one son a priest, which petition was granted her; for besides the daughter of whom we are now speaking, one of her sons entered into the Society of Jesus, and was a most worthy man and great preacher among them. Another also of her sons, living in Rome, undertook a kind of religious course, for he was made a Knight of Malta, which are

¹⁷ Vol. i. pp. 651, seq.

¹⁸ In nearly all the old records the name is spelt Gifford. In more modern times, Giffard.

held to perpetual chastity, and to defend the Church in person in wars with the infidels whensoever the Pope shall require them. At that time there was none of our nation of that honourable order but he (for both the Prior and the other Knights of that Order in England were then dead), so that it seems our Lord would in him renew it again. These were the fruits of that worthy matron's prayers, besides her [own] virtuous life, for so fervent was she in her devotions that she spent good part of the day therein, besides what has been said of the night. Now, therefore, it pleased God to call this daughter of hers unto religion by giving her a wearisomeness of worldly pleasures, and, being virtuous, she had had the good fortune to entice two or three persons to become Catholics, who were well disposed, and not so plunged in the world as others; nevertheless, the small taste she had had of it made her to loathe it, and to desire of her mother and friends that they would help her to come over seas. Her mother being so virtuous was well content, but she had some difficulty about getting her portion from the executors of her father's will, by reason that he being dead she was to have her portion out of their hands. Nevertheless, for all that, she came away, and Mr. Stanford [of Perry Hall], father to Sister Frances, assisted her; and so she was brought hither by old Francis [a pious old Catholic, who being poor but very trustworthy, gained his bread by "bringing over gentlewomen for to be religious"] and made her profession at the age of twenty years. She died on the 1st of May, 1669, being then Subprioress, a religious of good ability and exemplary in virtue, who had filled many offices of trust.

The Draycott Family of Staffordshire.—We find several members of this old family entering the Society.

(1.) BROTHER PHILIP DRAYCOTT, a scholastic novice, belonged, as the English College Diary says, to the Diocese of Lichfield. He was born in 1573, and at the age of twenty-two entered the English College, Rome, as a scholar of the Holy Father, on the 4th of October, 1595. He took the College oath on the 10th of August, 1596, receiving the minor orders in the same year, and entered the Society at the Novitiate of St. Andrew's, Rome, where he died a novice, August 14th, 1598. The Annual Letters state, "Died Philip Draycott, an Englishman. He closed in a remarkable manner a life commenced according to our Institute, exhibiting wonderful joy and good hope of eternal happiness in that last hour, uttering the words of the royal prophet, '*Spero videre bona Domini in terra viventium.*'" Dr. Oliver erroneously places his death at Louvain in 1604.

(2.) BROTHER PETER DRAYCOTT, a lay-brother novice, was born in 1620. The Summary of the Deceased of the Society notices him as Peter Draycott, of Staffordshire, a novice, who died

at St. Omer's College [whither the community of the novitiate at Watten had retired in consequence of the war], July 5th, 1640, aged twenty, in the second year of his probation. Feeling himself incapable of study, yet having an innate love for the Society of Jesus, he preferred, although born of a family of distinction, to minister in the house of God in a humble degree, little inured as his tender body was to labour, rather than procrastinate his ardent desires by an uncertain hope. He was a youth of spotless soul, worthy to present the flower of his age to his lovely Spouse.

(3.) BROTHER THOMAS DRAYCOTT, of Staffordshire, probably a younger brother to Peter, was born 1621, and entered the Society as a temporal coadjutor in 1641. He died at Madrid, October 15th, 1678, æt 57, and is said to have rendered important service in his vocation as an apothecary.

(4.) GEORGE DRAYCOTT was born in 1615, and was probably an elder brother of Peter and Thomas. He entered the English College, Rome, as a convictor among the alumni on the 6th of November, 1633, æt 18. He left the College for the Novitiate at Watten on the 2nd of May, 1634, but did not persevere. When entering the English College, he states: "1633. My name is George Draycott, *alias* Parker. I was born in the county of Salop, but brought up at Painsley, in the county of Stafford. My parents are of the upper class. I have brothers, sisters, and relations, all Catholic. I made my rudimental studies at home, but not with much success. I was always a Catholic, and left England at the age of ten."

The three following ladies entered religious orders. The first two were probably sisters of Peter, Thomas, and George Draycott.

On the 19th of June, 1622, Bridget, daughter of John Draycott, Esq., of Painsley, in Staffordshire, was professed at the Benedictine Convent, Brussels (as Dame Bridget), being then eighteen years of age. She died on the 26th of April, 1644. Her sister Elizabeth followed her example, and was professed in the same convent on the 21st of January, 1627 (as Dame Marina), being then nineteen. She was Prioress in 1682. She died on the 16th of June, but in what year is not at present known.

Another of the same family was professed among the Augustinians at Louvain, and of her we have the following record:—"Sister Helen Draycott, professed on the 11th of October, 1625, was daughter of Alban Draycott, gent., of Painsley, in the county of Stafford. Mr. Draycott's father suffered much for his conscience,

and was about twenty years continually prisoner in divers prisons of England, and at such time as he was prisoner at St. Alban's this son was born, and therefore had that Saint's name given to him. Yet the imprisonment of that worthy man was not always so strict but he had leave, at times, to go home if he would, provided he returned again; but such were the molestations at home [from the magistrates and pursuivants] that he was as well content to stay away. His son Alban married a Catholic gentlewoman, and suffered also very much for his religion, so that [not long after his marriage] he was fain to fly from his house and keep himself away for three years, till the fury of that exaction had blown over, during which time his wife died, when this their daughter was but two years and a half old, and he himself died half a year after, so that the child was left to be brought up by a cousin-german of its mother's [Edward Paston, Esq., of Thorpe], and so she had good education, being brought up with her cousins, Catherine and Margaret Paston. When, a few years later, her cousin Catherine went to Brussels to be a nun, Helen, who feared the austerity of religion, and who (though but a child) doubted whether she might not be called thereunto, prayed to God that she might never be a religious. But later on, when her cousin Margaret was deliberating whether she would not join her sister at the Benedictine monastery, Helen, thinking of the religious life with her usual aversion, was suddenly struck with the reflection that "although religious life were never so hard, yet what matter was it so long as after that she should go to Heaven," for she supposed religious were sure to go there. And thereupon she resolutely purposed to become one (Almighty God when He so willet thus sweetly alluring a mind, and changing it in an instant by His inspiration, if it will but consent to His Divine call). Yet after this she was somewhat ashamed to discover her intention unto her friends, because she had hitherto showed aversion to religious life; nevertheless she made her mind known to her cousin Margaret, who thereupon was much confirmed in her own vocation. And after this they both crossed the seas together, Margaret being professed at Brussels in 1624, and Helen at Louvain in 1625, she being then twenty-three years of age. She died on the 6th of October, 1665, in her sixty-third year, and fortieth of her profession, a pious, laborious, and singularly trusty sister.

In the course of our Records occasional mention occurs of the Persall family of Staffordshire. We find from the Diary of the English College, Rome, that Walter Persall, born in 1627, was a scholar of the English Fathers, both at St. Omer's College and the English College, Rome. He entered the latter on May 27th, 1645, aged eighteen, in the name of Walter Gifford, for his higher studies, took the College oath December 21st following, and, after receiving minor orders, was ordained subdeacon and deacon in March, and priest March 25th, 1651, and was sent to the English Mission, April 7th, 1652. On entering the English College, Rome, he states: "My true name is Walter Persall (*alias* Gifford). I am son of Francis and Joanna Persall, and was born and brought

up in the county of Stafford. My parents are of high families but not rich. I have brothers, sisters, and relations all Catholics. I made my humanity studies at St. Omer's College. I was always a Catholic and left England five years ago, and am come to Rome for my higher studies, with the intention of entering the priesthood."

MISSIONS.

Boscobel.—This place, well known in history for the oak in which Charles II. concealed himself after the battle of Worcester, while from its branches he saw a troop of cavalry in hot pursuit of him, was once a mission of this District. It was visited in 1678 by the blessed martyr Father William Ireland, as appears in his biography in the College of St. Ignatius. He was a relative of the Pendrells of Boscobel, who were instrumental in saving the life of the King; and it may well excite astonishment that Charles, thoroughly convinced as he was of the innocence of Father Ireland, and of the falsity of the pretended plot against his person and government, should have shrunk from exercising his royal prerogative of mercy in favour of at least this one victim.

FATHER WILLIAM VAVASOUR, *alias* GIFFORD, already mentioned in *Records*,¹ who is there stated to have entered the Society with Sir John Warner (Father John Clare) March 24th, 1665, was residing at Boscobel at the time of Oates' Plot, 1678.

He is named in the trial of Lord Stafford, one of the martyred victims of that persecution. He had escaped from England, a proclamation having been issued offering a reward of £50 for his apprehension. In the Public Record Office² is a draft of the proclamation, including the names of other Fathers also. Father Vavasour died in peace at Nieuport, on the 23rd of April, 1685.³

¹ Vol. iii. p. 235, note.

² *Dom. Charles II.* bundle 415, n. 58.

³ In a note to the "Life of Father Richard Prince, *alias* Lacey," in page 260, mention has been made of his fellow-confessor, Richard Gerard, Esq., of Staffordshire; the information against him, and his two examinations, in which Father Vavasour and other Staffordshire Fathers are named as meeting and dining together at Boscobel, Mr. Gerard being one of the party, are given below. It appears to have been a feast on the occasion of the profession of Father John Gavan, the martyr, which took place in 1678.

FATHER ROBERT COLLINGWOOD, long the Superior of this District, died at Boscobel, on the 24th of January, 1740, at the age of eighty-three. He was born in 1657; entered the Society at Watten in 1677, after making his humanity course at St. Omer's, and was professed on the 15th of August, 1695. From an entry in the procurator's book at St. Omer's he appears to have come to England in 1694, probably going direct into Staffordshire, where he spent his whole life. We find him Superior of the District in 1704.

He is said to have been buried in the Chapel of Black Ladies, belonging to the Fitzherberts of Swynnerton. From about 1724 to 1730 this Father's address was either "Att Mrs. Howe's at Boscobel; to be left at Mr. Musson's, at the Starr in Wolverhampton;" or else at "Black Ladies," to be left at the same inn.

The Author of *Florus Anglo-Bavaricus* mentions the cruel persecutions to which the Catholic priests, both secular and regular, were exposed at the period of Oates' persecution. They were driven to seek such asylum as the woods could afford them, and even there the priest-hunters, as though beating cover for game, would surround them with nets and hunt them out with dogs. The author gives a case in point, as happening at Boscobel. "An inhuman persecutor had determined for a great price to hunt down any Jesuit that might lie concealed in that wood. In order to make more sure of his prey he determined first to search Chillington House (Mr. Giffard's), which lay next the wood. Entering with great audacity into this former asylum of King Charles, he searched the room in which was the royal hiding-place. On this the master of the house called out with great indignation, 'What, do you want to search if the King is again concealed there?' The pursuivant, abashed, proceeded to another room, when a priest of the Society of Jesus, who was actually concealed there, rose up and fled off to the wood. He was not allowed to remain there long, for the constables having got some clue to his escape thither, carefully beat every corner of it; but the Father, espying them at a distance, turned off another way, through by-paths and lanes, and so escaped them, until, under cover of nightfall, he succeeded in reaching a place of safety."

William Gerard, Esq., of Hilderstone, in the county of Stafford, was a witness against Titus Oates in 1685. He was

the second son of Richard Gerard, of Boscobel, in Staffordshire, who died in Newgate in 1678, at the time William was a student at St. Omer's College. The 'maiden name of William's mother does not appear. He was the great great grandson of Sir Gilbert Gerard, Knight, Attorney-General, and Master of the Rolls to Queen Elizabeth. The same Sir Gilbert bought Hilderstone from one Christopher Collier, in the same reign. William Gerard died without children. The date of this event is not given.⁴

The following extracts from documents regarding Richard Gerard, Esq., and the Staffordshire Jesuits, are taken from the Journals of the House of Lords, May 19, 1679, 31 Chas. II. They are alluded to in page 260, under the College of St. Ignatius.

The Earl of Clarendon reported an information and examination from the committee for examinations presented unto them against one Richard Gerard, who is now in town being come up by the order of this House to be a witness for the five Lords in the Tower. The Lord's Committee refer it to the judgment of this House whether upon these informations and examinations, the said Richard Gerard should be admitted as a witness for the five Lords in this case.

The informations were read as follows :

The information of Stephen Dugdale, gentleman, taken upon oath, May 13, 1679 ; before Edward Warcupp, Esq., &c.

This informant saith that Richard Gerard of Hinderson [Hilderstone], in the county of Stafford, Esq., was actually concerned in the late horrid conspiracy against his Majesty, his life and government, and against the Protestant religion, and is a notorious Papist ; and this informant knoweth that he was present and advising at several meetings, with Vavasour, Leuson, Peter [Petre], Gavan, Evers, Broadstreet, and several others, for carrying on the said horrid conspiracy.⁵ That the said Richard Gerard subscribed £500 as his proportion for carrying it on, and hath since paid all or the most part of the said sum to Mr. Evers, who returned the same to Mr. Harcourt ; in the return whereof this informant was employed. That the said Richard Gerard was a trustee for the Jesuits, and had several estates purchased in his name for their uses, and had several sums of the Jesuits' proper money put out at interest in his name ; and particularly this informant did assign over an estate to the value of £400 at the least, to the said Richard Gerard, by the Jesuits' order, and in trust for them, in order to the carrying out the said design, which estate the said Richard Gerard hath since re-conveyed to this informant, acknowledging that there was no use made thereof, upon the demand of this informant, because the

⁴ Taken from Hadfield's pedigree of the Gerard family in the Salt Library, Stafford, and from Erdeswick's Survey of Staffordshire.

⁵ Oates and his abettors dreaded the effect of Mr. Gerard's evidence, and these proceedings were adopted in order to render him incapacitated as a witness. Vavasour, Leuson, Petre, Gavan, and Evers, were all Fathers of the District of St. Chad.

design went on no further. And this informant further saith that he is told and doth believe that the said Richard Gerard is lately come to this town, and lodgeth privately in some obscure place, in order to carry on some of the said or other evil designs against his Majesty.

The examination of Richard Gerard of Hinderson [Hilderstone] in the county of Stafford, Esq., taken May 17, 1679, before Edward Warcopp, Esq., one, &c.

This examinant saith that he is wholly innocent of the late horrid conspiracy against his Majesty, the Government, and Protestant religion; nor doth he know any more of any such plot than common fame speaks.

He confesseth that he was at a meeting at Boscobel, where Mr. Vavasour, Mr. Leuson, Mr. Robert Peters [Petre], Mr. Gavan, Mr. Evers, and several other gentlemen were present, and some that this examinant did not know; and he saith they dined there together, being in August last as this examinant remembers; but he doth not remember that Mr. Broadstreet was there, and while they were together they spoke of indifferent things, drank the King's health, and so departed. He denieth absolutely that he subscribed any such sum of £500 for carrying on the said design or any other sum whatsoever. But saith he might pay some monies to Mr. Evers, but never any considerable sum; but remembereth not the occasion for which that money was paid; but saith it was not for the said design. . . . That the estate of Stephen Dugdale was not assigned to him for the use of the Church of Rome, that he knew of, and that he saw no money paid when the deeds were sealed by Mr. Dugdale. That for awhile he did own the said assignment to be for £400 consideration paid by him as his own proper monies; but afterwards, upon the coming forth of the proclamation, he denied the same to be his own, but did it not until it was very unlikely that Mr. Evers should return. That he hath absented himself from his habitation some time since the discovery of the plot was discoursed of; but did it not from any apprehension of his own privity thereunto, or of any the least knowledge he had of it, but merely because he was unwilling that the Justices should impose the oaths of allegiance and supremacy upon him, which was in [the] time after the Justices had issued a warrant for his appearance before them upon that occasion. But afterwards he did appear at the sessions with other gentlemen, lest any suspicion might be had of him, that he hath since taken the oath of allegiance, but was committed by the Justices, although he took the same, and remains still a prisoner in Stafford; but was permitted to come up to London upon the summons of the House of Peers to be witness for the Lords in the Tower. That he knew the old Lord Aston, who was reputed a Protestant, but, as he hath certainly heard, died a Roman Catholic, and he believes the present Lord Aston is a Roman Catholic.

RICHARD GERRARD.

Further examination of Richard Gerard, Esq., taken . . . May 1679.

Saith, that the meeting at Boscobel in August last, before mentioned, there was something of prayers before dinner, and that a gentleman, one Mr. John Gavan, read something forth of a paper by which this examinant had heard, and conceives the said Mr. Gavan made a renunciation of the world. After which,

several of the company with examinant, went to visit the Royal Oak, and so to dinner. That he having three sons bred up in the English College of St. Omer, he sent £75 to Mr. Francis Evers to transmit to St. Omer, for his children's education for the last year. And in the preceding years, when he had but one son there, he yearly sent Mr. Evers £25 for his education there, but whether Mr. Evers paid the said money to Mr. Harcourt, or by what other hand he remitted it to St. Omer, he doth not know. That in obedience to his Majesty's proclamation, he did intend to send for his three sons from St. Omer's, but not knowing who is now Superior there, or how to convey any letter to St. Omer without risk to himself, he hath hitherto forborne to send ; but is still ready and desirous to send for them home, if he may know how with safety to do the same. Saith upon further thoughts that he might put forth monies at interest for Mr. Evers and Mr. Vavasour, in his name, but whatever sums were so put forth, were repaid to them, and whether it were their own monies, or the Jesuits' monies, or whose, he knoweth not. That he had known Mr. John Gavan about four or five years, who was reputed to be a Romish priest, and hath heard that the said Mr. Gavan was the son of a tradesman in London. That there was a rumour in the country of an Indulgence granted at the year of Jubilee last past to the Catholics of England, that saying certain prayers for the Catholic religion, extirpation of heresy, and unity of Christian Princes, and performing other devotions, as plenary an Indulgence was granted as if they visited the holy places in Rome in the year of Jubilee, which happens but once in twenty-five years. But this examinant knoweth not thereof, and further saith not.

RICHARD GERRARD.

The Lords then made an order for transferring Mr. Gerard from the Gatehouse Prison, where he then was, to Newgate ; and the above information and examinations were referred to the secret committee of the House of Commons.

Moseley, a hamlet near Wolverhampton. This mission was for many years served by the Fathers of the College of St. Chad. Moseley became the property of the ancient family of Whitgreave, in the reign of James I. Francis Whitgreave, Esq., of Burton manor, has kindly furnished us with the following account of the family. An abbreviated pedigree is also given in illustration of the text.

"The original abode of the Whitgreave family was at Whitgreave near Stafford, where in the time of Henry II. 'Clemens Filius Huberti de Whitgreave' gave to the Priory of St. Thomas, on the river Sow, eight acres of land in the territory of Whitgreave. The family continued at Whitgreave till the time of Henry IV., when William de Whitgreave who had married Joan, granddaughter and heiress of David de Malpas, was appointed bailiff of Stafford, to which town he

removed. Robert, one of his younger sons, became an officer of the royal Exchequer, and Escheator of the county of Stafford, and in the former capacity accompanied Henry V. into France. He bought the Manors of Burton and Bridgford, with other estates in the county of Stafford, as also the manor of Longford in Shropshire, and settled at Burton near Stafford. His grandson, another Robert, in the time of Henry VIII., received the manor of Bridgford for his portion as a second son, and married Dorothy Noel of Hilcott, in the county of Stafford. Their fourth son, Thomas, by his marriage in the time of James I., with Alice, daughter and co-heiress of Henry Pitt, a 'merchant of the Staple,' acquired the estate of Moseley, which passed to his only son, Thomas. This gentleman became an officer in the royal army during the Civil Wars, and had the honour of sheltering in his house Charles II., after the battle of Worcester. On the Restoration he received a pension from the King, and was appointed gentleman Usher to the Queen, Catherine of Braganza. His only surviving son, Thomas, married Isabel Turville, and had besides other children, Thomas and James, who became priests of the Society of Jesus. The present Henry Whitgreave, Esq., of Moseley, his brothers and sisters are the great, great, great grandchildren of the Thomas Whitgreave above mentioned, who saved the life of his Sovereign. The old house at Moseley (built in the time of Elizabeth) in which Charles was sheltered, and the priest's hiding-place there in which he took refuge, when his life was endangered by a threatened search from the Puritans, still exist.

"The mission at Moseley was served by the Fathers of the Society till its suppression, and to them the family is indebted for the consolations of religion during the darkest days of persecution in England."

THE WHITGREAVES OF BURTON AND MOSELEY, CO. STAFFORD.

Clement filius Herberti de Whitgreave. (Temp. Hen. II.)

John de Whitgreave = Cicily. ,,

Gilbert de Whitgreave. (3rd L. John.)

Henry de Whitgreave = A.B. (37th Hen. III.)

Adam de Whitgreave.

Nicholas de Whitgreave. (Edw. I.)

Richard de Whitgreave.

Thomas de Whitgreave = A.B. (Edw. III.)

William de Whitgreave, = Jane, grand-daughter and heiress
bailiff of Stafford. of David de Malpas, of the
Barons of Malpas.

Robert de Whitgreave of Burton = Emma. (Hen. V.)

Humphry Whitgreave = Alice Egerton. (Hen. VII.)

Robert Whitgreave = Margery Stanford. (Hen. VIII.)

Thomas Whitgreave of Bridgford = Dorothy Noel.

Thomas Whitgreave of Moseley = Alice Pitt. (James I.)

Thomas Whitgreave. Born 1618. = Constance Boughay. (Chas. I. & II.)
Assisted Charles II. in his concealment. Died July 14, 1702,
æt. 84.

Thomas Whitgreave = Isabel Turville.

(1) Thomas Whitgreave, S.J. Born 1696.
Entered the Society of Jesus 1718. Died
November 30, 1757, æt. 61.

(2) James Whitgreave, S.J. Born 1698.
Entered Society of Jesus 1715. Served
the Maryland Mission in 1724 to 1738.
Died at Moseley, Superior of the College
of St. Chad, or the Staffordshire District,
July 26, 1750, æt. 52.

(3) Francis Whitgreave = Penelope Jelly.

Thomas Whitgreave = Mary Lockley.

George Thomas Whitgreave = Amelia Hodges.

Henry Whitgreave of
Moseley = Henrietta
Clifford.

Francis Whitgreave of
Burton = Teresa
Mostyn.

Joseph Whitgreave =
Rosina Hodges.

(1) George Whitgreave.
Ob. S.P.

Robert Whitgreave.

Joseph B. Whitgreave.

(2) Thomas Whitgreave.
Ob. S.P.

FATHER JAMES WHITGREAVE, grandson to the loyal Thomas Whitgreave, was born March 14, 1698, and entered the Society in 1715. He was sent to the Mission of Maryland in 1724, and returned about 1738, when he became missionary at Moseley, and in 1743 succeeded Father John Constable as Superior of the District. He died at Moseley, July 26, 1750, and was buried at Bushbury.

FATHER THOMAS WHITGREAVE, elder brother of Father James, was born February 8, 1696; entered the Society in 1718, and served the Oxford mission for some time, where he was admitted to his religious vows February 2, 1734. He died November 30, 1757.

FATHER THOMAS BRENT, whose true name seems to have been Aspinall, served the Moseley mission from 1769 to 1773. He was born October 21, 1719, entered the Society in 1740, and was professed in 1758. Among other places he served the Moseley mission from about 1769 till about 1772, when he was sent to Liege, where he died October 25, 1773.⁶ Father Thomas Brent is named in the MS. account of the expulsion of the English members, S.J., from their ancient College of St. Omer in 1762, by the Parliament of Paris. This account was written by Father Joseph Reeve. An extract from it has been given in the general history of the Province, pp. 168, seq.

The last missionary we trace at Moseley was Father Howard, whose real name was Hulme. He has been already mentioned in the College of St. Aloysius.

A very rare paper has been furnished us by Mr. Whitgreave of Burton Manor, detailing the escape of King Charles II., after the defeat at Worcester, and his entertainment at Moseley by his ancestor, the grandfather of Fathers James and Thomas Whitgreave.

A summary of occurrences relating to the miraculous preservation of our late Sovereign Lord King Charles II. after the defeat of his army at Worcester, in the year 1651.

Faithfully taken from the express personal testimony of those two worthy Roman Catholics, Thomas Whitgrave of Moseley, in the county of Stafford, Esq., and Mr. John Huddleston, priest of

* Two other members of this family—HENRY BRENT, *vere* Aspinall, born in Lancashire, March 25th, 1715, and JOSEPH BRENT, born in 1726—likewise entered the Society.

the Holy Order of St. Bennet, the eminent instruments under God of the same preservation.

To the end future ages may be rightly informed, and duly sensible of the mercies and blessings of the Almighty bestowed upon our late Sovereign Lord of happy memory King Charles II., and in him upon the whole nation, by the preservation of his sacred life and person, from the hands of the rebels after the defeat of his army at Worcester, we shall here, to the glory of God, the Protector of Princes, briefly set forth with all plainness and sincerity, such particular passages and circumstances as occurred immediately before or during the time of the refuge and safety he found in his greatest danger and exigence, at Mr. Whitgrave's house at Moseley.

Please, therefore, to know that his Majesty's army, being on Wednesday the 3rd of September (51), wholly defeated at Worcester, his friends dispersed, and enemies in full pursuit of their victory, the King, conducted by Colonel Charles Gyfford, and accompanied with the Duke of Buckingham, Earl of Shrewsbury, Earl of Derby, Lord Wilmot, Mr. Peter Street, and others retired on Thursday morning to a house called White Ladies, then appertaining to Mistress Cotton, widow, and now the inheritance of her son-in-law, Basil Fitzherbert, Esq., in Staffordshire. There his Majesty changed his habit, cut his hair, and transformed himself into the dress of a country peasant; thus disguised, he dismissed all his retinue, and committed his person to the fidelity of the Pendrells, poor Catholics, and labouring men, at or about White Ladies; with one of these Pendrell's named Richard, the King spent the rest of the day in the wood, and at night attended only by the same Richard, set forwards his journey towards Madeley in Shropshire, with intention to pass over the river Severn into Wales, for the recruits of his army, but arriving near to the river side he was informed by Mr. Wolfe a Catholic at Madeley, that all the fords and passages were so strongly guarded and obstructed, there was no possibility of effecting his design, so that in this extremity he was forced, after having absconded all Friday in a certain barn of the said Mr. Wolfe's, to come back the next night and regain his former asylum at another house of Mr. Fitzherbert's called Boscobel, tenanted by William Pendrel, brother to Richard, and adjoining to White Ladies. During this interval, those persons of quality whom the King had dismissed from White Ladies, endeavoured each one the best he could to provide for his own safety. Amongst others, the Lord Wilmot,⁷ conjecturing the open ways least obnoxious to suspicion, departed the same Thursday in the forenoon from White Ladies, and took along with him John, another brother of the Pendrells, as a guide into the common road between York and London; but he soon perceived himself disappointed of his expectations herein, for the whole country was alarmed; the enemy everywhere in pursuit; the avenues on all sides blocked up, and searches redoubled by a promised reward of £1,000 to any one who would discover the King. Wherefore, my lord justly despairing of success that way, took refuge in the

⁷ Afterwards the too celebrated Earl of Rochester, one of the wittiest and most profane of the courtiers of that restored monarchy which rescued England from the misrule of the Puritans, only to import the corruptions learnt at the Court of France. Rochester died comparatively young, in sentiments, according to Bishop Burnet's account, of deep and sincere contrition.

house of one Mr. Huntbatch of Brinford, near Moseley, about four miles from White Ladies, and sheltered his horses in a ruined barn of a poor cottager not far from thence. But this place affording him little or no hopes of rest or safety, he sent his guide John to Wolverhampton, in quest of some more secure receptacle. Here also John miscarrying, and frustrated wholly of all relief, in his return to my lord, by the singular conduct of Divine Providence, met with Mr. Huddleston at a place called Northcote. John knew the person, religion, and character of Mr. Huddleston, and, therefore, with an assured confidence related unto him, how the day before the King's army had been utterly routed at Worcester; how that very morning the King himself with other great persons had come in private to White Ladies, how the King had been there disguised, had dismissed his followers, and was retired he knew not whither, with his brother Richard [Pendrell]. How he had endeavoured to help a brave person towards escape into York and London Road, but not being able to compass it, nor get any harbor for him either at Hampton or elsewhere, he had left him at Mr. Huntbatch's at Brinford, near Mosely, where he would most certainly be discovered, unless Mr. Huddleston could prevail with his landlord (Mr. Whitgrave) to receive him and conceal him in his house. Hereupon, Mr. Huddleston carried John to his chamber, imparted the affair to Mr. Whitgrave, who touched with a sense of compassion and generosity, willingly undertook the case (however dangerous to himself) of the distressed lord's concealment and protection; accordingly, Mr. Whitgrave without further delay waited upon my lord at Brinford, comforted and encouraged him by his promised assistance, and in fine, ordered matters so that at ten o'clock in the night my lord was safely brought to his retirement at Moseley, the only difficulty remaining was how to dispose of my lord's two horses, a thing not to be disregarded, both because they would be necessary for my lord's farther progress, as also for that either standing as they did exposed in an open barn, or brought to Mr. Whitgrave's stables adjoining and obvious to the common street, their being detected would occasion a disclosing of the whole secret. To remedy this, Mr. Whitgrave sent a trusty person to Colonel Lane at Bently, about three miles from Moseley, acquainted him with my lord's arrival and desired him for some little time to secure my lord's horses. The Colonel, who had formerly served under my lord in the wars, not only readily complied herein, but the same night gave my lord a private visit and kindly invited him to his house, as the more secure place, adding, that his sister, Mistress Jane Lane, had procured a pass from the Governor of Stafford, for herself and a servant to go to Bristow, by virtue of which pass he might, as his sister's servant, get clear out of the country. My lord thanked him for his civility, but said he was well satisfied with his present quarters; yet withal entreated the Colonel he would keep the opportunity of his sister's pass and retain his horses till he heard from him again. Thus they took leave of each other, and the Colonel returned home. The next day being Friday, his lordship sent John Pendrell to learn what was become of the King, and what had passed at White Ladies, John returning the same night, brought word that the King went the night before with his [Pendrell's] brother Richard towards Severn, designing to pass over into Wales. Upon this information, my lord resolved to accept the proffered benefit of Mistress Lane's pass and accordingly next morning being Saturday, he

desired Mr. Whitgrave to send to Colonel Lane's for his horses. He dismissed John in the afternoon home to White Ladies, and the horses arriving at a certain place and time appointed, about midnight, he took leave of Mr. Whitgrave with all due expressions of gratitude and kindness, and so departed to Bently, Saturday. And now my lord being gone, Mr. Whitgrave and Mr. Hudleston entertained themselves with thoughts and solitudes concerning the King; they had heard nothing of him all that day. The last intelligence brought by John from White Ladies on Friday was, that the King was gone the night before with Richard towards Severn, for Wales; but what success he had or what was become of him since they knew not, wherefore, anxious between hopes and fears for his Majesty's safety they resolved to go the next day being Sunday, to White Ladies for their further satisfaction. While they were thus determined, and walking together very early on the back side of the orchard on Sunday morning, they were surprised to see John Pendrell unexpectedly coming towards them, and approaching them with a frightful countenance and much impetuosity asked, where is my lord? They told him, his lordship was gone. Then (says the poor man, in great consternation) we are all undone; for the King, finding the passages over Severn all guarded with soldiers, and no possibility of getting into Wales, is come back to Boscobel, and we know not what to do with him or how to dispose of him. He hath been, for the most part since his return, concealed in a tree (now called the Royal Oak), with Colonel Carlos in Boscobel Wood,⁸ but searches are everywhere made, and the King is much dejected, having no hopes or prospect of redress, wherefore understanding from me I had left my Lord Wilmot here, he hath sent me to him with orders he should take some speedy course for his removal and security with him. Upon this sad relation of John's, Mr. Whitgrave and Mr. Hudleston, deeply moved at the King's danger and calamity, having first offered to God their Sunday duty for his Majesty's safety, accompanied John to my lord at Bently, where being admitted to his lordship, it was upon mature deliberation resolved, that my lord should come back about eleven at night to Moseley, in order to the waiting upon the King there. That John should return to Boscobel, and from thence conduct his Majesty to a certain appointed station near Mr. Whitgrave's house, where Mr. Hudleston was to attend and receive him. And what was thus designed was accordingly executed; my lord came, and was conducted by Mr. Whitgrave to his chamber, and some few hours after the King, attended by John and two or three more of the Pendrell brothers arrived on a mill horse near Mr. Hudleston's station, where Mr. Whitgrave and Mr. Hudleston both waited for him. Upon his arrival he was immediately conducted to my lord, who with some impatience expected him in his chamber. The King being thus, by God's blessing, safely introduced into the house, after some private discourse had between him and my lord, his lordship addressing himself to Mr. Whitgrave and Mr. Hudleston, said: Gentlemen, the person whom you see here under this

⁸ Probably the father of Father William Carlos, who was born at Brerewood, Staffordshire, (see his memoir in *Records*, vol. i. p. 180). He states that his father was governor of Tonge Castle [in the reign of Charles I.], had been taken prisoner, sent into banishment, and had subsequently joined the army of Charles II., and was, with William Carlos himself, at the battle of Worcester.

disguise is both your master and mine, and the master to whom we all owe our duty and allegiance; upon which they both kneeling down his Majesty admitted them to the honour of kissing his hand, then bidding them arise, told them he had received from my lord so good a character of their loyalty and readiness to serve and assist him, and his friends in those dangers that he would never be unmindful of them nor theirs. Immediately after he asked: where is the private place my lord speaks of? They then showed him the place of his retreat for avoiding surprisals, which having seen, entered into, and much approved of, he returned to his chamber. He then sat him down on his bedside, and Mr. Whitgrave presented him with a little biscake bread and a glass of sack, which he took. Whilst he thus sat his nose bled. At this accident Mr. Hudleston seemed concerned; but his Majesty said it was usual with him. Then taking out of his pocket an old coarse clout which the Pendrell's had given him instead of a handkerchief, he received the blood into it. Mr. Hudleston then presented him with a fair handkerchief, and kept the bloody clout to himself. After this, the King went to the fireside, sat down in a chair, and gave Mr. Hudleston leave to pull off his stockings and shoes, stuffed within with white paper, but yet so uneasy, wet, and full of gravel, they had extremely inflamed and galled his feet. Here it may not be unpleasant to some if we briefly describe part of the rustic habit under which the King was disguised. He had on a long white steeple crowned hat, without other lining than grease, both sides of the brim so doubled with handling, they looked like two spouts; a leather doublet full of holes, and half black with grease above the sleeves, collar, and waist. An old green woodriff's coat, threadbare and patched in most places, with a pair of breeches of the same cloth, and in the same condition, the slops hanging down loose to the middle of his leg, hose and shoes of different parishes; the hose were grey, stirrups much darned and clouted, especially about the knees, under which he had a pair of flannel riding stockings of his own with the tops cut off; his shoes had been cobbled with leather patches, both on the soles and seams, and the upper leathers so cut and slashed to adapt them to his feet, they could no longer defend him either from water or dirt. This exotic and deformed dress added to his short hair cut off by the ears, his face coloured brown with walnut tree leaves, and a rough crooked thorn stick in his hand, had so metamorphosed him, he became scarce discernible who he was, even to those that had before been acquainted with his person, and conversant with him. Mr. Hudleston having cleansed and dried his feet with warm cloths, put on new linen and worsted stockings, and accommodated him with slippers and other things necessary for his ease. His Majesty became thereby much refreshed and cheerful, saying: he was now fit for a new march; adding also, if it should ever please God to bless him with ten or twelve thousand loyal and resolute men, he doubted not but to drive these traitors out of his kingdom. Half an hour or two's discourse with my Lord Wilmot, in deliberation of what seemed most expedient in the present conjuncture, it being now about five in the morning, his Majesty desired to repose on the bed, and the Pendrell's, all but John, were dismissed home.

Monday.—Upon the King's first change of apparel at White Ladies, they had put him on a coarse patched harden shirt, which by its roughness extremely incommoded him, and hindered his

rest. This Mr. Hudleston observing, prevailed with him to accept a new Holland shirt of his own and reserved for a memorial the coarse one to himself.

For the better security of his Majesty's retreat, Mr. Whitgrave sent forth all his servants betimes in the morning, each to their several employments abroad, except one cook maid, a Catholic, who dressed their diet; and it was farther pretended Mr. Hudleston had a cavalier friend or relation, newly escaped from Worcester, who lay privately in his chamber unwilling to be seen. So that this grand secret was imparted to none in the house but Mr. Whitgrave's mother, whom my Lord Wilmot presented to the King, and whom his Majesty graciously saluted and confided in. At that time Mr. Hudleston had with him at Moseley under his tuition, young Sir John Preston, and two other youths, Mr. Thomas Palin and Mr. Francis Reynolds, nephews to Mr. Whitgrave, these he placed at several windows in the garrets from whence they had a prospect of all the passages from all parts to the house, with strict charge given them to bring timely notice of any, whether soldiers or others that came near the house, and herein the boys were as exact and vigilant as any sentinel could be on his guard. It is now Monday in the forenoon, and John is ordered to go to Bently with directions to Colonel Lane to send my lord's horses at night to Moseley to convey his lordship back to Bently. His Majesty eat constantly in Mr. Hudleston's chamber; Mr. Whitgrave himself handing up all the dishes from below stairs to Mr. Hudleston's chamber door, and Mr. Hudleston placing them on the table; when all things were brought up, old Mistress Whitgrave was called in and commanded to sit down and carve, whilst Mr. Whitgrave and Mr. Hudleston waited behind the King.

This day his Majesty spent partly in reposing and refreshing himself from the fatigues of his former journeys and hardships, and partly in recapitulating the late transactions, and taking a view of the present posture of affairs. He recounted his proceedings in Scotland, and described the methods of his march from thence to Worcester. He inquired how the gentlemen of the country were affected towards him, and sent Mr. Whitgrave to Wolverhampton to get intelligence of affairs; sometimes he entertained himself at a window opening to the common street, from whence he had the deplorable sight of divers of his own poor soldiers, even of those whom he knew of his own regiment, the sad remains of Worcester fight; some of these had in their hands peas in the straw, gathered from the field-sides as they came along, others were eating cabbage stalks and leaves which were thrown out of gardens into the high-ways, not daring so much as to beg for food. Others again, wounded and maimed, sought for relief at the door, whose sores Mistress Whitgrave with great tenderness and charity dressed.

At night, my Lord Wilmot's horses arrived as was appointed from Bently, whither his lordship accordingly returned with farther directions, that Colonel Lane should the next night following himself bring the horses back to Moseley, in order to the conveyance of his Majesty to Bently. The King intending to take the benefit proffered to my Lord Wilmot of Mistress Jane Lane's forementioned pass to quit the country.

The next day, viz. Tuesday, the King conversed for the most part with Mr. Hudleston—Mr. Whitgrave and his mother being employed in the discharge of their several duties towards his Majesty's accommodation, and safeguard below stairs. He was

pleased to inquire how Roman Catholics lived under the present usurped Government ; Mr. Hudleston told him they were persecuted on account both of their religion and loyalty, yet his Majesty should see they did not neglect the duties of their Church ; here-upon he carried him upstairs, and showed him the chapel, little but neat and decent. The King looking respectfully upon the altar, and regarding the crucifix and candlesticks upon it, said : " He had an altar, crucifix, and silver candlesticks of his own, till my Lord of Holland brake them, which (added the King) he hath now paid for." His Majesty spent likewise some time in perusing Mr. Hudleston's books, amongst which attentively reading a short manuscript written by Mr. Richard Hudleston, a Benedictine monk, entitled, a short and plain way to the faith and Church, he expressed his sentiments of it in these positive words : " I have not seen anything more plain and clear upon this subject. The arguments here drawn from succession, are so conclusive I do not conceive how they can be denied."⁹ He also took a view of Mr. Turberville's Catechism, and said it was a pretty book, and he would take it along with him. This afternoon a party of the rebels unexpectedly came to search Moseley for Mr. Whitgrave ; their approach was timely discovered and a servant came running upstairs towards the chamber where the King lay, and cried out—Soldiers, soldiers are coming ! Upon this alarm the King was immediately conveyed by Mr. Whitgrave into the private place or receptacle before-mentioned, which always stood open and ready in case of contingencies for his Majesty's retreat. And Mr. Whitgrave to prevent further search, and thereby to secure the King from hazard of discovery, generously went down and exposed himself to the sight and fury of the soldiers, who violently seized upon him and would have hurried him to prison as a person engaged for the King in Worcester fight, but he assured them he had been a long time sick and infirm at home, and called in the neighbours to attest the same ; wherefore, after much dispute they at length let him go and departed. When they had quitted the town, and not before, Mr. Whitgrave returned, and with Mr. Hudleston, helped the King out of his confinement and attended him in his chamber. Mr. Hudleston knew the King was acquainted with his character and function, and consequently also of his being obnoxious to the sanguinary laws, and therefore said : " Your Majesty is in some sort in the same condition with me now, liable to dangers and perils, but I hope God, that brought you hither, will preserve you here, and that you will be as safe in this place as in any castle of your dominions. The King addressing himself both to Mr. Whitgrave and Mr. Hudleston, replied : " If it please God I come to my crown, both you and all of your persuasion shall have as much liberty as any of my subjects."¹⁰

It is now Tuesday night, and the hour of his Majesty's departure from Moseley approaches. At twelve o'clock Mr. Whitgrave

⁹ Father Richard Huddleston (O.S.B.) was a student at the English College, Rome (see his biography in the College of the Holy Apostles—the Huddleston family—below).

¹⁰ It is painful to contrast these hearty assurances of the King in his hour of distress, with his subsequent conduct towards his faithful Catholic subjects—especially in the "Oates Plot" persecution—which caused so many judicial murders to be perpetrated, so much innocent blood to be shed, and such overwhelming ruin to be inflicted upon them !

informed his Majesty that Colonel Lane attended at the place appointed with the horses, to conduct him to Bentley. His Majesty then with all the resentments of kindness and gratitude for their fidelity, and indefatigable care day and night in his service, bid adieu to Mr. Whitgrave, his mother, and Mr. Hudleston; they kneeling down begged his Majesty's pardon for any mistakes they might have committed through ignorance or inadvertency in discharge of their duty. And thus accompanied by Mr. Whitgrave and Mr. Hudleston, the King went down to the corner of the orchard, where the Colonel expected with the horses, Mr. Hudleston reflecting on the coldness of the season and thinness of his Majesty's disguise, humbly implored he would vouchsafe to accept of his cloak for a protection from the severity of the weather. The King put it on. Then again they all making their obeisance, and with tears imploring the Divine goodness for his Majesty's safeguard, the King mounted and came that night to Bentley; from whence, by means of the above mentioned pass of Mistress Lane, he escaped under the notion of her servant out of the country and nation, remaining beyond the seas till the time of his no less wonderful restoration.

This is the sum of the signal preservation of the sacred life and person of our late Sovereign Lord King Charles II. at Moseley, wherein the Almighty hand of God is clearly manifest, not only in the preservation itself, but also in effecting the same by means so weak and disproportionable to the end. To him be honour and glory for ever. Amen.

THOMAS WHITGRAVE.

JOHN HUDLESTON.

Rudge, a parish in Shropshire, was served for many years by the Fathers of St. Chad's College until 1773. The last we trace as officiating there was Father James Foxe, who remained until the year 1760.

Stafford.—This ancient town was served by the Fathers of St. Chad in the seventeenth century.¹¹ FATHER ROBERT WILLIAMS was one of the missionaries there during the Oates' persecution in 1678. The Annual Letters record that when it broke out he was arrested, and, with others, thrown into Stafford gaol. There is no further account of what became of him. He was a native of Essex, born in 1633, and entered the Society in 1654.

His brother, RICHARD WILLIAMS, born in 1634, was a novice at the same time. We lack further information regarding either of them.

Father Babthorpe, of the old Yorkshire family of that name, was residing at Stafford in 1681, and died there in the same year.¹²

Father William Atkins, one of the most active mis-

¹¹ For an account of Stafford, see vol. ii. p. 196.

¹² See vol. iii. p. 200.

sioners of the English Province during a long course of apostolic labours and sufferings, died at last in Stafford gaol, a martyr for the faith, and under sentence of death, on the 17th of March, 1681, æt. 80. His biography will be given under the head of Wolverhampton.

FATHER PHILIP PHILMOTT, or FILMOTT, who was born in 1652, entered the Society on the 7th of September, 1674, and was professed on the 2nd of February, 1692, was an active missionary in Staffordshire at the time of the Revolution of 1688. The Annual Letters of the College for that year state: "In the same district, Father Philip Philmott, then actively engaged as a missionary, was at length seized by the mob, and being taken to Stafford, appeared before the mayor of the town. A false witness was suborned, who, though he had never before set eyes upon the Father, deposed on oath that he was a priest. With this testimony alone he was committed to prison, upon the charge of his priesthood.

"He was accompanied by an immense mob, numbering fully five thousand, which returned to the prison three times in the course of the same day, demanding with loud shouts that the Father should be given up to their summary vengeance. After fourteen months' close confinement he was called up for trial, and ordered to plead, but during the reading of the bill of indictment by the clerk of arraigns, the judge, fearing there was a flaw in it, postponed the trial, and remanded the Father to prison. He was soon afterwards summoned before three commissioners, who tempted him by the most ample promises, not only of life and liberty and the royal favour, but by large bribes also, to betray the property both of the members of the province and of the secular clergy. This he, of course, refused to do, and protested his readiness to suffer a thousand deaths rather than be guilty of so base a crime. Being sent to London, he was at first liberated on bail, and at length fully discharged." He died at Watten on the 20th of June, 1725. He appears to have returned again to Staffordshire, where we find him among the missionaries in 1701.

Swynnerton, near Stone, was for many years served by the Fathers of St. Chad.¹³ Father John Constable was there

¹³ In *Records*, vol. ii. series iii. part i. p. 198, Swynnerton is shortly mentioned in connection with Father Thomas Fitzherbert, once the squire of that place, afterwards a secular priest, and finally a Jesuit.

early in the eighteenth century, and died there on the 7th of April, 1743.¹⁴ The last missionary we hear of there was Father George Maire, in 1773.

Tixall Hall, one of the seats of Lord Aston, is briefly noticed in *Records*, vol. ii. p. 232. We find there Father Francis Foster, in 1629, according to the statement of a Government spy, "much resorting to London and to the Lady Aston's house, Staffordshire." Father William Ireland, the martyr, also visited Tixall in the summer of 1678, as appears by his journal, and the evidence of various witnesses.¹⁵

Father Francis Every, one of Oates' intended victims, who will be more fully noticed in the Residence of St. Michael's (the Yorkshire District), was chaplain at Tixall Hall in 1678. He is included in the same proclamation with Father Vavasour and others, already mentioned, but twice as great reward (£100) is offered for his apprehension. Repeated mention is made of this Father throughout the progress of the "Plot," as may be seen in the general narrative of it given above.

Father John Hardesty, whose real name was Tempest, was chaplain at Tixall for some time, about 1751. He has been already noticed at Liverpool and Lydiate under the College of St. Aloysius.

The following account of a member of the Tixall family is recorded in the Annual Letters of St. Omer's College for 1684.¹⁶

"There was another student here, like to the other both in age and virtue,¹⁷ a bright ornament, affording an excellent example to his fellow students and to the whole community, by his assiduous practice of every virtue. He is a brother of the noble Lord Aston, in which family, as report says, almost always some member is distinguished for his sanctity. Such praise is due in our day to the subject of this narrative. After more than thirty years spent in England he came to our

¹⁴ This learned Father, and his writings, have been briefly noticed in *Records*, vol. iii. p. 207.

¹⁵ See his biography, pp. 223, seq.

¹⁶ Copied by Father Richard Cardwell from the original in the Archives de l'Etat, Brussels, *Carton, S.J.* See Stonyhurst MSS. *Collectio Cardwelli* vol. i. p. 316.

¹⁷ The reference is to a very remarkable individual, Charles Duke, *alias* Harrington and Hailes, son of George Duke of Berkshire, whose biography is given in the "College of St. Ignatius," p. 315. He was received into the Society at Rome upon his death-bed.

College of St. Omer, and after a short stay there as a visitor, entered among the scholars, though a man of mature age, and set to work in the class of figures among the little boys. His praise is in the mouths of all on account of his remarkable humility, modesty, diligence, silence, religious obedience, and the most exact observance of all the rules of his youthful class. He is called and regarded by one and all as a saint. He petitioned for admission to the Society, a desire he had entertained for the last twenty years. Great was his affliction when, by the miscarrying of a letter from the Rev. Father Provincial, he was prevented from accompanying the rest who were going to the novitiate at Watten. The arrival of the letter, however, on the following day, dissipated his grief. He could scarcely contain himself, so great was his joy at the news that he was admitted. He showed it by many proofs, and presently on the same day, taking a small bag with him, he departed, more rejoiced than in former years he would have been by his accession to a large fortune. I avoid entering into more minute details, leaving them to be recorded by others more intimately acquainted with him."

It is probably to the same person that the following extract from the Diary of the English College, Rome, refers:

"1669. Ashton Herbert, *alias* Barrett, son of Herbert, Diocese of Lichfield in Staffordshire, was admitted as a convict on the 29th of September, 1669. He left the College, on the 2nd of May, 1672, for England." No age is given.

From the above narrative we may presume him to have been about thirty-one years of age in 1681, which would show him to have been about seventeen or eighteen when he entered the English College.

We do not trace this holy novice further.

Wilmot.—Father Edward Levison, who is more fully noticed in St. Mary's Residence, Oxford, was here in 1678, but how long before does not appear. He was one of the victims marked out in Oates' list, and on the 15th of January, 1678, a reward of £50 was ordered by proclamation for his arrest. In the proclamation he is described as then, or late, of Wilmot.

Wolverhampton.—This is a town of great antiquity, darkened and disfigured though it be by the smoke and furnaces of modern manufacture. In the year 996 a monastery was founded here by Wulfrana, sister of King Edgar, and widow of Aldhelm,

Duke of Northampton, in honour of whom this town, previously called *Hampton*, was named *Wulfrani's-Hampton*, of which its present name is a corruption. The monastery continued till the year 1200, when it was surrendered to Hubert, Archbishop of Canterbury, and was subsequently annexed by Edward IV. to the Deanery of Windsor.

Wolverhampton was, no doubt, the headquarters of the College of St. Chad. It had a college, chapel, and large residence at the revival of the Catholic religion soon after the accession of James II. in 1685.

The extract already given from the Annual Letters detailing the destruction that went on upon the invasion of the Prince of Orange in 1688, no doubt relates to Wolverhampton. The Annual Letters for the years 1685-90, say: "In the College of St. Chad, in the town of Wolverhampton, the Fathers lived in a very large house, which formerly belonged to the Deans of Wolverhampton (Collegiate) Church, and was one of the most pleasant and convenient in the whole town. Besides extensive gardens and an inclosure surrounded by a high wall of about forty feet, there was a way leading out to the fields and to a delightful country. We had a spacious chapel in this house, which was numerously attended, and a very large school, where the Fathers taught nearly fifty children out of the town, of which number about twelve were *convicts*, or boarders. The scholars in a short time made such progress in learning that they were able to compete with the students of the old and numerously attended Protestant public school, and to carry off the palm in disputations."

The melancholy destruction of this rising and flourishing establishment we have already seen.

It only remains to give the lives of its two most eminent missionaries, Fathers William Atkins and John Gavan.

FATHER WILLIAM ATKINS.—This venerable Father was one of the most remarkable of the victims of that incredible popular delusion, the Oates' Plot. Neither extreme old age, nor his utterly helpless condition, could avail as a plea in his behalf. A native of Cambridgeshire, he was born in 1601, and entered the Society of Jesus in 1635, at the age of thirty-four. He was admitted to the degree of Formed Spiritual Coadjutor on the 14th of July, 1641, and entered upon the English Mission in 1631, being already a secular priest. He was in the year 1653 chosen Rector of the College of St. Aloysius,

or the Lancashire District, which, as we have seen, up to the year 1670 included the College of St. Chad, or the Staffordshire District.

In the history of that College¹⁸ the Father is noticed in connection with a remarkable case of exorcism at the house of Mr. Hill, of Halfcote, on the borders of Worcestershire. For three years past the house had been infested with nocturnal spectres and horrid noises. Mr. Hill had invited the Protestant ministers to perform service to free him from the annoyance. Seven of them met together, and spent a whole day in fasting, praying, and psalm-singing; some also spent the night in the same service. All was fruitless. Mr. Hill was advised to send to the Catholic priest Father Atkins, who accordingly came, and spent the night in the haunted room in watching and prayer. Nothing, however, was heard that night. At daybreak he exorcised the whole house according to the rites of the Catholic Church, and from that time all was restored to perfect peace.

The Annual Letters of the College of St. Chad for the years 1679—1681 give the following brief notice of him. "Father William Atkins was living at Wolverhampton, being then about eighty years of age, and for six years completely paralyzed, bedridden, and nearly speechless. He was charged with high treason in exciting the people to rebellion. The brutal pursuivants dragged him from his bed and his room in the upper storey of the house, and forcing him into a most incommodious vehicle, carried him off to Stafford gaol, eleven miles distant. He was carried to the court at the assizes, indicted for high treason, and condemned to death on account of his priestly character. When ordered by the clerk of the court to hold up his hand and plead, another was obliged to do it for him, and when called upon to say "guilty or not guilty," another answered for him "Not guilty." The rest was done according to form, but on account of his deafness he was unable to hear a single word that was said. When sentence of death was pronounced against him, with its usual savage accompaniment of being hanged, drawn, and quartered, his interpreter, by dint of shouting in his ear, made him understand it. He received the sentence with incredible joy, and summoning all the strength he was able, said distinctly to the judge, "Most noble lord judge, I return you my warmest thanks." The capital sentence, however, was not carried out,

¹⁸ *Records*, series ii. vol. ii. pp. 22, 23.

either because his persecutors pitied his case, or because the martyr's crown, after which he so ardently sighed, was not to be his; or it may have been thought useless to deprive him of the little spark of life that yet remained in him. It is most probable, however, that they feared it would tend to bring public odium and immortal disgrace upon the authorities if they punished one so aged and decrepit upon a charge of high treason. He received the reprieve with the deepest sorrow, longing "to be dissolved and to be with Christ." Having been so little able to glorify God during his life (as in his self-abasement he imagined), he earnestly desired at least to do this in his death. He survived a short time in prison, mourning with the Royal Prophet: *Heu mihi, quia incolatus meus prolongatus est*—"Woe to me, because the time of my sojourning is prolonged." He sweetly fell asleep in our Lord on the 17th of March, 1681, in Stafford Gaol, æt 80, in religion 46." Of this venerable confessor of the faith we may indeed piously believe that though the crown of actual martyrdom was withheld, he was reckoned, like the great St. John, a martyr in will, and that he took his place amongst the ranks of glorified souls, who in every age of persecution have breathed forth their lives in foul dungeons instead of by the stroke of axe or sword. The following is an extract from the *State Trials* of the arraignment of the Father at the Stafford Assizes, 1679. His condemnation was based simply upon his priestly character.

*The Trial of William Atkins at Stafford Assizes for High Treason, being a Romish Priest. 31 Chas. II. 1679.*¹⁹

After the jury was sworn, the Clerk of Arraignment read the indictment. He stood indicted by the name of William Atkins, late of Wolverhampton, gentleman, for that he, being born within the kingdom of England, the 5th of December, 1678, then, being a Seminary priest, made, professed, and ordained by the authority, &c., of the See of Rome, did, the said 5th day of December, at Wolverhampton, traitorously come and remain against the form of the Statute, &c.

The witnesses, William Jackson, &c., were then called.

William Jackson (sworn).

Lord Chief Justice—Come, friend, what can you say concerning Atkins being a priest?

Jackson—My lord, I can say nothing at all. I was there when he was arrested, and was bound over to prosecute him.

Francis Wilden (sworn)—My lord, I have seen him at prayers.

L. C. J.—Was he in a surplice then?

Wilden—Yes, my lord.

L. C. J.—Did you hear him say Mass?

¹⁹ Cobbett's *State Trials*, vol. vii. p. 726.

Wilden—I cannot tell.

L. C. J.—In what language were his prayers?

Wilden—In an unknown tongue.

L. C. J.—Were they in Latin?

Wilden—I cannot tell, my lord; I am not good scholar enough to know.

L. C. J.—Are you a Papist?

Wilden—I have been a Protestant since Christmas.

L. C. J.—It is the principle of a Protestant to tell downright truth, and that of a Papist is to equivocate. Come, speak truth, and your conscience will be lighter. Did you ever see Atkins deliver the Sacrament according to the custom of the Church of Rome?

Wilden—I have never received It from him myself, but I have seen him give It to others at Mrs. Stanford's at Wolverhampton.

L. C. J.—To how many?

Wilden—To seven or eight at a time.

L. C. J.—Was he in a surplice then?

Wilden—Yes.

L. C. J.—I do not know whether the prisoner can hear what the witness says. It is fit he should know.²⁰

[The prisoner being told, he said he knew not the witness.]

Clerk of Court—Swear John Jarvis.

Crier—He refuseth to be sworn.

L. C. J.—Jarvis, why won't you be sworn?

Jarvis—My lord, I was troubled with a vision last night.

L. C. J.—You mistake, friend; old men dream dreams, it is young men see visions, and you are an old man. Speak the truth, and I will warrant you, you will not be troubled with visions any more. This is a trick of the priest's. Swear him, Crier [which was done].

L. C. J.—Come, Jarvis, what can you say?

Jarvis—My lord, he is a man that hath relieved me and my children oftentimes, when I was in want.

L. C. J.—Did you ever hear him say Mass?

Jarvis—My lord, I am an ignorant man, I cannot tell; I have heard him say somewhat in an unknown tongue.

L. C. J.—Did you ever confess to him?

Jarvis—Yes, I did.

L. C. J.—Did you ever receive the Sacrament from him according to the manner of the Church of Rome?

Jarvis—Yes, I have; I must speak the truth, a great many times.

L. C. J.—And had he not his priest's habit on when he gave It to you?

Jarvis—Yes, he had.

[John Wright, a witness, called, but did not appear.]

Henry Brown—My lord, I was almost turned from the Protestant religion to that of the Church of Rome; but I never went further than confession, and that was to this man, and then I left them.

L. C. J.—Indeed you were the wiser.

²⁰ Beyond this fact, the report makes no allusion at all to the state in which Father Atkins was. But this observation of the Judge fully corroborates the statement in the Annual Letters.

Thomas Dudley (called and sworn)—I was a little given that way, and was at confession with one Atkins, and have seen him perform several rites of the Church of Rome, at Wellhead, at Ham. I believe the prisoner to be the man.

L. C. J.—Read the Statute [which was done]. Have you any witnesses, Atkins, or anything to say for yourself?

Prisoner—No, my lord.

L. C. J. [after repeating the evidence of the witnesses, and telling the jury that they could not have clearer, added]—And gentlemen, I must tell you it is to these sorts of men we owe all the troubles and hazards we are in—the fear of the King's life, the subversion of the Government, and the loss of our religion. It is notorious, by what they have done, that they are departed from the meekness and simplicity of Christ's doctrine, and would bring in a religion of blood and tyranny amongst us; as if God were some omnipotent mischief that delighted and would be served with the sacrifices of human blood. I need not say more to you; the matter's plain. I think you need not stir from the box—but do as you will.

The jury, having considered of the evidence for some time, gave in their verdict of—Guilty.

He received sentence usual in cases of high treason.

FATHER JOHN GAWEN, *or* GAVAN.—The fifth and last victim (says the *Brevis relatio*) slain out of hatred of the Catholic religion, on the same day and at the same place (as the five Fathers), was Father Gavan, a native of London, born in 1640. From his earliest boyhood, when going through his education at the College of St. Omer, he was esteemed and loved as an angel of God, and was generally called by that title. But as the thoughts of man's heart are uncertain, and "the wandering of concupiscence overturneth the innocent mind," so did it come to pass with John Gavan. He had petitioned for admittance to the Society, when, actuated by some evil motive or spirit, he was diverted from his holy purpose, and had almost drowned the interior voice of God that called him, had he not been signally snatched from the precipice by the Divine Providence, and preserved in his resolution.

He entered the novitiate at Watten, in the year 1660; and, after passing the two years' probation, and taking the simple vows, he made his higher studies and course of theology, partly at the English College, Liege, partly in Rome. Having been ordained priest, he was sent into England, with the anticipation that his unusual ability in speech, and ardent zeal for souls, would render great service to his fellow-countrymen. Nor did he disappoint this expectation, but showed himself a zealous husbandman in the Lord's field in every department of the work; especially in preaching, for which he was



FR. JOHN GAWEN (*alias* GAVAN), S.J.,
MARTYR FOR THE FAITH.
 Suffered at Tyburn, June 30, 1679.

greatly gifted. His voice, which was likened to a silver trumpet, and his very winning manner, everywhere greatly moved his hearers, especially at Wolverhampton, which town, from the great number of Catholics living in it, was called "Little Rome." The author of *Florus Anglo-Bavaricus* says that Father Gavan spent eight years there, and by his preaching and disputations with Protestants reconciled many to the Catholic Church. He was most studious in preserving purity of conscience, and harboured no hidden thought in his breast, but with the greatest candour laid all open to his Superior, whose every nod he was always ready most promptly and exactly to observe. Cultivating poverty and humility with great affection, he daily returned thanks to God that he had been born of poor parents, and had therefore no pretext to exalt himself above others by any privilege of birth.

Being falsely and calumniously accused by Dugdale of a plot against the King, a reward was offered for his apprehension and conviction.²¹ He was most strictly searched for, and, being well known as a priest, and despairing of any mode of concealment, he resolved to go to London in order to seize some opportunity of crossing over to Belgium. He therefore put on the livery of a servant and started upon his journey. After various and difficult routes, he contrived to reach London in safety, and for some days lay hid in the family of the Ambassador of his Imperial Majesty, but being at length discovered by some person, and seized, he was taken before the Privy Council. There, with his usual eloquence which even extorted the applause of those present, he clearly showed his own and his confrères' innocence; but with no other or better result than the rest, for he was committed to the same imprisonment and sufferings, being first sent to the Gatehouse, Westminster. At his trial, when Dugdale, one of the witnesses, with the utmost effrontery, confirmed on oath the charges in the indictment, the Father, astounded at the cool impudence of the man, exclaimed; "Look me in the face, if you can, while you state these things." The man was so petrified at

²¹ In the Public Record Office, London, State Papers, *Dom. Charles II.* vol. ccccxv. n. 58, is the draft of a royal proclamation offering a reward of £50 for the apprehension of Father Gavan. In a letter, dated 30th of January, 1679, directed to a Mr. Day, of Oxford, it is stated that: "It was Sir William Waller, who by a warrant from the Council seized Gavan in Count Walmsteyn's, the Imperial Ambassador's stables, in the bed of his coachman, and in his pocket was found a French Ambassador's pass, January 23rd, 1679" (See *Dom. Charles II.* vol. ccccxv. p. 92).

these words, that he was unable to utter another syllable, and the judges were obliged to encourage him. One of them rising up, said : " It is not permitted, nor will the court allow it, that you hold out threats against the King's evidence." Father Gavan made so brilliant a defence of his own and his fellow-prisoners' cause, that he must have succeeded in obtaining an acquittal, had not the minds of the judges been predetermined to bolster up the credit of their witnesses. Wherefore, seeing that the truth was not to be elicited by words, he resolved that it should be decided by deeds, and moved, as we may believe, by a Divine impulse, and confident in the equity of his cause, he boldly appealed to the Lord Chief Justice, Sir William Scroggs, and declared himself ready to decide the trial by the ancient, and still unrepealed law of ordeal,²² offering to walk blindfold over red-hot plates of iron. The court, thunderstruck at this unexpected challenge, and auguring badly for the accuser, at once rejected it, the Lord Chief Justice adding that trials of this kind by fire were obsolete.

For the trial, or rather mock trial, of the five Fathers, the reader is referred to the Analysis in the Appendix. Father Gavan received sentence of death with incredible joy. The day of execution having arrived, he dressed himself with more care than usual, as one hastening to the nuptials of the Lamb, upon which he entered, by a similar death to that of his brethren, the 29th of June, 1679. His age was thirty-nine ; he had been in religion nineteen years ; and had been one year professed.

At the place of execution, Tyburn gallows (whither the martyrs were dragged upon hurdles, from Newgate by way of Holborn and the Oxford Road), Father Gavan, with the rope about his neck, made the following address to the immense assembly who listened with breathless attention : " Dearly beloved countrymen, I am come to the last scene of mortality, to the hour of my death ; an hour which is the horizon between time and eternity, an hour which must either make me a star to shine for ever in Heaven above, or a firebrand to burn everlastingly among the damned souls in Hell below ; an hour in

²² The ancient ordeals were of various kinds : that by personal combat ; the ordeal of hot water, in which the accused person plunged his hand and arm into a caldron of boiling water, and showed it unharmed after a certain number of days, in testimony of innocence ; and thirdly, that which Father Gavan here proposed, viz., walking blindfold and barefoot over a certain number of red-hot plates of iron laid on the ground.

which, if I deal sincerely, and with a hearty sorrow acknowledge my crimes, I may hope for mercy ; but if I falsely deny them, I must expect nothing but eternal damnation. And therefore, what I shall say in this great hour, I hope you will believe. In this hour, then, I do solemnly swear, protest, and vow by all that is sacred in Heaven, and on earth, and as I hope to see the Face of God in glory, that I am as innocent as the child unborn of those treasonable crimes which Mr. Oates and Mr. Dugdale have sworn against me in my trial, and for which sentence of death was pronounced against me the day after my trial. And, that you may be assured that what I say is true, I do in like manner protest, vow, and swear, as I hope to see the Face of God in glory, that I do not, in what I say unto you, make use of any equivocation, or mental reservation, or material prolation, or any such like way to palliate truth. Neither do I make use of any dispensations from the Pope, or anybody else ; or of any oath of secrecy, or any absolutions in confession, or out of confession, to deny the truth ; but I speak in the plain sense which the words bear ; and if I do speak in any other sense to palliate or hide the truth, I wish with all my soul that God may exclude me from His heavenly glory, and condemn me to the lowest place of hell-fire. And so much to that point.

“And now, dear countrymen, in the second place, I do confess and own to the whole world, that I am a Roman Catholic, and a priest, and one of that sort of priests called Jesuits. And now, because they are so falsely charged with holding king-killing doctrine, I think it my duty to protest to you, with my last dying words, that neither I in particular, nor the Jesuits in general, hold any such opinion, but utterly abhor and detest it. And I assure you that amongst the vast number of authors, which among the Jesuits have printed philosophy, divinity, cases, or sermons, there is not one, to the best of my knowledge, that allows of the king-killing doctrine, or holds this position—that it is lawful for a private person to kill a king, although an heretic, although a pagan, although a tyrant. There is, I say, not one Jesuit that holds this, except Mariana the Spanish Jesuit, and he defends it not absolutely, but only problematically, for which his book was called in, and that opinion expunged and censured. And is it not a sad thing, that for the rashness of one single man, whilst the rest cry out against him, and hold the contrary, that a whole Religious Order should be sentenced ? But I have not time to discuss

this point at large, and therefore I refer you all to a royal author, I mean the wise and victorious King Henry IV. of France, the royal grandfather of our present gracious King, in a public oration which he pronounced in defence of the Jesuits; among other things declaring that he was very well satisfied with the Jesuits' doctrine concerning kings, as being conformable to the best Doctors of the Church. But why do I relate the testimony of one single Prince, when the whole Catholic world is the Jesuits' advocate therein? Do not they trust their own souls to be governed by them, in the administration of the sacraments? And can you imagine so many great kings and princes, and so many wise states should do or permit this to be done in their kingdom, if the Jesuits were men of such damnable principles as they are now taken for in England?

"In the third place, dear countrymen, I do protest that, as I never in my life did machinate, or contrive either the deposition or death of the King, so now at my death, I do heartily desire of God to grant him a quiet and happy reign upon earth, and an everlasting crown in Heaven. For the judges also, and the jury, and all those that were in any way concerned either in my trial, accusation, or condemnation, I do hereby beg of God to grant them both temporal and eternal happiness. And as for Mr. Oates and Mr. Dugdale, I call God to witness, they by false oaths have brought me to this untimely end. I heartily forgive them, because God commands me to do so. And I beg God for His infinite mercy to grant them true sorrow and repentance in this world, that they may be capable of eternal happiness in the next. And having discharged my duty towards myself and my own innocence; towards my Order, and its doctrine; to my neighbour and the world; I have nothing else to do now, my great God, but to cast myself into the arms of Thy mercy. I believe Thee, One Divine Essence, and Three Divine Persons; I believe that Thou, in the Second Person of the Trinity, didst become Man to redeem me; and I believe Thou art an eternal rewarder of the good, and an eternal chastiser of the bad. In fine, I believe all Thou hast revealed, because of Thy own infinite veracity: I hope in Thee, above all things, because of Thy infinite fidelity; and I love Thee above all things, with my whole heart, for Thy infinite beauty and goodness: and am heartily sorry that ever I offended so great a God. I am contented to undergo an ignominious death for

the love of Thee, my dear Jesu, seeing Thou wast pleased to undergo an ignominious death for the love of me."

As we have before mentioned, when these five martyrs had ended their prayers, there came a horseman at full gallop from Whitehall, shouting, as he rode, "A pardon, a pardon!" On handing it to the sheriff, it was found to be, indeed, a pardon from the King, but on condition of their acknowledging the conspiracy, and laying open what they knew of it. Thanking the King, they declined the terms, knowing of no conspiracy, much less being themselves guilty of any.

The cart being drawn away, they were allowed to hang until dead, and were then quartered, and their quarters handed to their friends, who buried them in the churchyard of St. Giles-in-the-Fields, Holborn, on the north side of the church. Catholics dipped their handkerchiefs in the blood of the martyrs, which became the instrument of great cures.

In the Public Record Office, Brussels (*Varia S.J.*), is a letter from Father Francis Clare, addressed to Father John Warner, the Provincial, dated August 2nd, 1679 (a copy of which is given in the *Collectio Cardwelli*²³), in which he makes the following mention of Father Gavan: "Concerning Father Gavan, my acquaintance with him is of six years' standing, and then he lived twelve miles distant from me at Wolverhampton, where, by his extraordinary natural parts, he gained great credit to the Society. I observed three things extraordinary in him: (1) A constant strong zeal for the conversion of souls; (2) to his confessor very candid and open, and had a good, clear-ordered conscience; (3) to his Superiors very respectful and submissive, ready to obey at a beck."

The Protestant chaplain of Newgate in his "Account of the behaviour of the five Jesuits," &c., "by Samuel Smith, Chaplain of Newgate, and Minister of the Gospel," says;

I could not speak with Gavan or Turner till they were placed on the sledge. I spoke but little to them, time and the noise of the people thronging me would not permit me to say much. Only I told Mr. Gavan that now death stared him in the face, and his judgment to an eternal state was very near; therefore I advised him not to palliate or extenuate his great crime, much less to deny it, for he would hazard his salvation if he went out of the world with a falsity in his mouth. I told him I had and would continue to pray for him and his fellow-criminal on the sledge with him. So I wished them a penitential frame of heart, that they might obtain

²³ Vol. i. p. 53.

eternal life in Christ. Upon the drawing away of the sledge, Mr. Gavan showed a public signal of civility to me, and thanked me. He seemed much more cheerful than the rest, and I hope he had better grounds for it.

The following paper contains an opinion given by Father Gavan upon the subject of the condemned oath of allegiance and supremacy:²⁴

1678.

Father John Gavan's Paper on the Oath of Allegiance.

To understand fully the whole question, or rather difficulty, concerning the oath of allegiance, you must well observe three or four things.

First, that we are obliged, both by the law of God revealed in Holy Scripture, and by the law of nature also, to be obedient subjects to our kings and princes, and so should sin mortally if we should attempt any treason against the King's person or Government. Yet, for all this, if our King or Prince command us anything manifestly contrary to the law of God, we are not bound to obey him in that, but we are bound not to obey him. Out of this it evidently follows that, as far as the current oath of allegiance, which is offered to English Catholics, contradicts not the law of God, so far it ought to be taken; and so far as it is contrary to the law of God, so far it ought to be refused.

But here you will ask me, how shall you know what part of the oath of allegiance is lawful, and what is unlawful? To this I answer, that the oath of allegiance consists of two parts, *promissory* and *assertory*. The promissory part tieth us to our duty to our King, and engageth our future actions to his service, and this part is lawful, so that any Catholic may lawfully swear that he will ever stick fast to his King, and to take his part both against diabolical rebels that shall rise against him at home, and against all foreign enemies that shall attempt anything against him, upon any pretence whatsoever of heresy or schism, yea, though the Pope himself should send forces against the King, or come in person against him, upon pretence to depose him as an heretic, and to put a Catholic king in his place. Every Catholic may lawfully swear, even in this case, that he will take the King's part against the Pope and his forces, and maintain to his utmost the King's right to his crown and kingdoms. And the reason why any Catholic may do this is because it is a probable opinion, which many virtuous and learned divines hold, that the Pope hath no power, neither direct nor indirect, to depose any temporal prince from his temporal crown or kingdom, even in case of heresy.

The second part of the oath of allegiance is assertory, and obligeth the taker of it to swear that the Pope hath no indirect power in any case to depose princes; nay, it obliges us to swear that the contrary opinion is heretical and impious, and this part of the oath of allegiance is unlawful, and in my judgment cannot be taken by any person of a good conscience, and the reason is, that by swearing this he sweareth more than he knows, and consequently he sweareth rashly, and exposeth himself to the danger of perjury.

²⁴ From *Collectio Cardwelli*, vol. ii. p. 161, Archives, Brussels.

For he sweareth that to be unquestionable of which there is a very great question amongst the best divines in the world, and he sweareth that to be absolutely heretical which was never defined to be so, neither in Holy Scripture nor in any General Council, and this certainly is to swear rashly.

To understand this discourse more clearly, you must distinguish betwixt the nature of a bare affirmation or assertion without an oath, and the nature of an assertion with an oath, and know what is sufficient and what is necessary both for the one and for the other. To assert a thing positively without an oath, it is sufficient that you have a probable, nay, prudent ground for what you affirm, and it is not necessary that you have any evidence or certainty. For example's sake, a man may, without any lie or rashness, affirm that the sun is a hundred times bigger than the earth, because a great many of the best mathematicians tell us so, although we have neither evidence nor certainty of it. But no man can safely swear that the sun is a hundred times bigger than the earth, because when we swear we call God to witness, and His infinite veracity to witness, that the thing which we affirm is true, and that we cannot do without [violation of?] respect and reverence to God, unless we be assured and certain that the thing which we affirm is true indeed. As often, therefore, as we swear, we ought to have some sort of certainty for what we say ; for it is not only a mortal sin to affirm by oath that thing to be true which we know to be false, but also to swear positively a thing to be true which we know not whether it be true or not. Now apply this to the oath of allegiance.

One may lawfully affirm that the Pope hath no power, neither direct nor indirect, to depose a prince upon any pretence whatsoever, because a great many virtuous and learned divines teach that he hath no such power, and bring probable reasons for that they say. But I cannot in conscience swear that the Pope hath no such power, because I have no certainty of it. For although, as I have said, a great many learned and virtuous men are of opinion that the Pope hath no such power over princes, yet a great many, yea, a great many more, as learned and virtuous divines as the former, are of the contrary opinion, and teach that in some cases the Pope hath an indirect power to depose princes. And how now can any one swear that to be unquestionable of which there is so great a question? Or how can anybody swear that opinion to be heretical, which neither Holy Scripture nor the Church condemns as such, nay, which divines affirm to be true? Is not this to swear a thing to be false, which I know not whether it be false or true?

You may indeed, if you please, swear that you will follow the opinion of those divines who teach that the Pope hath no such power ; and, following this opinion, you may swear that you will defend the King's temporal right against all attempts of the Pope ; but you cannot in conscience swear the contrary opinion to be heretical. Neither ought this to be offensive to any king. For if the Pope should affirm an oath, to swear that the Pope hath such an indirect power over princes, and should command me to swear the contrary opinion, which denies such a power to the Pope to be heretical, I protest I should die before I would take such an oath at the Pope's command, and I would answer the Pope just as I now answer the King, that I cannot swear a thing to be heretical which neither the Holy Scriptures nor any General Council condemns to be such ; and I am sure at Rome I should not be esteemed an ill-Catholick for refusing such an oath from the Pope ;

and why, then, in England must I be esteemed an ill-subject for refusing such an oath to the King? ²⁵

Last of all, be pleased to observe that it is the promissory part of the oath which tieth both our hearts and hands to the King's service; and as for the assertory part of the oath, it is no band of obedience at all, nor in the least conducing to secure the King's person from treasonable practices. For it only affirms upon oath a speculative opinion to be heretical which never was condemned for such; and what doth it avail the King whether I swear such an opinion to be heretical or no? Not the least. That alone which secures the King is this, that his subjects by oath swear to take his part against his enemies, and this all Catholics offer to do; and if our enemies object that this promissory oath from Catholics, to stick ever fast by the King against all his enemies, doth not secure the King of his Catholic subjects, because, say they, the Pope may absolve them from this oath. To break this plea, I answer that if the Pope should offer any such absolution to us, we will swear to the King beforehand that we will not accept of it. And we will swear also to his Majesty that if the Pope, without our consent, shall publish any such absolution, we will upon the first notice of it render to the King the same oath and promise of allegiance again, and so frustrate the Pope's absolution, and this as often as the Pope shall publish any such absolution. And what can any prince in reason exact of any subject more than this? Or what can any subject in reason offer more? And if, after all, the King will not be contented with all this, but will have us take the assertory part of the oath of allegiance as it is worded in the oath, and exact of us to swear rashly and expose ourselves to the manifest danger of perjury, then every good Catholic is bound rather to offend man than God, and rather choose to lose his life than to offend God mortally by wilfully taking a rash oath.

In 1680, two priests, the Rev. John Serjeant and the Rev. David Morris, appeared before the King and Privy Council, and presented two informations, which were read, and then sworn to by the informers; and the following memorandum was endorsed and signed: "This writing was presented to his Majesty in Council on the 18th of February, 1680, by Mr. John Serjeant and Mr. David Morris, and, having been read, they swore that the contents were true. It was then ordered by his Majesty that the writing should be faithfully preserved in the Archives of the Privy Council.

"JOHN NICHOLAS."

[Secretary of State].

On the 26th of March following, these informations were presented to the House of Commons, read, and ordered to be printed.

²⁵ The whole of this reasoning is, of course, subject to any decision of the Church, or of the Holy Father himself, whether upon the particular instance, or the general principle. So some of the Fathers, before the Nicene Council, used language somewhat difficult to reconcile with its subsequent decisions.

As these documents are matter of public record, and contain a severe attack upon the memory of Father John Gavan, we think it necessary to give them at length, together with their refutation, though the well-known character of that glorious martyr, and his dying protestations at the place of execution, are a sufficient reply to the wicked calumny.

The informations are copied from the Journal of the House of Commons.²⁶

From the Journals of the House of Commons, March 26th, 1680-1.

Sir George Treby reports several examinations taken from Mr. John Serjeant and David Morris, relating to the Popish Plot, which he read in his place, and afterwards delivered the same in at the Clerk's table, where the same being read are as follows :

The Information of John Serjeant relating to the Popish Plot.

Being in company with an English gentlewoman, who is a Roman Catholic, about the latter end of August, 1679, and the name of Mr. Gavan, one of the five Jesuits who suffered that summer, coming into discourse, she began to express with some horror the scandal she had received from a wicked piece of doctrine he maintained in her hearing, which was, "that the Queen might lawfully kill the King for his unfaithfulness towards her." And that when she set herself to oppose it, as a most un-Christian doctrine, and tending to destroy soul and body both, and alleged that it was therefore better to suffer it patiently for God's sake, he with much vehemence and earnestness stood to it "that she might not only lawfully do it, but was bound to it; and that if she did not, she was guilty of his greater damnation, in letting him continue so long in sin." This is the substance of what she related, and as near as I can remember, the words. The lady's surname is Skipworth; her Christian name, as I remember, Mary.

It pleased his most sacred Majesty, to whom, as my duty bound me, I had writ it before, when I appeared before his most honourable Privy Council, the last day of October following, to ask me what were my present thoughts of the truth of that religion [relation] at the time that I heard it. [I replied] All circumstances weighed, that I did incline very much to believe it. For which rashness and uncharitableness of mine (as some interpret it), in entertaining that sentiment so easily, upon the testimony of one single person, great noise has been made against me, as if passion had biased me to that persuasion; wherefore to clear my ingenuity and sincerity in this point to his Majesty and his Council (of whose

²⁶ Copies of these documents in Italian are preserved in the Stonyhurst MSS., *Angl.* vol. v. nn. 100—102. We have already briefly alluded to this subject in the general narrative, pp. 81, seq. These informations will recall to the reader's recollection the fact that the perjurer, Titus Oates, had the insolence to charge the Queen with attempting to poison the King, at the instigation of the Jesuits. Catherine of Braganza was already sufficiently injured by the conduct of an unworthy husband, without being assailed with the additional infliction of so horrible a calumny.

good opinions only I am solicitous), I humbly offer here the reasons which moved me to think thus. They are these:

I had particular reason to judge that this person was, at this time that I knew her (and she related this very scrupulously), conscientious and a good woman, and I conceived her present disposition was most (and indeed only) to be considered in that present relation; nor had I ever heard any harm of her former life. She seemed particularly conscientious in making this relation, lifting up her hands and eyes to Heaven, with these words: "God knows my heart; I would not say it, to gain the whole world, if it were not true."

I had never heard, nor could then discern, that she had the least pique against Mr. Gavan's Order; she spoke it voluntarily, none inciting or moving her to it.

The manner in which she delivered it seemed very candid and unaffected, and it came out naturally and occasionally; nor did it at all look like a premeditated or sought thing. She spoke it out of her sense of the scandal she received by it, which seemed a motive well becoming a good Christian, and so an argument of her sincerity.

She told the same story a second time to another person, myself present, at least the substance of it. She never recommended it as a secret either to him or me, whereas one who forges would be apt to desire the concealment of the false story they relate, lest by discovering it it may come to be confuted and themselves shamed, which she had the more reason to fear, because the thing related was of so high a consequence. She named time, place, and persons present, which exposed her to an easy confute, if it were not true.

The tenor, also, of the discourse seemed to render it credible, her objection being such as was likely to come from a good, well-meaning person of her pitch; and his reply abetting it, very like a man wilfully bent to maintain an absurd position (as is the manner of passion and heat) with advancing another more absurd.

Now, as these considerations inclined me strongly to think her sincere, so it seemed to me she could not be mistaken in the sense of his discourse, or misunderstand him, the doctrine being about a matter of fact of the highest concern in the world, and the words which are apt to express it not being artificial or speculative, but natural and common language; besides, her contest with him must needs have cleared his meaning.

These are the reasons why I apprehend that relation to be true; which yet I produce not here to charge Mr. Gavan, but to discharge my own credit and conscience, and to give your Majesty and your Council the best light I am able to judge of that business. In testimony of what is above, I subscribe my name.

February 11th, 1679 [1679-80].

JOHN SERJEANT.

The Information of David Morris.

I, underwritten, do hereby upon oath attest that being last August at Brussels, and going to see an old acquaintance, I found Mr. Serjeant there, little thinking to see him so near the Inter-nuncio. He told me that there was a gentlewoman who said that Mr. Gavan maintained that it was lawful for the Queen to kill the King for his unfaithfulness towards her; which I hardly believing,

he brought me upstairs where she was, where I heard it with my own ears. After some discourse concerning the wickedness of such doctrines, I asked her where this happened. She answered, as I remember, in Covent Garden, at the brother-in-law's of Mr. Gavan, and named the persons that were present, whom I knew not; nor did I think further of it, more than to admire the indiscretion of his descending to such particulars, and her actings; his heat to maintain his paradox when she opposed him. The rest I knew to be agreeable to their principles, having bought Escobar some years since on purpose to see whether the Provincial Letters misrepresented them or not, where I found it lawful to kill a man that calumniated a religious Order; and I am sure that what makes lawful for a Jesuit to kill a man that wrongs his Order, makes also lawful for a wife to kill her husband if he is faithless to her.

My going to Brussels was to see what became of the benevolence sent by the Pope to those countries for refuted English Catholics, and found [those] who vow immediate obedience to the Pope to be the distributors, and [those] who swore no allegiance but to their King, to be debarred from public favours. For the English Jesuit Procurator there told a worthy clergy priest there was nothing for him, meaning such as he; of which I know no reason, unless it be that the clergy would never admit of any extraordinary authority from Rome, unanimously agree never to receive any Bulls or other orders from Rome without the King's licence, and permission of the State; and ever opposed the deposing power, duties which anciently belonged to the Imperial Crown of this realm, and ought still to be observed by us. Which sufferings of theirs for so good a cause is humbly submitted to your Majesty's gracious consideration.

DAVID MORRIS.

February 11th, 1680 [1679-80].

Ordered that the said Informations be forthwith printed.⁷⁷

⁷⁷ The Rev. David Morris, or Maurice, was educated at St. Omer's and the English College, Rome. The Diary of the College states that he entered as an alumnus of the Holy Father, in the name of John Campion, of Monmouthshire, Father Joseph Simeon being Rector, on October 16th, 1648, and took the College oath May 2nd, 1649. He was ordained priest in St. John Lateran's, March 21st, 1654, and was sent into England May 1st, 1655. On entering the College he states: "My true name is David Maurice. I am son of Walter Maurice of the parish of Llantilio, in the county of Monmouth, and of his wife Elizabeth Woodward, well born, in the county of Worcester. My friends on my father's side are chiefly Catholic, and their condition, like that of other Catholics, is impoverished. On my mother's side they are indeed almost all Catholic, but in a very prosperous condition, because they are either Parliamentarians, or at least side with the Parliament. I had a brother, who died at St. Omer's College. I have two sisters, one of whom is a nun at Ghent; the other is a child, living with her friends. I am eighteen years of age. I was always a Catholic, and left England with Sir George Winter, Knight, and Father Gervase, who conducted over some ladies to become nuns. I studied at Ghent for three years." If it is true in this priest's case, as in so many others, that a large proportion of a man's moral qualities are derived from his mother, it is intelligible that the "Parliamentary" training he seems to have received, should have predisposed him to make the monstrous statement with which he stands charged. It must be obvious that the reasonings by which he supports the credibility of his informant, are on a par with the charity implied in his ready belief. Pascal himself never made a more unfair use of Escobar.

*Testimony of Father John Keynes, Rector [of the College of Liege],
touching Father Gavan.*

Towards the end of the year 1679, or about the beginning of 1680, I, the undersigned, being then at Brussels, and having heard that Mr. Serjeant had spread abroad that he had heard a lady of Brussels say that Mr. Gavan (one of the five Jesuits who were executed) had uttered in her presence some scandalous words, as that the Queen might lawfully kill the King, I went with Brother John Conway to the house of Madame Chamons, to inform myself of the truth, where this lady, Skipwith, sister of Madame Chamons, lived; and I caused her to be called in, in the presence of M. Quintin, Madame Chamons, and Brother Conway, praying her to tell me sincerely what she had said to Mr. Serjeant regarding the words of Father Gavan; and she answered me that Mr. Serjeant, with another gentleman, being with her, and speaking against the Jesuits, said that they, that is the Jesuits, taught that it was lawful for a married man to take another wife; to the which she answered that it could not be so, because she remembered that Mr. Gavan, being in the house of her cousin Porter, in James Street, Covent Garden, about the time that the Prince of Orange married the Princess Mary, and upon a woman, amongst others, saying that she hoped he would become a better husband than the King had been, on that occasion he [Father Gavan] had said in her presence, with some vehemence, these words: "If I had been a woman, I never could have endured that my husband should have taken another woman before my face." I then asked her whether Mr. Gavan had made any mention of killing or poisoning, and she answered me that he mentioned nothing of the kind. Again, I asked her in what light she had looked upon Mr. Gavan, and she replied that she held him to be a good man. I then asked her to give me in writing what she had said touching this matter, but as she declined doing so I pressed her no further for it. She expressed great indignation against Mr. Serjeant for having so foully calumniated her. In the presence of Almighty God I declare that this is the substance, as far as I can remember, of that which Mrs. Skipwith said to me touching the matter. In witness whereof I sign, at Liege, 23rd April, 1681.

JOHN KEYNES.

The Annual Letters for the year 1680, before the date of Father Keynes' testimony, refer to this calumny in speaking of some persecutions then being carried on against the English Province by certain adversaries.

"These mountains in labour brought forth a ridiculous mouse; for no other crime was objected against any of our Fathers, except that Father John Gavan, blessed martyr, had imprudently uttered some expression amongst friends, and that this only rested upon the sole testimony of one woman. The imputation was rejected by all good people with scorn and indignation, when it turned out that all the others who were with him bore witness to the very contrary. Nor was the woman consistent in her statements; for, being often ques-

tioned by divers persons about the same matter, she would sometimes make replies the very opposite. But the King likewise, when some one in his presence attempted to stamp credit on the fable, indignantly rejected it, saying, 'Would you have me give credence to one silly woman in the face of so many men of weight, both in learning and credibility, who attest their innocence even to death?'"

Dr. Oliver, in his brief notice of this martyr, asks if he "was not closely connected with that noble confessor of the faith, Thomas Gavan or Gawen, of Norrington, Wilts, Esq." From the "Greate Rolle of Th' Excheqr for the yeare of our Lord MDCLVII.," we learn that his farm of Norrington and Trowe, of the yearly value of £400, and his messuage called Hurdcott, of the yearly value of £160, had been sequestered for Popish recusancy in two-thirds of the said yearly rents, viz., £378 6s. 8d., from the 31st of July, 1647, until his pious death, June 1st, 1656. "He took with joy," continues Dr. Oliver, "the spoiling of his property, knowing that he would have a better and a lasting substance."

It seems, indeed, probable that Father John Gawen or Gavan was a near relative, but in what degree of consanguinity we do not know. The short pedigree subjoined gives no member of the family of the name of John.

The Gavan family suffered much for their recusancy. In the State Paper Office is a "Notification concerning grants of land forfeited by recusants, October, 1605," as well as another called "A note of such recusants as his Majesty hath granted liberty to his servants to *make profit of*," &c. To E. F. (amongst others) is granted "for to make profit of, Catherine Gawen, widow." This was Mrs. Gawen (Waldegrave) named in the pedigree. To Mr. Stephen le Sieur, "Mr. Gawen, son and heir of Thomas Gawen of Norrington, county Wilts."

The Hacon family, as the pedigree shows, was connected with the Gawens.

There were nuns of the name of Hacon at Louvain; and a Mrs. Berkeley of Spetchley belonged to the same family. Hoare's *History of Wilts* (compiled by Lord Arundell of Wardour and Sir R. Colt Hoare), says: "The Gawen family held Hurdcot in Baverstock parish till 1708, when they sold it." Mr. Swayne, about 1829, wrote to the compilers of this History, "I am not aware of the existence of any person of the name of Gawen at present. The last of that name was father of Mrs. Roberts, who resided at South Newton about thirty years ago, and is since dead."

GAWEN OF NORRINGTON (Hoare's *History of Wilts*).

Third generation.

WILLIAM GAWEN of Norrington = ALICE, daughter of Robert Kelaway of
co. Wilts New Sarum. Buried 1595.

THOMAS GAWEN, = CATHERINE, daughter ELIZABETH = — JESSOPP.
only son and of Sir Edward Wal-
heir living 1565 degrove of Stanning-
(*Visitation*). hall, K.G.

THOMAS GAWEN, = (1st wife) GERTRUDE FRANCES, a nun, O.S.B.
removed to Ors- BLEWIT. Buried Jan. Born 1576. Professed
ington, co. Som- 27, 1637. at Brussels, 1600.
erset. Buried First Abbess of Cam-
June 1, 1656. (2nd wife) ELIZABETH, bray, 1640.
widow of Benjamin
Drew of Baverstock.

WILLIAM. Born = CATHERINE, daugh- THOMAS. LAWRENCE. MARIA.
1608. Con- ter of Hubert
tracted to sell Hacon (called
Norrington Herbert Hatton
to Wadham of London in Mar.
Wyndham, in Settlement dated
1657. Dec. 10, 1639).

THOMAS. Bap- = A.B. CATHERINE. Bapt. 1640. MARY. Bapt. 1642.
tized 1635.

HENRY, S.J. (probable). See text.

FATHER HUBERT HACON, *alias* or *vere* GAWEN, may have been a son of Thomas Gawen, the last named in the pedigree. Dr. Oliver calls him Hacon only. He was born 1678, and entered the Society of Jesus September 7, 1698. In 1728 he was chaplain to Lord Petre, then to the Ferrers family, and in 1740 became chaplain to Lord Arundell of Wardour, where he died, May 9, 1751, and was buried in Tisbury Church.

FATHER JOHN GAVAN, martyr, born 1640, and FATHER THOMAS GAWEN, born 1646, may have been sons of Thomas or Lawrence, the sons of Thomas and Gertrude. See text.

FATHER THOMAS GAVAN, who is noticed at the foot of the above pedigree with Father John Gavan (probably sons of Thomas or Lawrence Gawen, the sons of Thomas and Gertrude) was born in London in 1646, and entered the Society of Jesus in 1670. After completing his noviceship and higher studies, and receiving Holy Orders, he was sent to Maryland in 1677. He returned to England in 1685, was missionary for a time at Thelton, in the College of the Holy Apostles, and was professed August 15th, 1686. In 1701 he was serving the

mission in the College of St. Thomas of Canterbury, and in that of St. Francis Xavier in 1704. He died in Lincolnshire, June 4th, 1712.

FATHER HENRY GAWEN, *or* GAVAN, we have placed in the pedigree as probably the son of Thomas. He was born in 1667, entered the Society in 1685, and died at Liege, May 12th, 1701, æt. 34.

The Diary of the English College mentions a WILLIAM GAWEN, son of William Gawen and Winefred Codrington, of Wilts, who was admitted to the scholar's gown at the age of thirty-two, on June 16th, 1714. He received Confirmation in England from Bishop Leyburn, Vicar-Apostolic. After taking the College oath and receiving Minor Orders, he left Rome for England on certain matters of business, October 26th, 1716. In the Year of Jubilee, 1725, he visited Rome as a pilgrim, and being disappointed in his expectation of re-entering the English College as a student, he soon after returned again to England.

THE COLLEGE OF THE IMMACULATE CONCEPTION, OR THE DERBYSHIRE DISTRICT.

WE resume the history of this ancient District, which has been carried on to the year 1677, in volume ii., series iii. (part ii.) of our *Records*.

The following document from the State Papers, Public Record Office, has been lately procured, and properly belongs to our former history. There is another copy in the office, marked n. 13. We give the second (n. 14), which appears to be the more perfect of the two. These papers show the activity of the Government spies and their extreme minuteness in reporting.

1595, Feb. 3rd. *Dom. Eliz.* vol. ccli. n. 14. Endorsed by Lord Keeper Puckering, "Seminaries and ther Receyvers."

3 Ffeb. anno. 38th Reg. Eliz.

At little Ogle, viij. miles distance from Rowell in Northampton-shyre, lieth Mr. Bentley, who hathe a prieste in his howse continually, and commonly a Seminary Prieste, whom his wife calleth her chicken.

The said Bentley had an old man named Greene, a carpenter and mason, who maketh all the beades that lye in little boxes. Hee made a secret place in Mr. Bentley's house at Lea, with a doore of free stone, that no man could ever judge there were any such place, and he makes all the secrett places in recusants' houses in that country. Hee dwelleth on Mr. Zacheverell's lande at Marley, v. miles distant from Darby.

Item, Launcellott Blackborne, a Semy. prieste, was at Mr. Palmer's at Keyworth in Lecestershire, the 26th of Jany. laste, and that house is never without a preste, whether Mr. Palmer be at home or abroad.

Item, Mr. Williamson¹ dwelleth at Sawley, two miles from Mr. Palmer's, and there kepte a prieste called John Redford, *als.* Tanfield, untill a certaine time that Mrs. Williamson havinge a little dogge which barked and made a greate noise at Masse time, the said Tanfield spurned him downe the staires with his foote and killed him; for which cause she fell out with that prieste, but that house is seldom without another.

Item, At Mr. Merryes house in Burton Parke, who married Mr. Palmer's sister, lieth one Nicholas Wade, *als.* Jake, a Semy. prieste, and he is also often at Mr. Palmer's of Keyworth.

¹ In the margin is written: "Mr. Williamson is fledd beyond sea. He was a chiefe man with the Erle of Shrewsbury."

Item, At one Bakewell's house at Awkemonton, a mile from Mr. Merryes, there is greate resorte of priestes.

Item, At Mr. Whitall's house neare Ashborne, iiij. miles from Awkmonton, lieth one Robert Showell, a Semye. priest with a bald heed, havinge one legge bigger than th' other, and at the buttrye doore they goe up a paire of staires straigthe to the chamber where they say Masse, and Tanfield useth thither often.

Item, At one Rawlins' house at Rawson, three miles from thence, before the parlour doore there is a space where priestes and church stuffe are to bee founde; there are many recusants in that towne, and they resort thither to Masse.

Item, At Mrs. Folgeame's house at Throwley, commonly called Meverell's house, there is one priest or other to be founde.²

Item, At Mr. Genyson's house at Rowell, near Bakewell in the Peake, there is John Redford, *als.* Tanfield, a Semye. prieste, who hathe authoritie from the Pope to hallowe all kinde of church stuffe, beads, and such like,³ and there his library is to bee founde, for hee studieth there, and there also sojourne Mr. Watson and his wife, notable rucusants.

Item, At Mr. Powdrell's house, called Westhalam, iiij. miles beyond Darby, liveth one Richard Showell, an old prieste, and saith Masse there continually.

Item, John Gerard, the Jesuite, hath certeyne landes in Lancast. called Brocke house, nere Asheton. Hee hath made leases, and one Tennant hath not paid all his fyne; old John Southworth dwelling thereabouts is his bailiffe, who can show how all the lande and title standeth.

The said Redford, *als.* Tanfield, is a fine handsome man, havinge no haire on his face. And in some of those houses are also these priests, viz., Rixby, *als.* Pickeringe, a tell man with grey haire, cut nere and rounde; Wm. Woodcock, a little man with a clubbed foote. Mr. Blackman, a bigge leane faced man, yellow haired; Launcellot Blackeborne, a black man cutt neare, with some grey haire and snuffleth in his speeche; Nicholas Jake, *als.* Wade, yellow-haired, and many others.

The priests used to cutt all the haire off there upper lippe, or els all that is nearest the upper, with a few hairs left above.

Extracted from a Catalogue of the Province for 1655 :

COLLEGIUM IMMACULATÆ CONCEPTIONIS CUM MISSIONE
NOTTINGHAMIENSI ET DERBIENSI.

<i>Nomen.</i>	<i>Patria.</i>	<i>Temp. Æt. in Soc.</i>	<i>Gratus.</i>
P. Staffordus, Joannes (Rector)...	Stafford.	51...32...	Form. Junii 2, 1640.
P. Palmerus, Joannes, Sen.....	Ebor.	49...28...	Prof. Sept. 29, 1642.
P. Nelsonus, Joannes	Oxon.	59...33...	Form. Jan. 6, 1633.
P. Rogerus, Francis.....	Norfolk.	56...32...	Prof. Aug. 3, 1640.
P. Bentnæus, Guliel.....	Cestren.	46...25...	Form. Oct. 10, 1641.
P. Cuffaudus, Ignatius	Sussex.	50...19...	Form. —.
P. Wilkinsonus, Henricus	Ebor.	58...36...	Prof. Jan. 20, 1633.
P. Bentlæus, Joannes	Lincoln.	66...44...	Prof. Nov. 19, 1627.
P. Allotus, Martinus.....	Derbiensi.	49...28...	Form. Oct. 8, 1641.
Fr. Roberti, Fabritius	Leicest.	70...27...	

² The second copy says, "There is store of Church stuffe which was carried thither by A.B."

³ "The Church stuffe is in a little green casket" (*Ibid.*).

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1704.

P. Busby, Thomas (Rector).
P. Percy, Robert.
P. Pennington, Guliel.
P. Gardiner, Joannes.
P. Kirk, Thomas.

At the period of the Suppression of the Society, 1773.

Balbro' Mission.—Brennan, Thomas. Died in Derbyshire.
Holt Mission.—Elliott, Nathaniel. Died at Holt, Oct. 10, 1780, æt. 76.
Spinkhill Mission.—Cross, Thomas. Died at Holbeck, Oct. 18, 1813,
æt. 74.

At Mr. Elliot's.—Sale, John. Died at Furness, Oct. 23, 1791, æt. 69.

The Rectors or Superiors of this College can be clearly traced from about 1680.

Fr. Francis Rockley, 1684-5.
Fr. —. Smith, 169 .
Fr. Thomas Busby, 169 —172 .
Fr. Edward Scarisbrick, Sen. 172 —1728.
Fr. Ignatius Brooke, 1728—173 .
Fr. Thomas Busby (second time), 173 —1738.
Fr. Thomas Levinge, 1738—1746.
Fr. Thomas Busby (third time), 1746.
Fr. Thomas Gerard, 175 —176 .
Fr. Edward Scarisbrick, Jun. 1760—1769.
Fr. Thomas Brennan, 1769—1771.
Fr. Nathaniel Elliot, 1771—1773.

Of FATHER FRANCIS ROCKLEY we have but slight record. He is styled in a bond, dated January 2nd, 168½, "Rector of Derbyshire." In some accounts relating to the mission of Bury St. Edmund's there are two items: "1687. To Mr. Rockley, in his sickness, 07:12:00." "1687. More to Mr. Rockley for wood and necessaries in his chamber at Bury." In the time of James II. the Society, as we have before remarked, had a chapel in the ruined abbey, where the Fathers lived.

At the commencement of the Oates' persecution in 1678, the number of the Fathers in the College was about eight. It had its share of suffering during that evil time, as also in the Revolution of 1688. The Annual Letters for 1679 state briefly that FATHER FRANCIS BLACKISTON, missionary at Nottingham, had been seized and thrown into prison, with others in divers parts of England. Father Blackiston was a native of Durham, born in 1617, who entered the Society in 1637. He is supposed to have died in England, May 19th, 1701.⁴ FATHER EDWARD

⁴ Another member of this family was admitted to the Society on his death-bed. This was FRANCIS BLACKISTON, *alias* HOBART, a native of Durham, born in 1621. He entered the English College, Rome, in the

TURNER was also seized in Leicestershire, and carried off to London. He was the elder brother of Father Anthony Turner, one of the five Fathers who suffered at Tyburn, June 30th, 1679. Father Turner was a son of Mr. Turner the Protestant minister of Dalby Parva, four miles from Melton Mowbray. He was born in the year 1625. In *Records*, vol. ii. series iii. part ii. pp. 308, 309 note, a short account is given of Mrs. Turner (Edward's mother, whose maiden name was Cheseldine, of Branston, Leicestershire,) and of her remarkable conversion to the Catholic faith, and reception into the Church by Father Michael Alford (*vere* Griffiths) the historian. She had much to endure in consequence, from a cruel husband; and her sufferings soon terminated in her death. For the conversion of her son Edward, as well as of herself, greatly promoted by reading some of Bellarmine's works, and for the account of it given by Father Alford in the Annual Letters for 1640, we refer to the same place. Young Edward was intercepted, on his way probably to St. Omer's, by a military patrol, and sent back to Cambridge. It is not stated how long he was kept there; but he most likely was until 1644 or 1645, for the Annual Letters of that period refer to these conversions, though they give a wrong date for that of Mrs. Turner. "A young man, a student of the University of Cambridge, and son of a Protestant minister, was converted by reading Father Campian's *Ten Reasons*. Having obtained access to one of the Fathers, he was fully instructed by him, and received into the Church. He made his mother acquainted with what he had done, and induced her to visit the same Father, who contrived also to see her.⁵ The father of the young man, on discovering this step of his son and wife, became quite furious and closely imprisoned her in his own house. She soon after fell into a dangerous

name of Howard, as an alumnus of the Holy Father, October 27th, 1647, aged twenty-six. About a fortnight after, he was seized with mortal sickness, and died most piously. He was admitted to his simple vows in the Society, at his earnest request, *in articulo mortis* (English College Diary). On entering the English College, he made the following statement: "1647. My name is Francis Blackiston. I am about twenty-six years of age, and was born at Newton, Durham, where I was for the most part brought up. My father is Tobias Blackiston, of a knightly family, with a moderate fortune. Nearly all my friends are heretics. From my fifteenth to my twenty-first year I studied humanities and philosophy, first at Durham, then at Cambridge. In my twenty-second year, I was converted to the Catholic faith, solely (next to the Holy Spirit) by reading pious books. It is my desire to serve God in the ecclesiastical state."

⁵ This is incorrect as to the mother's conversion, which took place in 1640, according to the statement of Father Alford, "Events occurring 1640."

sickness, and through the goodness of Providence was enabled to receive all the sacraments, and died with sentiments of the deepest piety. Her son went abroad to finish his studies in a Catholic College." The father of the two youths died shortly after, in a state of mental fury, almost if not quite amounting to derangement. On hearing of this, Edward hastened home to England, to enter, with his brother Anthony, upon their inheritance. Having arranged their affairs and burned, even to the last volume, the ample library of heretical books which their father had left, the brothers took their way to Rome, and in the year 1650, both entered alumni of the English College. The following is an extract from the diary of the College: "1650. Turner, Edward, *alias* Ashby, Edward, Leicesters., æt. 25; was admitted among the alumni, 27th October, 1650. He took the usual College oath 1st May, 1651; received confirmation, 30th April, 1651; and the tonsure and minor orders in Sta. Maria Lauretana (near Porta del Popolo), 29th May, 1651. He left again for Belgium to complete his studies, 18th April, 1653, and entered the Society at Watten." At the end of the entry is a later note by Father Grene.⁶ Both the brothers had taken their degree of B.A. at Cambridge; but, observes the author of the *Brevis relatio*, from the indiscriminate method of teaching there, mixing up every kind of science, they had carried away little real knowledge, and therefore determined to resume their course of philosophy *ab initio*. Edward, on leaving Rome in 1653, proceeded to the College of Liege, where he made his theology; and in 1657, entered the Society at Watten. Having been ordained priest at Liege, where he taught philosophy for some time, he was sent upon the English Mission to labour for the salvation of his countrymen, in which work, after great trials, he was gloriously crowned, and died in prison, in which he spent two whole years, for Christ's sake. With an incredible ardour for defending the orthodox faith, he had imbibed an equally intense hatred of religious error, with so tender an affection towards the Sovereign Pontiff, the Vicar of Christ, that he esteemed the blessing of His Holiness, and permission to kiss his sacred feet, beyond all earthly felicity. His fellow students at the English College in Rome, declared that they had never before witnessed any thing comparable to his devotion.

Dr. Oliver says that his death, $\frac{1}{2}$ March, 1681, is sometimes mentioned as to having taken place in *Newgate*; yet

⁶ Died in prison in London, *pro fide ex arumnis*, 1681.

Mr. Gerard Dowdal, his fellow prisoner, testified that he had never been confined there, but that "on the aforesaid day, he died in the *Gatehouse prison*, Westminster, in the gaoler's apartments." This fact Mr. G. Dowdal stated to one of the Fathers on the 16th April, 1691.

The Annual Letters for 1681—1682 mention the arrests of Fathers George Busby, at West Hallam, and William Bentney, at Leicester, which will be found recorded below.

1710. The Annual Report states that there were only seven Fathers in the College, Father Thomas Busby being the Superior, and exemplary both in his government and missionary duties. One of the Fathers was almost entirely occupied in attending the French prisoners taken in the war. There were about five hundred and four Catholics under the care of the Fathers of this District: the conversions to the Catholic religion about forty, Baptisms ninety-seven, Extreme Unctions fifty.

THE SHIRLEY FAMILY OF DERBYSHIRE.⁷—Elizabeth Shirley, a member of this family, a friend, and probably once the

⁷ Gorton, *Topogr. Dict.*, observes "that a part of the old manor-house of the Shirleys, who settled there in the time of Henry II., still remains, adjoining a farmhouse. In 1829 the Rev. W. A. Shirley was the patron of the living." We find several distinguished characters of this name mentioned in Wood's *Athen. Oxon.*, quoted by Dodd in the second and third volumes of his *Church History*. Sir Thomas, eldest son of Sir Thomas Shirley of Wiston in Sussex, by his wife, daughter of Sir Thomas Kemp. He was born in 1564, and was a student at Hart's Hall, Oxford. He and his brothers, Sir Robert and Anthony, were great travellers, and much noticed in foreign countries. Sir Thomas wrote a book of his travels. His son, Sir Thomas, was a great sufferer for his loyalty in the civil wars. Sir Robert entered the service of the King of Persia, married the sister of the Queen, and was sent Ambassador to James I. of England. A Paul Shirley, born in Ireland in 1595, entered the Society at Salamanca, was a distinguished theologian, and for twenty years Rector of the Colleges of Salamanca and Compostella. He wrote several works (See Southwell's *Biblio. Script. S./.*). Dr. Thomas Shirley, son of Sir Thomas the sufferer for his loyalty, was born about 1638, in London. He was Physician in Ordinary to Charles II. Being direct heir to the family estates at Wiston, worth £3,000 per annum, which had been plundered by the rebels, and had passed into the possession of one Sir John Fagg, he went to law for their recovery, but died in the meantime, in 1678. He wrote some learned works. James Shirley, born about 1594, descended from the Sussex or Warwickshire families. He studied at Merchant Taylor's, then at Oxford and Cambridge; became a Protestant minister, left his living to enter the Catholic Church, for some time taught a school at St. Alban's, then took to writing dramatic poetry. Laying down his pen, he drew sword in the Royal cause, under his great friend and patron, the Duke of Newcastle. Upon the decline of the King's cause, he again resumed his teaching and writings. He died, at the same time as his wife, October 29th, 1666, in St. Giles-in-the-Fields. No less than forty-one of his works are enumer-

spiritual child of Father Henry Garnett, the martyr, was converted to the faith under singular circumstances, stated below. In the life of Father Garnett⁸ we gave letters from him to Sister Elizabeth Shirley and to his own sister, a nun. Mention is also made of Elizabeth Shirley in *Troubles*.⁹ She was one the principal instruments in the foundation of the Augustinian Convent of St. Monica's at Louvain, and was professed at St. Ursula's Convent in 1596 as were Margaret Garnett in the same house in 1594, and in 1597 Sister Eleanor Garnett. Father Garnett was no doubt well acquainted with Sister Elizabeth Shirley, who held always the principal offices of subprioress, &c., and whose friends were benefactors to the new foundation at the commencement.

ated, and his performances, says Dodd, "gave a great deal of diversion to the nation." We learn from the English College Diary, Rome, that Henry Shirley, after making his humanity studies, passed on to the English College, Rome, for his philosophy, and was admitted as a convictor, in the assumed name of Thomas Pelham, of Huntington, aged eighteen, on November 17, 1640. He left the College for Parma, November 5, 1644, and there entered the family of Prince Francis, brother to his Serene Highness, the Duke of Parma. He was, says the Diary, of an easy disposition, but little inclined for study. On entering the English College he states: "My true name is Henry Shirley; I am son of Sir Thomas Shirley, Kt., and his wife, Mary Harper. I was born *in arce Calydoniensi*, Warwickshire, and was brought up and educated partly at my father's house, partly at St. Omer's College, and partly at the College of the Nobles at Parma. My brothers and sisters are Catholics: my connections are principally heretics. I was always a Catholic, and left England in 1639. I was once in prison for two months for the Catholic faith." We have given the Latin name of the place of his birth as in the manuscript; though the residence in Warwickshire was Etingdon. The above name is probably a mistake either in the original or the transcript, and should have been Etingdoniensis. An antiquarian friend writes to us: "I think there is every likelihood that Henry Shirley was the eldest son of Sir Thomas Shirley, the antiquarian and historian of the family—of whom his descendant says that "he (Sir Thomas) was a violent and bigoted Roman Catholic," and "that his estates in the counties of Huntingdon, Oxford, Gloucester, and Warwick had all passed from the family before the Restoration." His eldest son was named Henry, and he had besides, two younger sons and a daughter. He himself was third son of Sir George Shirley, of Etingdon, county Warwick, and Staunton-Harold, &c., county Leicester, by his first wife, Frances, daughter of Henry, Lord Berkeley, and Katherine, daughter of Henry, Earl of Surrey. Sir George was called in a document of the times "a great recusant." This Sir George had (1) Sir Henry, his heir, who though "conformable" for a time, returned to the Church before his death. (2) George, who died an infant. (3) Sir Thomas, the antiquary [a most faithful and fervent Catholic and great sufferer for his faith, both in pecuniary losses and also imprisonment for it]. (4) John, who died an infant. (5) Mary, who died unmarried, aged eighteen. Harl. MS. 4,928, fol. 109a; also *Stemmata Shirleiana*, or the *Annals of the Shirley Family*, by Evelyn Philip Shirley, second edit. 1873.

⁸ *Records*, vol. iv. p. 141.

⁹ First Series, p. 43.

Elizabeth was daughter of John Shirley, of Shirley in Derbyshire,¹⁰ and sister to Sir George Shirley, and was brought up an earnest Protestant, and so continued until she was twenty years of age. Being of delicate health, her brother George, who was a good Catholic, was desirous that she should come to keep house for him, which she did for six years, until he married. During that time it pleased God to bring her to a knowledge of the faith, although, being exceedingly obstinate in her opinion, the more her brother or her kindred, priest or others, endeavoured to persuade her, the more determined she remained; whereupon they gave her over to God's mercy. It happened during this time that she had need of some incle (or tape) for the household, and a poor woman who knew how to weave incle coming to the house to beg, Miss Shirley agreed with her to weave some, but would have her remain with her, that it might be made in the manner she desired. There being no room long enough in the house they both went to the church, which stood right in front of the house, and was large and long enough "to warp the tape." The poor beggar woman, supposing Miss Shirley to be a Catholic, as her brother and his household were, and hoping perhaps to get some better alms by praising "the old religion," began first to speak of the monuments in the church (which had not been much defaced, because the lord of the manor was a Catholic), and then went on to say that churches and such devout things as they contained could not be made for this new religion, Miss Shirley letting her say what she would because she deemed it unfitting to contend with a beggar. The woman then went on to relate a strange thing which happened in her own county, Derbyshire, saying she knew well all the parties. A poor woman being taken ill in labour, the neighbours, and amongst them the parson's wife, came to attend her, and she suffering much called aloud upon our Blessed Lady to pray for her. Upon this the parson's wife forbade her to call any more upon that name, and threatened her that if she did so she would be left alone; but the poor woman still continued to cry, "Blessed Virgin Mary, help me." The parson's wife, very angry, took all the neighbours away with her, and left the poor woman alone for half-an-hour; thinking her then sufficiently punished, and that she would no more call on our Blessed Lady, she and the neighbours returned. Great, however, was their surprise to see the poor woman lying quietly, with her new-born babe wrapped up beside her; and when the minister's wife questioned her, she answered that the Lady to whom she had called for help had come to her assistance, and having wrapped up the child and placed it beside her, had then vanished. When she had related this the parson's wife instantly became stark blind, "and," added the woman, "remained so till this day." Miss Shirley happened to know the place spoken of, as well as some of the persons named, and answered that perhaps there was some

¹⁰ The records of the Louvain convent mention Leicestershire, but we think Derbyshire is correct. * Burke's *Landed Gentry* says that "the Anglo-Saxon family of Nether Etingdon, co. Warwick; of Shirley, co. Derby; Staunton Harold and Rakedale, co. Leicester; of Astwell, co. Northampton; of Wiston, Preston, and Ote Hall, in Sussex; and of Charley, co. Stafford, is descended from one Sewalls de Etingdon, living there in the time of Edward the Confessor, "whose name," says Dugdale, "argues him to have been of the old English stock."

deceit in all this; but the beggar confirmed it more fully, and said that some who were present were now wholly turned from their new religion, and could never more be induced to go to church. She related also many things concerning the proceedings of the ministers, and their evil life, all which made such an impression on the lady's mind that she became greatly troubled. Yet not daring (on account of her previous obstinacy) to open her mind to any one, she secretly procured Catholic books (which before she never would open), and studied them, in hopes, as she afterwards acknowledged, of finding in them something to cavil at, that so she might remain in her former belief contentedly. But God, in His infinite goodness, still moved her more and more, so that at last, recognizing the truth, she sought for an opportunity of being reconciled, and so became a Catholic. After this she went abroad, and entered the Augustinian Convent at Louvain."

Sister Shirley died on the 1st of September, 1641, in the forty-fifth year of her profession.

MISSIONS.

Barlborough, Derbyshire, was for some years a mission or chaplaincy of this District. In the life of Brother Richard Fulwood,¹ his examination in prison, 1593, informs us that he once lived in the service of Mr. Foljambes, in Derbyshire (Sir James Foljambes' son), and that he had previously served old Mrs. Foljambes of Barlbro'. We have no information as to the commencement of the mission. The Catholics there were probably visited from the neighbouring mission of Spinkhill.

FATHER THOMAS BRENNAN, a native of Dublin, born on the 20th of December, 1708, was residing at Barlbro' in the middle of the last century. He was then Superior of the District. This Father entered the Roman Province of the Society on the 1st of January, 1725. He returned to Ireland after completing his studies, and having made his solemn profession was employed in one of the parishes of Dublin for ten years, with much distinction as a preacher. In 1754 he was recalled to Rome, and appointed Rector of the Irish College there. On the expiration of his term of office he became aggregated to the English Province, and was sent to Barlbro', and appointed Superior of this College in 1769. In 1772 he was serving the mission at Blyborough in Lincolnshire, and died soon after the year 1773.

¹ Communicated from records at St. Scholastica's Abbey, Teignmouth.

² *Records*, vol. i. pp. 486, seq.

Belgrave, Leicestershire (Mr. Byerley's).²—Father Giles Poulton was missionary here about 1721, and was here professed in 1731. He afterwards became chaplain at Plowden Hall, Salop. The last Father we know of at Belgrave was Father Thomas Gerard, in 1744. He was the second son of Thomas Gerard, Esq., of Wigan, and upon his brother Richard's death succeeded to the estates. He served the Maryland Mission for some years, and died on the 15th of April, 1761, aged sixty-nine.

Clifton, Notts.—The seat of the Clifton family was one of the old chaplaincies of the district. Father Edward Scarisbrick, *alias* Neville, was resident there for many years—from about 169— to 1737. He has been already noticed in the Lancashire District under the head of Scarisbrick Hall.

Derby.—This town, though the capital of the county, seems never to have been a residence or mission of the Society. We must, indeed, except the gaol, which, among others, held Fathers George Busby and William Bentney within its grim walls.

Highfield, the seat of the Eyre family, was served at one period in the middle of the last century. Father Richard Billinge resided there in 1761.

Holbeck Hall, Nottinghamshire.—Holbeck is a village some nine miles from the College of Mount St. Mary's, Spinkhill, belonging to the Society of Jesus. The hall and manor were formerly the property of the Kingston family (Pierpoints), and was a very old mission or chaplaincy of the Society; probably a principal centre and refuge. Two Fathers appear to have been resident there. In later times, upon the deaths of two Catholic ladies of that family, Holbeck was served once a month from Spinkhill until comparatively modern times.

In a warrant for searching Holbeck, issued by the House of Lords in March, 1679,³ it is stated that the Jesuits had a fixed College, and a library worth one thousand pounds at Holbeck. Among other chaplains here, was Father William Aylworth.

² A member of this family entered the Society, viz., Father Charles Byerley, born in Leicestershire, May 2, 1718. He entered in 1738, and died at Watten in 1796, aged seventy-eight.

³ See p. 486, note.

WILLIAM AYLWORTH, *alias* HARCOURT, 1678, 1679. The life of this victim of the Oates' persecution (for his death was accelerated by the sufferings he endured under it) reads more like romance than reality, as set forth in the personal narrative which we give below.

Father Aylworth was a native of Monmouth, born in the year 1625. After making his humanity studies, he was admitted, in his seventeenth year, to the novitiate of the English Province at Watten in 1641, and was professed in 1659. Owing to the difficulties of the Province during the Civil Wars he made his higher studies at Toulouse, where he conceived an ardent desire to be sent to the West Indian missions. Having, after repeated solicitations, obtained the consent of his superiors, he passed into Spain, with the intention of embarking in the first ship bound for Peru or Paraguay. But as no foreigner could obtain a passport for the Spanish West Indies, he devoted himself to theological studies while waiting for an opportunity of accomplishing his purpose. At length, however, all hope was abandoned, and he was recalled to his Province, acting with great distinction as professor of philosophy for three years, and of theology for eight years, at the College at Liege. He then spent nine years in active missionary work, partly in Holland, and partly in the English Mission. Here he proved himself a faithful and apostolic labourer by his zeal for souls and by his constancy in suffering. But now the persecution raised by the pretended Plot broke out in England, and Father Aylworth was marked for one of its special victims. Having been proclaimed, and a reward offered for his apprehension and conviction, he was closely sought for by the pursuivants. By frequent changes of dress and locality, however, he escaped their search, though with the utmost difficulty, and at the cost of severe hardships. His escapes were many and narrow. On one occasion a body of soldiers, having received information from a traitor, suddenly broke into the house in which he was staying. He was walking up and down the entrance-hall for exercise at the time, engaged in pious meditation. Having no opportunity of retreating to his regular hiding-place, his only chance of concealment was a low covered table, beneath which it was scarcely possible for a man to creep. He, however, hastily squeezed himself under it, imploring the help of his guardian angel, and for seven long hours, during which the search was continued, he lay there, not daring to stir,

and scarcely to breathe. The greater part of the band was occupied in seeking for the priest, whom they knew to be hidden in the house, his books and vestments having betrayed his presence. The rest kept watch in the hall, to prevent any one going out. Wearied with parading up and down, they frequently came and sat down and entered into conversation at the very table beneath which he was concealed. After a seven hours' fruitless search the soldiers took their departure, and the Father was led out of his place of torture, insensible from exhaustion. The hand of God was manifest in his escape, which was looked upon as miraculous, for the searchers, so careful everywhere else, that they left neither wainscots, tapestry, bed-hangings, nor floors unexplored, and narrowly examined the beds both beneath and above, yet never gave one thought to the table.⁴ The Father relates this event in his narrative, and calls it his sixth escape.

As there was no prospect of a restoration of tranquillity in England, he withdrew into Holland, where his constitution being broken down by his sufferings in England, he died three months afterwards, on the 10th of September, 1678, in the fifty-fifth year of his age, and thirty-ninth of his religious life. He was solemnly professed in 1658. We have from his pen the *Metaphysica Scholastica*, published at Cologne in 1675. The Annual Letters, giving a summary of the deceased, mentions that he retired to Holland along with the family of the Pierpoints.

Father John Warner, vice-Provincial, in a letter to the Father General, dated September 22nd, 1679, mentions the death of Father Aylworth (Harcourt), at Harleim, for whom he asks the accustomed suffrages, and adds: "Father William Morgan, whose confessor Father Aylworth was, takes him for his patron." In another letter, dated October 6th, 1679, Father Warner states that the Father had been a missionary for ten years, had taught philosophy and theology, was most observant of religious discipline, a zealous lover of the Institute of the Society, a very learned man, possessed of great simplicity and candour of soul, and one who practised severe austerities, both interior and exterior.

He wrote his own account of "The escape of the Rev. William Harcourt, *vere* Aylworth, from the hands of the heretics, 1679."⁵

⁴ His biographers observe that the miracle of St. Felix of Nola, who was protected by a breastwork of cobwebs, was repeated in this marvellous escape.

⁵ The original is among the old Bruges papers, S.J., now in the Public Record Office, Brussels (Stonyhurst MSS. *Collectio Cardwelli*, vol. i. p. 62).

After Christmas Day, in the year 1679, a pursuivant was sent into those parts of England, and to the very house where I happened to be living during this storm. He had warrants for the apprehension of four or five of our Society by name, who either many years ago lived here, or else were believed to have now fled for refuge hither; amongst whom, although I was not specially named, yet my danger was equally imminent with the rest; and in addition to this the pursuivant received a reward of £20 offered by Government for every priest he apprehended, and the perfidious, or, rather, the perjured Oates, had brought my name in question among those whom he had so mendaciously accused; and the pursuivant always took about with him some of the neighbouring Protestants, to whom I was known by sight. He determined to make the first search on the 20th of January in our house, and that he might take us unawares made a forced journey from London, upwards of one hundred miles, in two days, and called up a justice of the peace in the dead of the night. On the following day he accompanied him to our house, gathering on the way a posse of about twenty-six men, some of whom were well acquainted with all the hours and customs of the house. Our Lord willed that, when within a bow-shot of the house, they should be discovered by a certain domestic servant, who instantly warned our master and myself that a crowd of satellites, filling up the roads and in full gallop, were rushing upon us.⁶ We therefore immediately withdrew into our hiding-places. But after half an hour, perceiving no noise in that part of the house where I lay hid, I quietly crept out and asked a woman servant who happened to pass by, what was the matter? She answered that it was only some neighbours of high rank who had arrived, and had sent for our master to dine with them. I went, therefore, through the garden towards my room, and when close to it, the lady of the house saw me, and in great perturbation asked where I was going. She said that the whole mansion, especially the part near my room, was full of pursuivants, who were turning everything topsy-turvy in search of priests. I therefore immediately retraced my steps by the way I had come, and that slowly, lest my haste might betray me to be a priest, if by chance any one should see me escaping by any window or over any wall. I betook myself again to my former hiding-place, and there lay for some hours, until these troublesome visitors, having finished their first search, had left the house. The same day, when dusk came on, my master and I spent some hours together reading in his room. He expressed a wish to inspect the hiding-place in which I had concealed myself that day, as he did not sufficiently trust his own. As soon as he had expressed the wish, I proposed that if he really desired it he should accompany me at once. Being tired, he wished to rest a little. But I again insisted that there was not a moment to be lost, and that unless he wished to postpone it to another time, he must hasten immediately. Overcome by my importunity, but somewhat annoyed he rose from his chair and followed me. Wonderful providence of God! Scarcely had we arrived at the hiding-place, and opened the door, when one of the servants ran to us, and trembling from head to foot, warned us that the pursuivants had again entered the house, and had reached

⁶ The master was Father George Busby, who was the Superior of the District. His biography is given below at p. 500.

the interior rooms almost unknown to any one. That cunning veteran this time came secretly, and under cover of darkness entered the house first, alone and incognito, and seizing a lamp, by the light of which the servants were playing in the entrance-hall, he ran straight to the room of our master, from whence we had just retired, where he found a bright fire and two breviaries on the table. Wherefore, storming and raging because the prey had slipped out of his hands, he summoned his comrades, part of whom he had left at the gate, and part placed in ambush in the garden, and returning, most diligently searched every room and hiding-place into which he was able to force an entry. Presently he wandered into the garden, and, as a last resort, tried the fidelity of the servants, and invited them to treachery by liberal bribes, and endeavoured to force them by threats and the fear of chains. But at length, when he saw that no art could prevail, and that he was hunting with unwilling hounds, after a useless and irritating search of some hours, deceived in his expectation, he left for the second time. After that, for about eight consecutive days, the priest-hunter greatly disturbed many leading Catholics of this county; and at length, thinking of returning to London, he first determined to make another search of our house. Therefore, rushing unexpectedly into the mansion, surrounded with a numerous posse of neighbours, he searched every corner, leaving no stone unturned in order to discover priests. He not only undermined walls, but most diligently examined all cisterns, and every larger vessel, and the very wells. Nay, he tore off the hair of the servants, if by any chance he might discover any traces of a rosary. He also greatly annoyed a certain gentleman of high standing and rank staying with our family, threatening to carry him off in chains to London, unless he redeemed himself from this trouble by disclosing the place where his wife and children lived. But by the protection of God, our master, and I also, this third time escaped the threats and hands of this furious man.

About the space of a month after these scenes, another pursuivant was added to the first. He was a man no less renowned for his crimes than for his daring insolence. Not only heretical rage, but also extreme poverty, fitted this man for any crime whatever, where (as in the present case), there was the slightest hope of gain. He was therefore sent, armed with warrants from the Privy Council, with the pursuivant, into the county, and directed especially to our house. In order to effect this work with greater secrecy, they took a round-about route by way of a town eighteen miles distant from our house. Here they collected a large troop of mounted constables, amongst whom they selected some knowing ones, well acquainted with every approach to the house. They arrived at our house about the third hour of vespers, and under cover of the neighbouring hill, so silently, that they not only crept into the entire house and garden, but also penetrated the inner passages before it was possible for any one to give warning of their approach. When they got to the door of the room of the lady of the house, she instantly knocked at mine, which was near to her own, and told me with a groan that the troublesome visitors were come again. I instantly seized a book I had in my hands, and rushed out of my room, throwing it into a hiding-place. I had scarcely set my foot in the hall, which was the only exit left me, when lo! I beheld myself surrounded by a numerous body of satellites. All faces were turned immediately towards me, and I,

in my turn, fixed my eyes upon them, and dissembled my true character. I proceeded through the midst of the troop towards an upper room, and had hardly got a few steps when I unexpectedly fell in with the chief pursuivant. He fixed his eager eyes, with his comrades, upon me; but I walked on slowly towards the upper part of the house. As, however, there was no by-passage to help me there, and the pursuivant was about immediately to ascend after me, I was forced to return back by the way I had come, and I therefore again passed through the middle of the hall, which was full of constables, into a neighbouring room, and there taking off my hat, I mingled with all assurance amongst the domestic servants at the fire. But when the women-servants and the lady and her family came in, all was within an ace of being lost when they saw me there under the very eyes of the pursuivants, by the sudden perturbation and change of countenance they betrayed. But by the singular providence of God, it happened that on that day either no neighbours were present who knew me, or else they were left to watch the gates, or were dispersed through other parts of the house. However, whilst I was sitting at the fire, a certain Protestant druggist, who happened at the time to be at the house on business, and well knew who I was, thrice shook hands with me, asking me how I did? adding that he was happy to find me in such good health. In the meantime, the pursuivant who commanded the rest, having sufficiently examined one part of the house, hastened on to another. Observing that no one returned to the part he had searched and left, I personally addressed the man, advising him to go with his comrades into another part of the house, fearing lest at length I should meet with some one who knew me, and also in order to release the family from the fear they entertained on my account. I withdrew into another room, which the pursuivant had twice that day thoroughly examined, and there I hid myself. I had scarcely done so, when this most cunning man again returned for the third time, and searched the room close to mine. The builders and workman he had brought with him began on every side to try the walls with mallets and pickaxes. At length they came to the spot where my hiding-place was hollowed out in the wall, and struck it. Imitating the bark of dogs they signified to the pursuivant that there was a hiding-hole in that place. I heard all this from the hiding-place, and knocked at the opposite side, to be let out. But owing to the confusion amongst those who watched the entrance of the hiding-place, the key could not for some time be found, nor could I get out. In the meantime, the pursuivant suddenly shut the door of the room, and put his hand to the key, in order to open the place. When, on a sudden, as one struck with lightning, he hesitated, and after a short reflection, thus addressed his comrades: "I have twice already examined this room; if I do it again, I shall incur the greatest odium." Having said this, he retired. Had he examined it again, there can be no doubt that he would have found me in the hiding-place. But it seemed good to God to dispose it otherwise, who by means of this one short reflection delivered me this fourth time from the hands of the executioner, and my friends from great grief, and from the ruin of their property and the risk of prison.

About nine o'clock the next day, the pursuivant returned with a great posse of neighbours, accompanied by workmen of all descriptions. I had already received notice that it was myself and our master they especially wanted. A severe scrutiny indeed was now

set on foot, and continued for a long time. They not only tried the walls in every part with their hammers, but also examined the out-buildings and the stables, and thrust their swords into the wheat-ricks and other stacks of grain, probing also the larger hay ricks with iron rods. They tore up the very floors of the house, and bored the unpaved parts of the garden and the court with iron implements, if by any chance they could discover pits or underground hiding-places. But the Divine goodness rendered abortive also this fifth attempt of the enemy. Such severe searches, and in such quick succession, and the lingering of the pursuivants in the neighbourhood, made it appear more prudent to our master and myself to change our habitation for some days, in which opinion our friends concurred. And indeed our master, having several times already changed his host, was about three days afterwards betrayed and thrown into prison.

After I had been absent for two or three days, I again sought my former station ; but leaving my horse with a servant, nearly three miles before arriving at the house, I made the rest of the way by night, through by-roads quite unknown to me, and besides, in a thick snow which was falling, and covered the beaten paths. This compelled me to turn aside to the house of a neighbour, and to ask the way which led to a village near our own. All these facts, were immediately carried to the pursuivants. Wherefore on the second day, very early in the morning, before the doors of the house were opened, an unusual multitude of men surrounded the mansion and garden, coming from the neighbourhood on every side. Our master had been seized the day before (the 18th of March, 1680), and they now made a most special search for me, having heard that I had lately returned there. It had been agreed this day, by the general opinion of all friends, that I should not conceal myself in a hiding-place, on account of the numerous excavations and underminings by which the walls had been already pierced and damaged. Therefore I got under a table covered with a linen cloth, which by its evenness somewhat lessened, though it did not altogether remove, the suspicion of a hiding-place. I here contracted myself into the least possible compass, with my knees bent double and my head bent downwards, the whole body completely curved up. In this painful situation I was forced to remain for seven entire hours, for the search was that day protracted for that space of time. Both pursuivants, accompanied by five comrades, immediately proceeded to the very room in which I was hidden under the table. They examined for about half an hour, both with their eyes and by every other method, the walls and every spot upon which the slightest suspicion seemed to fall. They then retired to examine other parts of the house, and presently returned to the place where I still stuck immovable under the table, scrutinizing everything again most narrowly. Again they went off to search other places ; but for the third time, returned to my room. This time, however, they were satisfied with a casual glance at everything. At length, it having pleased God to defeat this their sixth hope and attempt, they left the house, and I came forth from under the table ; heartily rejoicing that my friends had escaped the danger which threatened them by detection, but grieving from my soul that the most happy lot of suffering imprisonment and death for Christ, and of ending, by a glorious death for the faith, a life which from nature and old age was soon to close, had been thus torn from me.

After a brief interval of a very few days, the pursuivant left for London, carrying off an extensive library of books from our house and plundering the goods of the priests.⁷ On his way he summoned to his aid a Justice of the Peace, a most bitter enemy of the Catholics. When he arrived near our house, I descried the wicked mob through a window, where I kept watch for myself, all the rest of the family to which I was attached, having gone away. I therefore threw myself into the first hiding-place I could, and which I considered the farthest removed from the observation of all. As soon as orders were given to his comrades to attack the house, they gathered all the books together from every room. In the meantime, the pursuivant and the Justice of the Peace demanded me of the servants, and set about to make a most severe search. They considered that I was still in the house, having understood from the neighbours that I had not been seen to leave in the company of the family. They omitted no corner in the whole house and garden—nay, even the very corn-stacks, the vessels, wells, &c., which they most diligently examined over and over again. Moreover, the servant of the Justice of the Peace came twice to the door of the hiding-place where I lay concealed, and twice applied a lighted candle, examining whether he could discover any hiding-hole through the chink in the wall. But God, as it were, veiling the eyes of these huntsmen, frustrated all their attempts, and compelled them, though unwillingly, to cease from this the seventh search.

On the same day, towards evening, it was given out by our neighbours that two of our servants had gone alone in a carriage early that morning towards London. One of their names sounded very like my own. It was decided beyond all doubt that I had withdrawn myself under a feigned name, and that I was to be pursued with all speed. But to avoid any danger of a mistake, they sent for a Protestant man who two years before had been a coachman in the family, and therefore knew me well. The pursuivant set off with this traitor a little after nightfall, and after travelling post-haste day and night, they overtook the carriage not far from London, when they found nought else except that they had been egregiously deluded! However, lest it should become the common talk and derision amongst the people, they spread about a report that I had been captured and cast into Leicester Gaol; and this report was most opportune for me.

After the lapse of a few weeks, I was warned by my friends

⁷ This was, no doubt, the Holbeck Hall library referred to in the following order issued by the House of Lords: "Lord's Journal. Die Jovis, March 27, 1679, 31 Car. II. 'Upon information given to this House, that at Holbeck in Nottinghamshire is a settled College of Jesuits, and a library of books belonging to them, worth about a thousand pounds, which is not fit to remain there, *It is ordered* by the Lords Spiritual and Temporal, &c., that the Lords with white staves do attend his Majesty humbly to desire him from this House, 'that his Majesty will be pleased to give order that one or more of the Messengers attending his Majesty's Council Board, may be sent to seize and bring away the said books, to be disposed of as his Majesty shall think fit.' Die Sabbati, 29 die Martii. Ordered by the Lords Spiritual and Temporal, &c., that the Messenger appointed by his Majesty to seize and bring away the books which are secured at Holbeck, be, and is hereby authorized and required to bring away also the trunks which remain there, under seizure and sealed; and for so doing, this shall be a sufficient warrant."

to quit my native land for foreign parts. Before I left this station, I informed some neighbours, Catholics, two or three of whom I daily admitted to the sacraments, and I raised up some who had fallen away, and restored them to the Church. Departing on the second day, I travelled to the house of a nobleman who, with his wife, was quitting the kingdom, and leaving behind him a very numerous family, soon to be dispersed, or perhaps carried off to prison. To all of these I administered the sacraments, as also to some other neighbours who had assembled there. Amongst them a certain lady, who was married to a Protestant husband, came fasting at five o'clock in the evening to confession and to receive Holy Communion. I then mounted my horse, accompanied by my Angel Guardian alone, and journeyed about one hundred miles unmolested by any one, although all Catholics were interdicted by severe enactments from travelling more than five miles from their homes. Arriving in London, I spent the first night in quiet, but towards evening of the second day rumours increased that a severe search was about immediately to be made not only for priests, but also for Catholic strangers, and especially in those parts of the town where I lodged. But because reports of this kind are frequently raised, and soon blow over, they met with little credit. God, to whose providence I had long ago committed myself, this eighth time, as always before, was wonderfully present to my aid. For about nine o'clock in the evening, a leading man in the Parliament warned a certain person who was most friendly to me, that if he had any Catholic friends, they might look out for themselves that night. Nay, even a pursuivant had given a similar hint in the house in which I lay concealed, and this was instantly communicated to me. Wherefore, when it was nearly ten o'clock at night, I hastily left my lodging for the residence of Count Egmont, then the Spanish Ambassador. I had scarcely set foot in the street when the pursuivants entered the lodging-house, most rigorously examined the very room I had hired, and carried off the lodging-house keeper to prison. On the next day, that truly orthodox man could by no means be compelled to take the oath.

On the following day, leaving London, I got upon a coach. Five Protestants also left by the same conveyance, one of whom was of a higher grade than the rest: he appeared to be a minister of the pestilent Church, and observed everything most narrowly. I travelled for two days with this party, using the same inn, food and table. Immediately on arriving at the port where the vessel awaited us,⁶ the officials demanded my name and condition, the reason of my journey, and its destination. I satisfied them as best I could. In the meantime, our parson mingled with many other inmates of the place, who observed all the comers, and myself in particular; and if they could detect any signs of a priest, or a Catholic, they would stop his passage—or rather, I may say, put him in prison. But it came to pass by the singular providence of God, that four Jews happened at the time to enter the same inn, about to embark on the same vessel with us. As soon as I saw them enter the house, and heard them speaking Portuguese, I joined them, and addressing them in Spanish, we mutually saluted, embraced, and joked together, as though we were very old and intimate friends. Instantly the eyes of all were turned towards us, especially of our parson, who, approaching the

⁶ Probably Hull.

table, as soon as he was seated, called me to him. "And where," said he "did you get so great a familiarity and friendship with these Jews?" "What is that to you?" I replied. "There are some of all kinds whose friendship we are not to be ashamed of." He rejoined, with evident agitation, "I have long come to the conclusion that you are something of the sort yourself." In other circumstances, and secure of my own safety, I believe the man would have received a very terse answer; but this was no time for me to dispute, therefore, taking the word out of the fellow's mouth, I at once jocularly pledged him in a draught of wine. In the meantime, I gathered enough from the speech of the madman to convince me that I had incurred no small danger from my meeting with these Jews and from my intimacy with them, because from the fact of my conversing with them in the Portuguese language they suspected that I might be a Catholic or even a priest. The same evening we committed ourselves to the winds and waves, and on the third day happily reached the port of the opposite coast.

During the anti-Catholic storm caused by the Orange Revolution of 1688, several Catholic chapels in the county and neighbourhood were sacked by Protestant mobs; among others the chapel of North Sees, Hathersage, belonging to the Eyre family, built, it is said, in the first year of James II.'s reign. The chapels at Newbold and Chesterfield were also attacked.

Father Smith was both Superior of the District and missionary at Holbeck Hall in 1694. Father Busby, who succeeded him, gives his name as Francis.

Father Thomas Busby was there in 1699—1701. He superintended the District for many years, and is shortly noticed in the Annual Letters for 1710.⁹ He entered the Society in 1675, was professed August 9th, 1693, and died at Liege April 25th, 1750, æt. 94.

Both the last-named Fathers probably served the mission from Spinkhill. So also did Father Joseph Blundell for many years. The last missionary living there was Father Thomas Cross, who changed the mission to Woodhouse, and served the congregation until his death at Holbeck in 1813.

The following particulars respecting this ancient mission of the Society may be locally interesting. In 1840, some difficulties having arisen, application was made to the Rev. Father Joseph Tristram, *vere* Cross, nephew to the above Father Thomas. He replied substantially as follows:

It was with great reluctance that I saw the Holbeck mission given up, and certainly should not willingly have assented to it. But I found that it was thought greater good could be done by attending more to Spinkhill, and that the Holbeck Sunday

caused a serious loss to Spinkhill of Mass on that day. In case it could be again resumed I should feel most happy, and I do not see but that it might be done at present, as Father P. could say Mass at Spinkhill on the day you went to Woodhouse. I applied to his Grace the Duke of Portland to have the house and land at Woodhouse continued, but was refused. I wished Mr. and Mrs. Revel to live there, and the mission to have been served as in mine, and my uncle and brother's, time. I served it for several years before my uncle went to live there, with whom my brother resided for many years. I apprehend there is a mistake regarding any bequest from the Pierpoint family. My uncle and others had no knowledge of such bequest, and he often said that we had nothing that he knew of for serving that congregation. My uncle left nothing to Holbeck-Woodhouse; he was desirous that a mission should be formed somewhere in the district, and he wished that a part of the moneys he left might be applied to that purpose if Superiors should judge proper. Most of the money was, however, unfortunately lost by a failure in business. With regard to the chalice, crucifix, &c., I cannot say that they belonged to Spinkhill, as I believe they were at Holbeck from my first going there in 1791, when I began to attend. But most certainly they did not belong to his Grace of Portland. In case, however, any one should attend for Mass at Holbeck-Woodhouse, I think those things should be left there; the linen and most of the vestments did not belong to the place. I think there was only one vestment, a green one, when I first went. I apprehend that the house was in a far better state of repair at my brother's death than when my uncle took it, and I believe he laid out more than £300 on the premises.

Holt, or *Nevill Holt*, *Leicestershire*, the seat of the Neville family, was perhaps one of the oldest missions of the Society in this District. Father Michael Alford, *vere* Griffiths, was residing there about 1629. A short biography of this eminent historian is given in *Records*, vol. ii. pp. 299, seq. The last missionary we trace there was Father Peter Jenkins, in 1786.

Husbands-Bosworth Hall, belonging to the Fortescue family, was long served by the Fathers of this College. Among a list of missionaries, including Father Edward Scarisbrick junior, *alias* Neville, the last we find recorded is Father Robert Dormer, who was there in 1772, and remained for several years.

There is, in the archives of the College, an original memorandum, dated October 20, 1755, signed by Mary Fortescue, the then sole owner of this estate, and delivered to Father Scarisbrick, directing a sum of money, secured on bond, to be paid to the Provincial for the time being, for the maintenance of a Jesuit at Husbands-Bosworth Hall; "or, if ever after, through any bad accident, the place is broke up, that some other residence in Leicestershire may be benefited in

lieu." The anniversaries of her parents, her brother, and herself were to be commemorated. The donation, however, appears never to have been realized, and the original bond is still in the Province archives. Mary Fortescue was the sole daughter of Charles Fortescue, of Husbands-Bosworth, and survived her only brother Francis, who died *s.p.* 1748. She is called Maria Alethea in the Fortescue of Salden Pedigree given in St. Mary's Residence below, and died unmarried, May 21, 1763. On her death the estate passed to the heirs of her aunt, Frances Fortescue, who married William Turville, of Aston Flamville. It remains in the possession of the Turvilles.

Leicester.—This ancient town was at various periods served or visited by the Fathers of this District. We have already shown that the Leicestershire mission was established in 1607 by Father William Wright on his retiring to these parts after his escape from prison in London, and that he laboured in it for about thirty years. It is not upon record that any permanent residence of the Society ever existed at Leicester,¹⁰ but we name it for the purpose of noticing a Father who died a martyr for the faith within the walls of its prison in 1692. This was

FATHER WILLIAM BENTNEY, named BENNET in Dr. Oliver's *Collectanea*. He was a native of Cheshire, born in 1609; entered the Society 1630, and was made a Formed Spiritual Coadjutor in 1641. He came upon the English Mission after finishing his studies and being ordained priest, in 1640. The Annual Letters for 1682 observe: "Living in the midst of a wicked nation, we must ever stand ready armed for the fight; dangers are always at hand, there is neither peace nor truce. The enemies of our holy religion, on the look out for every occasion of inflicting an injury, apprehended Father William Bentney. Though far advanced in years [being then seventy-three, and having spent forty-two years in the mission], he was still, by the Divine goodness, very hearty, and his great zeal for the salvation of souls warmed his languid blood. Pro-

¹⁰ The Leicester mission has been regularly in the hands of the Dominican Fathers from the time of the French Revolution, when the venerable Father Caestryk emigrated thither from the Continent, and built the chapel of Holy Cross, on a scale (as was then thought) preposterously large, but which has proved too contracted for the requirements of the present day. The Dominican missionary priest who resided at Hinckley, and served Leicester and Coventry, walking (of course fasting) to those places on alternate Sunday mornings, was among the last who were tried for their lives for the crime of saying Mass.

vidence so willed that, while visiting the flock committed to his charge, he fell into the nets of the pursuivants. Being at the house of three sisters, ladies of good family, and engaged in administering the sacraments of the Church to them, he was betrayed by a false brother, who informed Lord Beaumont, cousin to the said ladies. Upon this the house was beset by a body of armed men, and after searching every room, the good Father was at length seized and thrust into Leicester gaol. The very Protestants, with whom he was a favourite, mourned for his loss, esteeming him worthy of a better fate, though he himself solemnly assured them that he considered it the very best lot that could have befallen him. Lord Beaumont, instead of the honour he had anticipated from this noble exploit, fell into disgrace, and had to withdraw from public society, as his compeers and the gentry of his county and neighbourhood refused to associate with a man who had demeaned himself by stooping to the infamous office of informer and pursuivant. Another Father of the District, Father George Busby, who was then Superior,¹¹ had been seized, tried, and condemned to death; but the sentence of death having been respited, he was confined in Derby gaol. Hearing of the capture of his dear brother in religion, and having obtained leave from the governor of the prison, he hastened to Leicester, to visit the aged captive. This meeting was one of mutual joy, enhanced by their common religious tie and similarity of circumstances, the one being already under sentence of death, and the other in danger of incurring the same fate.¹² God, by His Holy Spirit, animated Father Bentney to the struggle, strengthened him in combat, and crowned him with victory."

The Annual Letters give no account of the trial and condemnation of Father Bentney, but in the Public Record Office, Brussels,¹³ is a letter, without signature or address, of which the following is a copy. It is endorsed, "The trial of P. Wm. Bentney, March 24th, 1683."

Hon. Sir,—

I must trouble you again with these few lines to give you a better relation of Mr. Bennet's [Bentney] trial and condemna-

¹¹ For his biography, see West Hallam, below.

¹² That a Governor of a county gaol should allow a prisoner under sentence of death to leave his prison, sounds strange in these days. It shows, however, the great confidence the keeper had in Father Busby, assisted most probably by a liberal money payment—no unusual practice in early times in the case of Catholic priests and religious in confinement.

¹³ Carton, *Varis S.J.* n. 31.

tion than I gave before. I came this week from Derby, where he abode prisoner in the same house with Mr. Busby before the time of the assizes. His adversaries, especially Lord Beaumont and Justice Gilbert, the same who personally apprehended Mr. Busby, fearing at Leicester that no evidence sufficient would come in against him, caused him, Mr. Bennet, to be transported to Derby, in which place and also at West Hallam, hard by, he had officiated for many years. In the interim, Mr. Powdrell's man Dudley, that traitor to Mr. Busby, was ordered to solicit and bring in what witnesses he could against Mr. Bennet. The day of trial being come, he brought not a few apostate Catholics, who gave in the like convincing testimonies of celebrating, christening, and administering other sacraments, against Mr. Bennet, which had been given against Mr. Busby. So a bill was preferred against him to the Grand Jury, compacted of worthy gentlemen, who for their great desire of sparing innocent blood, found the bill *ignoramus*, upon account that he might be an alien, native of another country, for aught they knew ; but Gilbert and Beaumont, storming at this, also Beaumont taking oath that Bennet confessed to him that he was an Englishman, born in such a county, caused the matter to be traversed again. So Mr. Bennet, still confronted with new witnesses, at length was found guilty, which done, the judge demanded of Mr. Bennet what he had to answer for himself, who replied that, seeing so many had sworn positively against him, he would give no other answer than that he referred himself to the mercy of the King and judge. Which dull reply of his, as it seems, not much approved of by the judge, who openly wished he had had more to answer for himself, brought presently the sentence of condemnation upon his own head, which was pronounced against him, I believe, on this 13th of March ; but immediate death did not follow, for the judge promised at his arrival in London to procure his reprieve. After the sentence was passed, Mr. Bennet made two addresses to the judge—the one, seeing that he must die, that he might have sufficient time to prepare himself for the dreadful hour ; the other, that, seeing he was of a broken health and decayed in years, that he might not be detrued into the common prison, among the common malefactors ; to which the judge answered that he should have time enough to prepare himself for death, and that, seeing he was an aged gentleman, he should be well treated, and have the privilege of a better prison.

But in the interim, on the complaining of busy Gilbert, the gaoler was threatened, and hardly escaped of being displaced, for having indulged too much liberty to Mr. Busby before. Thereupon the prisoners are kept up with much rigour, that I, coming to Derby to speak with them, despaired of having any access unto them, seeing order was given (I believe Gilbert sees it observed) that none should come to them, much less have private conference with them ; but I found means, by help of an apothecary, who made pretence to administer physic there, to see and speak with them, but not in private, but only in presence of the gaoler. I found them very well, much cheerful, and well contented with their lot. Some little money I brought and left with a friend for them in the town, and so departed.

This letter was no doubt sent by one of the Fathers of the College to the Father Provincial, John Warner. For in a

letter written by him subsequently to the Father General,¹⁴ he says :

The enemies of religion have carried off one of your sons for a sacred victim upon the altar still reeking with human blood, even the blood of ours, an agreeable sacrifice to God. This is Father William Bentney. It was true what I before wrote, that no man could be found to appear in court against him. For in the whole county of Leicester, in which the prisoner was detained in custody, not one could be found who would charge him with the priesthood. On which account the enemies of the faith, contrary to the laws of the realm, procured his removal to the county of Derby, where the same witnesses were found ready prepared to give evidence against him who had some time before accused Father George Busby. The execution of this sentence is again respited, and in the meantime the judge ordered the good and aged Father to be well used.

Father Bentney was allowed to die a natural death in Leicester gaol. The Annual Letters for 1692 report his decease in that prison on the 30th of October, 1692, and speak of him as upwards of eighty years of age (he was really eighty-three), adding : " he had been twice cast into prison for the faith, and twice condemned to death, and had then suffered a long and painful imprisonment in the foul gaol in which he died."

Father John Warner, then Provincial, in a letter to the General, dated November 6th, 1682, states that Father Bentney, being so well known in the College of the Immaculate Conception to which district he belonged, was concealed in a hiding-place in the Residence of St. George, and being there detected, was arrested and thrown into Leicester prison.¹⁵

The following extract from the Journal of the House of Lords shows the extent of the vexatious persecution against Catholics in the higher circles of society at the period now under review :

March 28th, 1679.—Upon reading the petition of Dame Mary Smith, the widow of Sir Thomas Smith of Sproxton, in the county of Leicester, " Shewing that she and three of her children (not being satisfied that they may take the oaths) have been for several weeks imprisoned in the common gaol of Nottingham, to the ruin of her estate and decay of her health, being very aged and infirm."

Upon consideration had thereof, it is ordered by the Lords Spiritual and Temporal, &c., that the said Mary Smith, giving security or bail before some justice of the peace for the county of Nottingham, that she and her daughter Martha will reside quietly at her own usual dwelling house, and appear upon any summons, be, and are hereby discharged from their present imprisonment for the cause aforesaid. And this shall be, &c.

To the gaoler or keeper of the prison at Nottingham, &c.

¹⁴ Stonyhurst MSS. *Angl.* vol. v. n. 104.

¹⁵ Note and Letter-book of Father Warner, in collection of MSS. in the Cambridge University Library.

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Two members of the family of Hastings, Leicestershire, were scholars at the English College, (1) Walter Hastings was admitted to the College as a convictor, in the name of George Manners, on January 13th, 1623, at the age of twenty-five, and left Rome for France June 9th, 1624. (2) Edmund Hastings entered the College as a convictor October 4th, 1623, at the age of twenty-three, and left for Belgium October 11th, 1624. On entering the College, he states: "My true name is Edmund Hastings. I was born May 24th, 1600, at Kerby, in the county of Leicester, where I was brought up in heresy. I am son of Sir Henry Hastings, Kt., and his wife Dorothy. My father, alarmed by the persecution of the times, remains a schismatic and a time-server. My mother is a faithful Catholic. I have four brothers and seven sisters, who all, when grown up, professed the Catholic religion. I studied in England under heretical masters, and was converted to the faith by means of a Father of the Society of Jesus, and was immediately afterwards sent abroad."

Nottingham.—We do not find that the Society ever possessed any permanent missionary residence here. The Annual Letters for the year 1678^p, as we have seen, briefly relate that Father Francis Blackiston, missionary at Nottingham, had been seized with others, and thrown into the Nottingham gaol. It does not appear how long he was kept in confinement. He died in 1701.

Father Nicholas Birmingham, *alias* Darcy, was sent as missionary to Nottingham in 1731, but it is uncertain how long he remained there.

Queenborough, near Leicester, then the residence of a Mrs. Smith, had Father John Gardiner as chaplain early in the last century. He probably remained there until near the time of his death in 1727, at Liege. He was succeeded by Father Giles Poulton.

Spinkhill, now the College of Mount St. Mary's, has been briefly alluded to in previous *Records*.¹⁶ It has always been considered one of the earliest centres of the labours of the Fathers belonging to the English Province. The title to the estate, which formerly belonged to the Pole family, ranks pro-

¹⁶ *Records*, vol. ii. p. 316.

bably amongst the oldest in the kingdom, extending as far back as the twelfth century.¹⁷ The Pole family (ancestors of Cardinal Pole) appear to have become owners of it in the fifteenth century, and to have remained so until the death of Madame Ursula Pole, widow of John Pole, Esq., in 1751. This family gave several members to the Society. A tradition exists that Father Robert Parsons was sheltered by them at their mansion of Park Hall, Spinkhill.

John Pole, Esq., of Spinkhill, the husband of Dame Ursula, was a sincere friend of the Society, and by his will, dated July 15th, 1718, and a declaration of trust of even date, gave the Spinkhill estate to the Society, with some valuable property at Wakebridge, Crick, Matlock, and other places in Derbyshire, expectant upon his widow's death. The will, however, was opposed by the heir-at-law, and the whole of the property lost, with the exception of the Spinkhill estate, which by heavy payments was ultimately saved. Connected with this family of Pole we find the following members to have been students of the English College, Rome, two of whom were Fathers of the Society.

FATHER JOHN POLE, briefly mentioned in *Records*, vol. ii. p. 316, was born in the year 1574. The Diary of the English College says of him: "John Pole of Derbyshire, aged nineteen, was received among the alumni of the Holy Father by the Rev. Father Rector Mutius Vitelleschi, August 20th, 1593. He took the usual College oath, January 5th, 1594, and entered the Society in 1598."

HENRY POLE¹⁸ is stated by the same Diary to have been admitted as a student October 13, 1616, under the assumed name of Francis Layton, aged twenty-one. After receiving minor orders in June, 1617, he was obliged to leave the College on account of ill health and unfitness for the ecclesiastical life.

On entering the College, he made the following statement: "1616. My name is Henry Pole. I was born at the ancient family seat of my grandfather, in Derbyshire, on the borders of Yorkshire, where I was brought up until seventeen years

¹⁷ Among the Pole title-deeds is one dated as early as 1160, with the seals in excellent preservation. It is a grant by Robert de Ferrars, Earl of Derby, of an estate; the condition of the grant being "hunting down or driving away the wolves from his domain of Baurepeyre."

¹⁸ *Records*, vol. ii. p. 289, note.

old. My mother's brothers are Sir George Chawort, Kt.,¹⁹ together with John and Henry, pious and wealthy Catholics, whose family of high standing is now reduced to a small number. My mother still remains a Protestant. I have three brothers and two sisters, and all my relations on my father's side are Catholics, those on my mother's are Protestants. The month before I left England, when deliberating upon a mode of life, my uncle, Gervase Pole,²⁰ occurred to my recollection, and to him I determined fully to open my mind. An opportunity offering through Robert Arden crossing over, who was in fact the author of my determination, I prepared for the journey, and accompanied him to St. Omer. I told all to my mother, who felt it deeply, shed floods of tears, and spent three sleepless weeks; but preferring the loss of my expectations to that of my soul, I resisted her entreaties, and persisted in my resolve. My great desire has always been to embrace the ecclesiastical state."

FATHER ANTHONY POLE was born in 1627, and after making his early humanity studies at St. Omer's, was sent for his higher course to the English College, Rome. The Diary says that he entered as an alumnus of the Holy Father October 19th, 1646, aged nearly nineteen, took the College oath May 19th, 1647, and received minor orders June 23rd, 1647. Weary of study and of the ecclesiastical state of life, he was dispensed from his engagements by consent of the Cardinal Protector, November 8th, 1648. Father Christopher Grene adds in a note: "He entered the Society at Watten in the year 1658, and is now a priest."

On entering the English College, he says: "1646. My name is Anthony Pole. I am son of George Pole and Ursula Twyrrwhitt, of a family of station, born at Spinkhill, Derbyshire. My brothers, sisters, and friends were always Catholics. At the age of twelve I left my parents for the first time, and went to St. Omer's College, where I have made my humanity studies for five years. My father was killed fighting for the Royal cause and the faith, and I am come to Rome in

¹⁹ Probably a branch, if not the elder branch, of the Chaworths of Nottinghamshire, neighbours of the Byrons of Newstead Abbey. The unhappy relations subsisting between those two houses are familiar to all who are acquainted with the early years of the poet Byron and the later life of his predecessor.

²⁰ Father Gervase Pole, S.J.

my eighteenth year with a desire of serving God and my country in the ecclesiastical state."

Father Anthony died at Liege College, July 13th, 1692.

Father Joseph Blundell, who lived nearly fifty years at Spinkhill, drew out, in 1721, a "*Catalogus librorum aliarumque rerum quæ pertinent ad Coll. Angl. S.J. Conc. Immac. quæ reperiuntur apud Spinkhill et Holbeck hoc anno, 1721.*" After giving a goodly list of books at Spinkhill, he ends by describing the altar and chapel furniture there: "A green silk vestment, also a veil, two velvet antependiums, a linen flowered antependium sewed on another. An altar-stone, which is at Mr. Marshall's. The lesser gilt silver chalice and paten, two pyxes and oil-boxes I brought hither. The silver gilt remonstrance, four lacquered candlesticks, Missal and desk Mr. Pole gave and fixed to this chapel, A.D. 1722, as I, Joseph Blundell, have often heard him say. I heard Mrs. Pole say the ciborium in Spinkhill chapel was given to it by Mrs. Powdrell. She also owned the less chalice which belongs to us, and the other to the chapel. Under the altar lies several linens, pewter chalice wrapped in a piece of velvet, veils, and red vestment. Those vestments which are kept in the chapel belong to it, viz., the purple the same as the antependium, but not the other purple, a red vest, with an old cross," &c.

In the same old book, Father Busby, the Rector, gives in his own writing, "An Inventory of Goods at Spinkhill belonging to the chapel," some of which were then at Holbeck; and Father Blundell makes this statement, "Mr. Pole in the marriage settlement gave his wife Ursula all the goods of the house except the furniture of the chapel and my chamber. The house-bell Mr. Robert Percy bought in King James' time."

This ancient catalogue of books and chapel and house furniture at Spinkhill, combined with a total absence of the mention of any other place, leads to the belief that Spinkhill was certainly the head-quarters of the College of the Immaculate Conception, and may have been one of the places where our Fathers kept a school in the days of persecution, as we have seen in the extracts from the Annual Letters in previous *Records*.

Up to the time when the new church was built in 1845, the only place of worship for the use of the Catholics was a room at the top of the house inhabited by the priest.

West Hallam, near Derby.—The staunch Catholic family of Powtrell, or Powdrell, resided in this parish. It was a great resort for priests in the days of persecution. In 1580 we find Nicholas Powtrell, or Powdrell, Serjeant-at-law, living at West Hallam. It was here that George Gilbert joined Father Campian on his journey, after Father Campian and Father Parsons had parted at Uxbridge. Father Bentney resided here for some time, as we have seen in his biography, and Father Busby was apprehended here in 1682. We give in page 503 a curious broad sheet, copied from the British Museum, and entitled, "Great News from Derbyshire," &c., in connection with this place, and with the seizure of Father Busby. West Hallam is also named in a list of priests and their harbourers, furnished to the Government, 1595.²¹ "*Item*, At Mr. Powtrill's house, called Westhallam, iiij miles beyond Darby, lieth one Richard Shovell, an old priest, and saith Mass there continually."

An account of Mr. Powtrell's examination in the Star Chamber has been already given.²² We refer our readers to a very full and interesting history of West Hallam in the valuable antiquarian work, *The Derbyshire Churches*, by J. C. Cox, Esq., of Chevin House, Belper. From this we learn that towards the close of the twelfth century, the Manor of West Hallam was held of the Bishop of Lincoln by the family of Cromwell, of Cromwell, Notts. After a lapse of centuries, the manor and advowson were purchased by Thomas Powtrell, a younger son of the ancient family of Powtrells of Thrumpton, Notts. The estates remained in this family for a long period of years, until Henry Powtrell, who had seven daughters, but no son, left both estates and advowson to the Hunloke family on the death of his nephews, John and William Powtrell without male issue. They died childless in 1683 and 1687 respectively. Eventually, the whole was purchased by Francis Newdegate, Esq., in 1821, in whose family it now remains. The author remarks that "the Powtrells suffered grievously for their adherence to the Roman Catholic faith, both from repeated fines and imprisonments, in the reign of Elizabeth; and these persecutions continued at intervals as long as the family was extant. The effect of that cruel sham, the Titus Oates' Plot, spread even to this quiet village. On the night of March 16th, 1680, Father George Busby, a relative of

²¹ See *Dom. Eliz.* vol. ccli. n. 14.

²² *Records*, vol. iii. pp. 651, seq. note.

Mrs. Powtrell's, was seized at their house at West Hallam, and condemned at the Derby Assizes to be hanged, drawn, and quartered, for the simple crime of being a Roman priest. After a long imprisonment, however, the sentence was commuted to one of banishment."²³

Mr. Cox then gives a detailed description of the old parish church, which is dedicated to St. Wilfrid, and proceeds: "The earliest decipherable date in the first register book is of the year 1539. It is a small book of parchment, badly kept, and extending to 1692. There are a good many early Powtrell entries, to which we have already referred. Under the year 1637 is this entry, 'February 17th. Thomas Higgins servus dominæ Faux sepultus.' The Lady Faux, or rather Vaux, here mentioned was the Hon. Anne Vaux, daughter of William, third Lord Vaux of Harrowden, and a great friend of the Powtrells. She was an energetic, fearless woman, and had undergone imprisonment in the Tower and much persecution for adherence to the Roman Catholic faith. At her house at Stanley Grange was a school for young Romanists, the sons of noblemen and gentlemen. It was dispersed in 1635, a Privy Council warrant being issued to certain pursuivants 'to seize upon all such books, papers, and Massing stuff as you shall find in the house of Mrs. Vaux, called Stanley Grange . . . and there if you shall find any Jesuit or other suspected person to apprehend him or them, and cause them to be brought up hither to be examined by us, as also all such children as you shall find there.'"²⁴

²³ The author, after giving a list of the patrons and incumbents of West Hallam Church, adds the following curious extract from the report of the Church Goods' Commissioners, 6 Edward VI.: "West Halem. Sept. 17. Jo. Haughton clerke. j chalesse with the paten off sylver & gylte—ij crosses, j of coper & gylte with the staffe, the other off brasse ungylt—j pyx of coper ungylte—j canapye for the same—iiij Copes—vij vestments—v albes & amysse with stoles and phanells [fanons or maniples]—iiij corpraxes—iiij altare clothes—iiij stools in the steeple—iiij great bells & j lytle bell—j clocke goyng of j of the bells—ij hand bells—a lectorne of coper—j byble—the Paraphrases of Erasmus upon the Gospells & also upon the Epistles—the booke of Comen prayer & mynstracyon of the Sacraments."

²⁴ At this point the author adds the following generous and amiable testimony to the martyr, Father Henry Garnett, and the lady of Stanley Grange, the Hon. Anne Vaux, which we have sincere pleasure in reproducing. For the account of Stanley Grange, and its visitation by the pursuivants of the Privy Council, see *Records*, vol. ii. p. 316, Domestic State Papers, Charles I. vol. ccxciv. n. 74; also ccxcix. n. 36. "Though staunchly Anglican, we are glad of this opportunity of doing our little to justify the character of this apparently most estimable and shamefully abused lady. After much reading of the original papers of this period at the Public Record Office, we are at a loss whether to feel the most

Father George Busby was of a respectable family in Oxfordshire, but of his early life, and the date of his admission to the Society, we are unable to give particulars, owing to the loss of records.

No less than five of this name, probably all connected with the same family, entered the Society of Jesus, viz., GEORGE BUSBY, the subject of our present memoir; RICHARD BUSBY, who died in England April 8th, 1648; THOMAS BUSBY, *alias* ROBERTS, born in 1656, who entered the Society in 1675, was Rector of this District in 1710, and died at Liege April 25th, 1750, æt. 94; and lastly WILLIAM BUSBY, who was born in 1646, and entered the Society in 1667.

Another member of this Oxfordshire family was a student under the Society, viz., CHARLES BUSBY, who, on applying for admission to the English College, Rome, states: "1654. My true name is Charles Busby, *alias* Brown. I am eighteen years of age, born in the county of Oxon. At an early age I crossed over to Belgium, where I have lived ever since. My parents and friends are of the middle class, in moderate circumstances, and are Catholics. I studied under the Fathers of the Society at Brussels, and for two years at St. Omer. I was always a Catholic."

He entered as a convictor on the 22nd October, 1654, and left for England on account of ill health, on the 6th October, 1655.

FATHER GEORGE BUSBY appears to have been resident as chaplain or missionary at West Hallam in 1680, and he was probably a brother of Charles Busby. From the account of his trial, and the plea set up that he was an alien, it would seem that he was born in Brussels about 1639. His father lived at Coddington, Oxfordshire, and "went over sea about the beginning of the troubles [the Civil Wars]." After entering the Society, and being ordained priest (about 1671), he was sent into England upon the mission. He resided generally with Mr. Powtrel, who had married his niece, and remained in his house for about six or seven years, until the breaking

indignation at the treatment of her and her friends, or at the groundless and maliciously falsified insinuations made against her and the martyred Father Garnett by subsequent Protestant advocates. Those who may be interested in the prominent part taken by the lady of Stanley Grange and her sister in the religious movements of those times, are referred to Morris' *Condition of the Catholics under James I.* and to the different series of Foley's very interesting and accurate *Records of the English Province of the Society of Jesus.*"

out of the Oates' persecution, in 1678, when a warrant against him was issued by the Privy Council. He disappeared for a time, but venturing back afterwards, was seized at Mr. Powtrel's, March 16th, 1681, by one George Gilbert, a Justice of the Peace, and a bitter enemy of Catholics, by whom he was committed to Derby gaol. This magistrate is said to have received the £100 reward offered for the Father's apprehension. He was tried at the Derby summer assizes, 25th July, 1681, Baron Street being the presiding judge. Several witnesses appeared against him. They swore positively as to his saying Mass, administering the sacraments, &c. Father Busby, who made a stout defence, pleaded that he was an alien, and therefore exempt from the statute. But his plea was overruled, the counsel for the Crown maintaining that by an Act of 29th Charles II. all those that were born abroad of English parents between July 11th, 1641, and March 20th, 1660, should be deemed natural born English, and in every respect subject to the English laws. The jury found him guilty, and the judge pronounced sentence of death, which was commuted, and the Father was afterwards liberated by a royal pardon.

Father Busby soon after retired to Belgium. On the 23rd of April, 1691, he succeeded Father John Dormer as Rector of St. Omer's College, where he died on July 25th, 1695. We give the following extract from the Annual Letters of the Province for 1681: "On the 16th of March, 1681, Father George Busby was seized, and thrown into Derby gaol, the activity of the pursuivants having been quickened by a desire to obtain the large reward offered by Government. In prison he was visited by two justices of the peace, who like Minutius Felix, employed perverse questions, not to elicit the truth, but to enforce a lie. Preluding by ample promises, followed by fearful threats, they endeavoured to extort from him a confession of that most fabulous conspiracy. When, on the contrary, they perceived that he was not to be moved by either hope or fear, they gave him notice of the day on which he would be brought to the bar for trial. Here he was indicted for the priestly character alone, no other crime being laid to his charge. A young woman was produced as a witness, who deposed to having received absolution at his hands. Another deposed to his having consecrated and administered the Holy Sacrament in a strange sort of dress. Being convicted upon this slight evidence, he was sentenced

to death. He heard the fatal sentence with feelings of great consolation, and, first returning thanks to God, the Bountiful Giver of all good gifts, then to the bench and the bar, he asked the crowded court to bear witness that he was condemned for being a Catholic priest alone, that being the only *crime* alleged against him. The execution of the sentence being respited, he continued in prison,²⁵ and was allowed to receive many who came to visit him, even though heretics; and to them, as an indefatigable propagator of the Divine honour, and herald of the apostolic faith, he dispensed the word of life. He wrote thus to Father John Warner, the Provincial, on September 20th: 'I never enjoyed such good health on the mission as I have done since my committal to prison. Indeed the Divine Bounty deigns incessantly to fill me with His consolations; the afflictions of the prison and other troubles are so lessened thereby, that I scarcely regard them at all. *Benedictus Deus, O. M.*' In another letter to the same Father, dated October 10th, 1681, at a time when he had come off victorious in some examination affecting Catholics, to which he had been subjected, he thanks Almighty God saying, 'I remained unmoved either by the promises or threats of the justices, as the Governor of the gaol, who was present, and heard all that passed, can testify; so that nothing came of it. Nor did the slightest cloud of passion disturb my peace of mind, but by the gift of the Prince of Peace, I enjoyed a perfect tranquillity of soul. The same happened to me also when arraigned at the bar, and on trial for my life. I earnestly beg of my friends [speaking of the Society] to unite with me in returning thanks to God for so many favours heaped upon His unworthy servant.' On the 16th of November following, he writes: 'My greatest consolation after God is to think of my brethren, representing them as present to my mind, and uniting in their pious conversation. The prison is my college, my fellow captives my colleagues. I accost them by that name; they treat honourably with me, and I with them, unless there happens to be any jesting or drinking. O my God, when shall I be allowed to enjoy the society of my fellow religious! But if not permitted in time, at least may I do so in eternity. O blissful eternity! how sweet is the

²⁵ We have already related how, by permission of the gaoler, he was allowed to visit Father Bentney in Leicester prison, and that Father Bentney was afterwards removed to Derby gaol, and tried in that county.

thought of thee to those who suffer in a good cause ! This makes the time of captivity appear short, and changes the bitterness of a prison into sweetness ; for, although the body is immured within narrow walls, the soul knows no bounds, but soars above time and space, fixing the eyes upon its future immortality.' Again, on the 19th of January, 1682 : 'I abound in joy amidst all tribulation. I fancy myself a tree, planted by the Divine hand upon the banks of the Derwent [the river which washes the prison walls of Derby] bearing fruit in time that may abide for eternity, fruit that will never decay.'

"Thus did this nightingale sweetly and incessantly sing from his cage, charming the ears of those present and the souls of the absent, raising them upwards to God, the sole Source of his melodious strains."²⁶

The curious sheet before alluded to runs as follows :²⁷

Great News from Derbyshire, being a full and true relation of the discovery of above thirty priests, living and residing in and about Hallam, in the said county, together with an account of the taking of one Busby, a priest, and two women, notorious Papists, by Justice Gilbert, a worthy and active prosecutor of priests and Jesuits, and how they had contrived to charge Mr. Gilbert with felony, which, by the confession of Dudley, one of their own party, by the providence of God, was fully detected and discovered, and they committed to the county gaol, where they now remain. Written in a letter from a worthy divine of that county to a friend in London.

Sir,—

I cannot but acknowledge my neglect by so long a silence since I received your last ; but yet I doubt not of a pardon from so candid and ingenuous a nature, when I shall acquaint you that partly business and partly want of something new wherewith to divert you from these parts did occasion it. But having now an opportunity in some measure to make you reparation, I resolved not to let slip a relation which at present is the subject of our whole discourse in these parts, which is this : "There was this last week a meeting of the justices of the peace hereabouts to consider of an information which was exhibited before them against one Busby, a Romish priest, who they understood was entertained and harboured at the house of one Powtrel, of Hallam, in this county, a notorious and obstinate Papist, after whom Mr. Gilbert

²⁶ We may fairly contrast these strains with the less noble sentiment of Lovelace :

Stone walls do not a prison make,
Nor iron bars a cage :
Minds innocent and quiet take
That for an hermitage.

²⁷ British Museum, "Topography, Derby County" (separate sheet inside), 12²/₈ m. London, 1681.

(a justice of the peace, a worthy good Protestant, and zealously active against those of the Church of Rome) had several times searched at the said Mr. Powtrel's house, but to no effect, till at length, whether by some private intelligence or mere accident I know not, he discovered him hid between the ceiling and the tiles of the house in a garret, Mr. Powtrel himself being at that time absent from home; nor, indeed, had he been there for some considerable time past, leaving only a housekeeper, who, in the nature of steward, managed his estate, with an under bailiff, named Dudley, and two women, who were all noted Papists, especially one of the females, who is, or at least pretends to be, missioned from his *unholiness*. A few days after Busby was taken, Dudley and the two women were also apprehended, and brought before Mr. Justice Gilbert, who, laying open the law to Dudley, told him that he was not only liable to be imprisoned, but to be indicted also; and that the matter of fact being so evident, he had certainly forfeited his life by entertaining and harbouring the said Priest, which was death by the statute. This wrought so effectually upon Dudley, who had not as yet entertained any thoughts of being sainted, that he freely confessed to the justice that his master Powtrel did after an extraordinary manner receive and protect the priests of Rome, telling him that at one time, and the same place, there met together no less than thirty of them, the greatest part of whom he knew, as having seen them at several times at his master's house, moreover affirming that one of the women who were taken with him was in some kind of orders, the nature whereof he could not tell, neither what she was, only he had observed her baptize children. Mr. Gilbert then further encouraged him by all the mild and plausible persuasions imaginable, assuring him of all the favour and friendship that could be expected from so ingenious a confession. And now, sir, do but observe the damnable and wicked contrivance of this accursed crew. For Dudley, gathering more assurance from the mild behaviour and hearty promises of the justice, proceeds to declare that they had conspired among themselves to accuse Mr. Gilbert, the justice of the peace, that when he had searched the house he had taken from thence a bag of eighty pounds in money, and that he carried it away with him, threatening withal to indict him for a robbery for the same. But it appearing that there was no such money lost, although they did imprudently charge it upon this worthy and active gentleman, Mr. Dudley, as a recompense for this great discovery, was discharged, and set at liberty; the rest were sent to the county gaol, where they remain to be tried at the next assizes. Thus, sir, I have given you a true and impartial relation, and which I hope hath in some measure discharged that obligation incumbent upon me. I shall now leave you to make your own remarks upon the proceedings of this sort of people, who, notwithstanding all the dangers and difficulties they meet with from the constitutions of our laws and government, shall yet be so audacious as even in the heart of the kingdom to affront them both, which makes me apt to believe there is some greater encouragement in the bottom of their design than as yet the world is either capable of knowing or unwilling to be undeceived in.

Sir,

I am yours in all hearty affections.

From Hallam in Derbyshire, June 4, 1681.

Father John Warner, the Provincial, in a letter to the Father General, dated July 29th, 1681, says, "Father George Busby has been condemned, but brighter hopes for England are dawning."

Among the State Papers²⁸ is a rough copy of a rambling statement or information, given by Richard Needham before the Privy Council, 7th February, 167 $\frac{2}{3}$. He professes to give various treasonable speeches of Father Busby, among others, and conversations had by Needham with him. In another appearance before the Council, he admits that his decayed memory and distress in worldly affairs render him unfit to give minute particulars, &c.

In the same bundle, No. 165, is an examination upon oath of the same Needham, 14th March, 167 $\frac{2}{3}$. He gives an account of a treasonable conversation with "Mr. Busby, the priest or Jesuit," who met him accidentally in the fields, when he (Needham) was leading home a cartload of coals. In the end this witness speaks of his distress, &c.

The following is an extract from the State trials, regarding Father Busby's trial at Derby :

The trial of George Busby at Derby Assizes, for high treason, being a Romish priest. 1681.

The Grand Jury having found a true bill, Father George Busby was placed at the bar, and, as usual, ordered to hold up his hand ; which he did not do, but presented a petition to the court, stating that he was committed to prison in March last for being a Popish priest, and that great industry had been used to procure witnesses to swear against him, and that having obtained his *habeas corpus* to be removed to London, the under-sheriff falling sick and being since dead, the writ was not executed ; he prays that he may be removed to the King's Bench, that he may have time to prepare his defence, he depending upon the *habeas corpus*, his most material evidence to clear him, and to prove his being an alien, being then in London, &c.

Baron Street. Mr. Busby, notwithstanding, I must proceed to try you, the Grand Jury having found a true bill. If you can prove yourself to be an alien, then you are without this law of 27th Eliz.

Father Busby. I had not my *habeas corpus*, and so am deprived of my witnesses to prove me an alien.

Baron S. If they prove you not a native, then the indictment falls.

Fr. Busby then held up his hand whilst the indictment was read, which charged him, as a natural born subject of England, with having been ordained priest by the authority of the See of Rome, and remaining contrary to the statute, &c., at West Hallam, Derbyshire.

Baron S. then asked the prisoner to plead "guilty," or "not guilty," but

²⁸ P. R. O. *Dom. Charles I.* bundle 415, n. 126.

Fr. Busby objected to the indictment, as not full, omitting to mention that he took orders beyond seas, and another point, that he was not a native of the King's dominions.

Baron S. You may be made a priest in England by the authority of the Bishop of Rome, as well as at Rome.

Fr. Busby. How can I be made a priest in England by that authority, where there is no such authority?

The Judge, however, told him that he must plead to the indictment as it stood; and on Father Busby asking to be allowed counsel, he was told that if any point of law arose, he should have it.

After making another objection to the indictment, which, on referring to it, was found to be groundless, Father Busby at last pleaded "not guilty." After again urging that he was an alien born, and challenging many of the names called upon the jury list, a jury was sworn. After the indictment had been duly opened, and Mr. Coombes, the counsel for the Crown, had addressed the jury in the usual manner of those trials treating the monstrous fiction of Oates' Plot to be a truth, and that the prisoner was engaged to it, &c., the first witness,

Mr. Gilbert, was called, who said: "I dwell within two miles of Mr. Powtrell's house at West Hallam, and have heard that he has been a priest in that family, six or seven years, though I did never know him personally, nor to the best of my knowledge ever saw him till I took him on the 16th of March last. My first inquiry after him was occasioned by a letter and a messenger from Sir Simon Degg, about November, 1678, when I sent a warrant to the constable of West Hallam to search for him; but he could not then be found. I suspected him to be a Jesuit, and concerned in the Plot, because when Mr. Gray came to search Mr. Powtrell's house for some Jesuits the January following, by order of the Privy Council, in whose service he ordered me to attend him, we perceived Mrs. Powtrell (who is Busby's niece) to be much troubled and in a great passion; the cause of which Mr. Powtrell declared to be the fear that the search was being made for her uncle, who, as I heard afterwards, was then in the house, though reported to be fled.

"However, the Government had a jealous eye on this Busby about two years ago, as appears by a warrant of the Privy Council I now produce."

[The warrant, dated March 19th, 1678, and endorsed to Mr. Gilbert, of Locke, Derbyshire, was read.]

"I received this warrant, the 22nd of March, 1678, and on Sunday afternoon sent to Mr. Bagnall, of Derby, the under-sheriff, to meet me on the 24th at Mr. Powtrell's house, which we searched very diligently, but could not find him; though I heard afterwards he was in the house at the time.

"About August, 1679, Mr. Powtrell, having obtained a licence to travel beyond sea, the Papists reported that Mr. Busby was gone too; so that when Sir William Waller came to these parts in January, 1679, to search for Jesuits, and would have searched Hallam House, I dissuaded him from it, and assured him that Mr. Busby was gone abroad, for that I had searched for him in vain.

"About Christmas last, having notice that Mr. Busby was at West Hallam, on the 1st of March last, I went there to Mr. Powtrell's house to buy some wood for my coal-pits, bringing five or

six persons with me ; and with the constable we searched most of the afternoon, but could not find him, though he was seen to be walking in the garden when I first came to the house, with a Mrs. Smalley, a widow, who, on my asking her, declared that he was in Flanders, though she had helped to convey him to his hiding-place from the garden but a few minutes before. However, I proceeded in my search, and found in the chamber where Busby lodged a crimson damask vestment, wherein was packed up a stole, a maniple of the same (as the Papists call them), an altar stone, surplice, and a box of wafers, Mass books, and divers other Popish things. Then, I told Mrs. Braylsford (a kinswoman of Mr. Powtrel's), and then said : ' Mrs. Smalley, those things did signify that a priest belonged to the house ; for the book had been lately used, as was apparent by the string which was put between two leaves, whereof *festa Februarii* was on the one side and *festa Martii* on the other.' But they stoutly affirmed that no priest had been there for above two years before ; and they jeered me when I could not find him, and said : ' If there was a priest in the house, why did I not take him ?'

" When I had done searching and could not find him, I took away the vestment and other things, which I brought to the assizes a fortnight after, and asked Mr. Justice Charlton, who came that circuit, his opinion, what I should do with them ? He told me they must be burnt, according to law. I begged leave to send them again to the same place for two or three days to make the priest more confident, that I might better apprehend him ; he told me he would give no such permission, but insisted that they ought to be destroyed. After the assizes I went to the Judge again, and asked pardon for presuming to return them contrary to his opinion, but said that I intended to go after them that same night to West Hallam, and if I could not catch the priest, that I would bring them away again. About eleven o'clock that night, I went to West Hallam, and set two men to watch in the garden, and one in the churchyard, which adjoined to another side of the house, to see if they could espy any light, or hear any walking in the lofts or false floors, when I made a noise on the other side of the house. I sent a man before to call up the constable, and when he and two or three more came, I knocked at Mrs. Smalley's window about twelve o'clock, and said aloud : ' Mrs. Smalley, I am come to search for a Popish priest ; open the doors.' She started up, and said : ' Who's there ?' I told her, ' Its I.' She knew me well enough. Then I staid a pretty space of time, and called aloud to her again as before ; but by that time I suppose she and her companion, Mrs. Braylsford, were gone to give the priest notice and to help him to his hiding-hole, for nobody answered me. Then, after awhile, I called a third time, and required her in the King's name to open the doors ; for I was come to search for Busby the Jesuit, a traitor, and that if she would not open the doors, the constable would force them. Getting no reply, I then went to Joseph Dudley's chamber and made the same demand ; but got no answer, for he was also gone to the priest's chamber, and found Mrs. Smalley busy in helping Busby to secure himself, as he afterwards informed me. After about a quarter of an hour, I ordered the doors to be forced, and, coming to the priest's chamber, found that the fire had been recently extinguished, the bed clothes laid in confused heaps on the bed, partly warm ; the mattress was cold in the upper part, but I found

it warm beneath, for they had turned it. I was afterwards informed that Mrs. Smalley had taken the pillow, sheets, &c., to her own room. I asked her about the person who had lain in that bed that night : was it not Busby? She said no one had done so for divers nights. I said it was warm, and that if she would discover the person it would save both herself and me much trouble, but in vain ; upon which I told her I must search, for that I was confident Busby was in the house.

"I began to search about one o'clock, and continued till after ten next morning, before I could find him, and though the watchers in the garden told me they could hear his paces very plainly among the lofts and false floors ; and described on the outside of the house the place where they last heard him within the space of nine or ten feet where he was hid ; yet we were almost as many hours before we could find him. At last, when the searchers were almost all tired, Mrs. Smalley and others of the family scoffed at us. 'What, have you not found him yet? You said there was a priest in the house ; why do you not find him then? Why don't you take him?' I said : 'All in good time.' I was resolved to find or starve him out. Nay, the foot-boy of the house, seeing my servant look within the kitchen chimney, where there hung a port-mantle, said jeering to my man : 'Look if he be not in the port-mantle !'

"After these persons had pleased themselves a good while with mocking us, I persuaded two or three of the searchers once again to mount upon the lofts (which I could not do by reason of lameness in my shoulder), and look well near the place where Busby's last steps were heard. Which when they had done for some time, and found nothing, I took my sword and scabbard (being in the room underneath), and knocked on the plaster-floors over my head, and caused them to answer me with the like knocking as near the same place as they could ; and when we had examined the floors in this manner, I knocked near unto a stack of three chimnies, but they could not answer within a yard. I knocked again in two or three places near the chimnies ; but still they could not answer near those places, saying there was nothing but tiles and roofing. I bid them break open those tiles, which they did, and espied under them a wooden door and a little iron hinge. I bid them break the door, then one of the searchers put in his hand and felt a hat ; then he told me some one was in that place, for a man had thrown his hand off the hat ; then I caused them to break open the entrance, which when they had done, Busby spoke to them and desired them to be civil. This I desired them to be, and they brought him to me. I then arrested him, and told him he must prepare to go to Derby, and assured him he should have all the favour a person in his circumstances could expect ; for I understood he was a person of good family in Bucks, or Oxfordshire, and that his brother lived at Coddington, Oxfordshire.

"I was so well satisfied with having taken him after such tedious watching and searching, that I forgot to send and examine what was in the hiding-hole, but took him to Derby, and after an examination committed him to the prison."

Father Busby again urged his being an alien, born at Brussels. His father lived at Coddington, his mother was an heiress. His father went over sea about the beginning of the troubles. He (*Father Busby*) was about forty years of age.

Mr. Baron Street then referred him to the Act of 29 Charles II. ch. 6, called the Act for naturalizing children of English parents born abroad.

This Act, *Father Busby* contended, extended only to the privileges, but not as to the penalties of the subject ; but the Judge having over-ruled the objection, the matter dropped.

Joseph Dudley, who had been a servant at *Mr. Powtrell's*, was then called. This man, after being a real or pretended convert of *Father Busby*, proved a traitor, and stated that he had known *Father Busby* as Chaplain at *West Hallam* for six years or more. He also clearly proved his saying Mass, and officiating many times as a priest, with thirty or more assembled. He also attempted to show that *Father Busby* was really born at *Coddington*, from facts he had heard (he said) the father relate himself : how, when his parents lived at *Coddington*, the first time the soldiers came to plunder the house, he was two years old, and being frightened at the soldiers, he hid himself behind the bed curtains ; and another time, when he was five years old, on a similar occasion of plunder he hid himself in the garden hedge ; and that soon after his mother went beyond seas and had several children. This faithless man also stated several conversations, &c., in which the Father had admitted himself to be a Jesuit, and that *Father Evers*, Lord *Aston's* chaplain, was his master and tutor when at *St. Omer's College*.

Fr. Busby cross-examined him, but could not shake his evidence.

Dudley also stated, as one proof, that his master *Mr. Powtrell* had been committed to prison for refusing to take the oath of supremacy, &c., that the family and others, by advice of a *Mr. Fitter*, a priest, considered that the oath might be safely taken : but that *Father Busby* rejected it, as did all the Society. *Mr. Fitter* was chaplain to *Mr. Thomas Canning*, of *St. Thomas' in Staffordshire*, who with his family and friends had taken the oath upon the chaplain's advice, and *Mr. Canning* had come to *West Hallam* to persuade *Mr. Powtrell* to do so too, but in vain ; he remained faithful to his religion, and preferred the gaol to an act of disobedience.

Mr. Gilbert then, to prove that *Father Busby* was agent for the Jesuits, and had received some rents for them from 1673 to 1677, and had disbursed great sums of money to divers Jesuits, produced some letters and an account-book which he had taken ; the Judge perused them, and made no remark, nor were they afterwards referred to, a plain proof that there was nothing to lay hold of. "I also found at *West Hallam House* divers suits of vestments and other Popish trinkets, which I brought away, together with those I formerly took and returned. All of which I have here ready to produce, and a minister, who has formerly been a Popish priest himself, to explain the use of them." He also produced a box of unconsecrated altar breads, large and small, and instruments for making and cutting them.

Mr. Sheppey, an apostate priest, then explained the use of these things.

Thomas Honis, who had become a Catholic for the purpose of marrying one, and had been received into the Church and married by *Father Busby*, then proved many times hearing Mass, &c., to show that *Father Busby* was a priest. He said that *Father Busby* had "persuaded" him to become a Catholic, &c.

Fr. Busby. Did I come to you, or you to me?

Honis. I came to you.

Fr. Busby. Then I did not "persuade" you to turn Catholic. Before you came, you were satisfied upon the first persuasion, and declared that you would become a Catholic.

Honis. I was "persuaded" by Mr. Shirburne, of Stanley Grange, yet not fully convinced but by you.

Mr. Gilbert. "This Shirburne he speaks of, was one Captain Shireburne, a great Papist, who lived near me, a letter-carrier, as was reported, and one that sold their books," &c.

Honis also proved that Father Busby had christened his child at Stanley Grange, where Dr. Richard Needham lived.

Elisabeth Evans was called, and proved that Father Busby had said Mass often at West Hallam, and had confessed and communicated her.

Dorothy Saunders also proved the same.

Upon Father Busby cross-examining these faithless people, the Judge thought fit to tell the Father, although being tried for his life, that he was so impertinent in his questions, thinking he had weak persons to deal with, and he hoped the jury would take notice of it.

Sarah Clark also proved his officiating as a priest.

Fr. Busby then entered upon his defence. He commented upon Joseph Dudley's hearsay tales as to his hiding when two years old. "How could I remember at that age?" &c. He also re-asserted the fact of his having been born and bred in Belgium. He observed that all the witnesses said they had heard Mass and received absolution in the Latin tongue, which they admitted was an unknown tongue to them. How could they say that it was the Mass, if they did not understand it?

Baron Street. I believe that not one in a hundred understands your prayers that hear them; else they would not be so juggled by you.

Fr. Busby continued to make a strong argument in the same strain. It may have been merely family prayers, or matins, and evensong. The witnesses swore to what they did not understand. He contended that other persons besides priests wore those garments, which were kept as monuments and heirlooms to the family, having been taken out of churches at the Reformation: such church stuff was to be seen at York Cathedral being preserved for antiquity. He then called witnesses to show that laymen wore such garments and prayed in them.

Dr. Robert Needham said that he had worn these things himself, and had prayed in them, and had thought his prayers more acceptable when he wore them. He had seen them used by others several times.

Mr. Charles Umprevill, an old friend of the family, stated that he had heard Mrs. Busby and her eldest son affirm that Father Busby was born at Brussels. He also produced an affidavit from the sexton of Coddington, who was old and unable to attend, showing all the children born and baptized there, but Father Busby's name did not appear in the register.

The Judge, following the usual practice of that excited time, browbeat this witness, and refused to admit the affidavit: the prisoner might, he said, be born there, and yet not registered.

Mr. Busby also said that he had seen canons beyond sea wear

such vestments, that are not in orders ; he had seen children wear them.

Mr. Mayo was then called upon the point of Father Busby's being an alien born. He had searched all the registers, but the prisoner's name was not there.

The Judge said that only those who are baptized are registered : he may have been born, though not baptized there.

Mr. Mayo, at the prisoner's request, then proved his having been employed to procure the *habeas corpus* to remove the prisoner to London for trial, and that the sickness and death of the undersheriff prevented its being executed, and that Mr. Busby was not so prepared as he would have been for his trial.

The Judge said that this was too little to the purpose, and that he might have been prepared ; and asked the prisoner what more he had to say ?

Fr. Busby then continued an able address. He said the indictment was not proved, for there was no evidence of his taking orders, either abroad or at home, nor any one produced who saw him ordained ; the substance of the statute of Elizabeth was not proved, and upon that only was he indicted. The witnesses said they did not understand the language ; the services might have been mere family duty. Even women say such prayers in an unknown tongue, and all answer.

Baron Street. I find, Mr. Busby, you understand the law ; but pray, is the sacrament or is absolution given by women ?

Fr. Busby. If they understand not the language, they understand not the thing. Treason may be spoke in French, and I understand it not to be so.

Baron Street. Then it seems no man can prove a priest that understands not the Latin tongue.

Fr. Busby still contended, with force of reasoning, that there was not a word adduced in proof of his priesthood ; and he strongly urged the matter of his *habeas corpus*, the loss of the benefit of which was so material to him. Had he been tried in London, he could have procured evidence to prove his being an alien ; and he finally urged that the indictment was not proved. He also, to discredit Dudley's evidence, stated that after his master, Mr. Powtrel, had retired abroad, Dudley had carried off three horse loads and more of his property privately from the garden. Dudley did not deny it ; but the zealous Justice Gilbert said they were his own clothes and other things.

The Judge then summed up the case to the jury. They were to consider whether he was within the Act or not. "The prisoner tells you that no man has proved his ordination, where, when, or by whom ; but if all that were to be proved, it would make the law idle and insignificant." He called the prisoner's argument as to the witnesses speaking to what they confessed they did not understand, fallacious, and without any weight, and told the jury that he thought they had full evidence.

The jury went forth, and after a short stay returned with a verdict of "Guilty."

Baron Street. "Though I must pass sentence upon you of course, the jury having found you guilty, yet I must tell you that his Majesty has commanded me to reprieve you from execution."

Sentence of death was then passed in the usual form.

512 *The College of the Immaculate Conception,*

Wingerworth Hall, near Chesterfield, the seat of the Hunloke family, was also served by the Fathers of the District in the last and also in the present century. The old hall was garrisoned for the Parliament in 1643. The present mansion was erected on the site of the former in 1728.

Winsley, near Matlock, was also served by the District in the last century. The latest missionary there was Father Edward Wright, from 1779 to 1799.

THE COLLEGE OF THE HOLY APOSTLES, OR THE SUFFOLK DISTRICT.

Continuation of History, 1678, seq.

THIS College was founded¹ in 1633, chiefly by the pious liberality of William, the second Lord Petre. It comprised the counties of Essex, Suffolk, Norfolk, and Cambridge.

In 1678 the number of Fathers residing in the District was about sixteen or seventeen. The severe persecution of 1678-9, however, greatly reduced this small staff. From 1701 until 1773 the average number was ten. There is no record of the numbers of conversions to the faith, except for the year 1710, when they are stated as fifty; the adult Catholics under the care of the Fathers numbered 650. This is but a meagre return for so large a district; the eastern counties, however, were not prolific in members of the true Church.

The following list of the Fathers forming the College during 1655 should have appeared in previous *Records*.

COLLEGE OF THE HOLY APOSTLES, WITH THE MISSION OF SUFFOLK.

<i>Name</i>	<i>County.</i>	<i>Time Age. in Soc.</i>	<i>Degree.</i>
Briant, Henry	London	56...25...	Prof. Feb. 14, 1643.
Compton, Philip	Cambridge	49...30...	Prof. Dec. 3, 1640.
Daniel, John	York	48...12...	
Dormer, John (Huddleston)	London	58...28...	Form. Feb. 18, 1636.
Fowler, Francis	London	46...24...	Prof. Jan. 25, 1644.
Harcourt, Henry	Leicestershire	45...25...	Form. May 24, 1643.
Molsho, John	Northampton	70...38...	Form. Oct. 8, 1627.
Momford, James	Norfolk	49...29...	Prof. Sept. 29, 1641.
More, Henry	Essex	68...48...	Prof. May 12, 1622.
Palmer, John	Northampton	45... 5...	
Parker, Francis	Lancashire	49...29...	Prof. Sept. 29, 1641.
Parker, John (Heaton)	Lancashire	54...29...	Prof. Aug. 3, 1640.
Pellam, William	Suffolk	32... 12...	
Sankey, Francis	Lancashire	51...27...	Prof. Sept. 29, 1641.
Smith, John	Suffolk	34...15...	
Sutton, Andrew	Suffolk	49...27...	Prof. Aug. 5, 1641.
West, Francis	Herts	49...29...	Prof. Sept. 29, 1641.
Wilson, Thomas	Wilts	41...20...	Prof. Nov. 21, 1653.
Wright, Stephen	Essex .....	... 3...	

¹ *Records*, vol. ii. series iv. part i.

The following Fathers formed the staff of missionaries for this College in the years 1701 and 1704.

1701.

Pordage, William (Rector).
 Keynes, Maximilian.
 Rookwood, Henry.
 Gage, John.
 Gray, John.
 Bruning, Anthony.
 Keynes, Alexander.
 Collins, William.
 Martin, John.
 Tasborough, Thomas.

1704.

Gray, John,
 Bruning, Anthony, and
 Tasborough, Thomas, were changed for
 Barber, John,
 Constable, Joseph, and
 Fernor, Thomas.

At the time of the Suppression of the Society in 1773, the members of the College, and the missions then served by them, were as follows :²

Bodney. Harrison, Edmund. Died in London, Nov. 12, 1801, æt. 74.
 Bury St. Edmunds. Gage, John. Died at Bury St. Edmunds, Oct. 31, 1790, æt. 71.
 Coldham Hall. Dennet, James. Died at Bury St. Edmunds, March 1, 1789, æt. 87.
 Crondon Park. Cole, Robert. Died at —, April 28, 1812, æt. 80.
 Giffard's Hall. Mannock, Sir George, Bart. Killed at Dartford, May 6, 1787, æt. 67.
 Ingatestone. Lucas, Charles. Died at Thorndon, May 19, 1787, æt. 74.
 Norwich. Galloway, Edward. Died at London, June 23, 1799, æt. 93.
 Oxborough. Hawkins, Thomas. Died at Oxborough, July 19, 1785, æt. 63.
 Sawston. Champion, John. Died at —, July 21, 1776, æt. 81.
 Thelton. Fontain, John Baptist. Died at Paris, May 29, 1821, æt. 82.
 Walthampstow. Talbot, John. Died at Rixton, May 19, 1801, æt. 64.
 Wealdside. Platt, Daniel. Died at Worcester, May 21, 1783, æt. 62.

The following autobiographies of Fathers already noticed, or referred to,³ will form a fitting Preface to extracts from the Annual Letters of the College. They have been only recently procured.

² The ages of these twelve Fathers is remarkable, as they amount in the whole to nearly nine hundred years, and show an average of seventy-five years each.

³ *Records*, vol. ii. series iv.

FATHER ROBERT GRIFFITHS, *alias* ALFORD.—*Records*, vol. ii. p. 416, contained a short account of this Father, who died a victim of charity in attending a plague-stricken family, July 8, 1640. He was probably an elder brother of Father Michael Alford, *vere* Griffiths, the historian, whose biography was also given in vol. ii. pp. 299 seq. Robert was converted to the faith in his boyhood, by Father John Gerard.

On entering the English College, Rome, he gave the following account :

1602. My true name is Robert Griffiths. My father's name is John, my mother's Mabel. I am nineteen years of age, and have spent five years at St. Omer's College. I passed much of my previous life in London. Both my parents were of the middle class. Their predecessors were severely tried by various chances of fortune for a period of fifty years, and suffered great loss in their property ; yet if their survivors can but get possession of their own, it will still be sufficient for their maintenance. The fortunes of other of my relatives are ample. . . . The greater part are either Catholics already, or about to become so. I have three sisters and two brothers, all Catholics ; another, I hope, will become one. I was a Protestant until my tenth year, but by the affectionate solicitude of my mother, and the efforts of Father Gerard, I was received into the Church ; and by Father Gerard's advice and exertions I was sent over the sea, being then eleven years old, and in my journey was arrested. After three months I was set at liberty upon my friends giving bail in a bond of £500, to be forfeited should I depart the country without leave. On the expiration of a year I went to St. Omer's ; from thence, after five years, on my way to Spain, I fell into the hands of the English, and spent twenty weeks among them. They brought me to Plymouth, where George, the governor of the place, induced by the vain hope of my perversion, gave me my liberty after half a year, yet not so completely as to allow my friends and relations to see me without leave. But, after the Earl of Essex was beheaded, George himself was cast into prison, and the island and castle over which he presided, together with all his goods, were confiscated to the Queen. Lastly, when he gave me into custody, he declared that he neither could nor would set me at liberty unless I would go to the church. So after a month, when all was quiet again, they sent me to the Bishop of Exeter, who thought of consigning me at once to the common gaol ; however, when they told him the cause of my detention, and he learnt that I had never been committed by George (who was an intimate friend of his) to the prison, he made me a similar promise of liberty, declaring that if I refused the offer he would take me before the judges, but would first commit me to prison. Upon this, I begged him to keep me a prisoner in his own house until he had received a letter from George, especially as I was some eighty miles away from any friend who could assist me in my necessities. If he would not condescend to favour me so far, I entreated him at least to lend me some money (without which I could not live in gaol). I obtained the former request, and remained in his house. He is himself a schismatic, while all his friends are Catholics. After the first day he began to question me,

and asked my name. Knowing my father, he promised to liberate me very soon ; and, having received some money from my parents for my journey, he most politely dismissed me. The rest of my time I spent in visiting my friends, and afterwards went to Father Bernard Gardiner, who was at that time my Director. He told me that if I wished either to go to Spain or Rome, he would take care to write for me to Father Garnett or to the Archpriest. Afterwards, procuring letters from some gentlemen (under the pretext that I was going to the Ambassador in Paris), I arrived in Rome.

FATHER ROBERT FORSTER, *alias* WILSON.—*Records*, vol. ii. series iv. p. 445, gave the life of Henry Forster, Esq., of Copdoke, who, late in life, retiring abroad, entered the Society of Jesus as a lay-brother ; while three of his sons and six daughters also entered religion. In the Forster pedigree two brothers of Henry Forster are named, Robert and Michael, both of whom joined the Society.

On entering the English College, Rome, after making his humanity studies at St. Omer's, he stated as follows :

"1606. My name is Robert Forster. I am son of Christopher and Elizabeth Forster. On the feast of St. John the Baptist I was, I believe, nineteen years old. I was born in the parish of Stanningfield, Suffolk, where I was brought up until nine years of age ; then I went into Norfolk, whence I was recalled to Suffolk. I spent a year with one Mr. Hinslowe, a clothier or linen-draper, who taught letters, but was very ignorant." His education was neglected until he went to St. Omer. His parents were indeed respectable, but had been reduced to poverty by persecution. His brothers were Bartholomew and Dominic Forster, and he had an only sister Mary.⁴ "My relations are for the most part Catholic, as far as I know ; one of them, an uncle, Ambrose Rookwood (whose brother is a priest studying at this College), suffered death in the Gunpowder Plot."

The Diary of the English College, Rome, states that Robert Wilson, *vere* Forster, aged about eighteen years, entered as an alumnus of the Holy Father, October 10, 1606 ; took the College oath August 24, 1608 [7], and having received minor orders in 1607, entered the Society October 25, 1609.

FATHER BARTHOLOMEW FORSTER, *alias* DARCY, was born in 1692. Having completed his course at St. Omer's he

⁴ Dominic was probably the one named in the pedigree as having died in St. Omer's when a student. His brother, Henry Forster, was born about the time that this statement was made, 1604-5, and he may not have been aware of the event.

entered the English College, Rome, for his higher studies, in the name of Bartholomew Darcy, at the age of twenty, October 7, 1612, took the College oath June 24, 1613, and was ordained priest April 10, 1616. A week afterwards he left the College for the novitiate in Sicily, and was there admitted to the Society. "He was," says the Diary, "dear to all from his innocence of manners, his piety, and learning." He defended the whole course of philosophy with great applause.

On entering the English College he made the following statement :

"1612. My name is Bartholomew Forster, *alias* Darcy. I am twenty years of age, was born in Suffolk in the house of my maternal grandfather, near Bury St. Edmund's, and remained there till I was eight years old, when I was recalled to my parents' house near Ipswich.⁵ At the age of fifteen I was sent to St. Omer's College. Both my parents are alive, and Catholic, and of the higher class. My paternal grandfather died when I was quite a child, and was a Catholic, as I have heard ; his wife, my grandmother, however, when I was in England, was a schismatic. My uncle Henry is a good Catholic. My grandfather on my mother's side, whose name was Rookwood, and my grandmother, were excellent Catholics, they are now dead. I have three brothers and two sisters.⁶ I made my humanities at St. Omer's College. I attended the Protestant Church until I was eight years of age, but being then called home to my parents, I was brought up in the Catholic faith."

We learn by the following extract of a letter from Brother Thomas Oglethorpe (*alias* Stillington), who was with him at the English College, Rome, and was his fellow-novice at Messina, that he died a holy death in his first year's novitiate, in April, 1617.⁷ The letter is addressed to the Rev. Father Edward Coffin, then Minister of the English College, Rome.

Very Reverend Father in Christ,—
P.C.

I know not by what provision of nature the bearer of sad or ill tidings always gets the start of him who would bring joyful news : and whereas the one limps along footsore, the other flies through the air on rapid wing. But he that will consider the

⁵ Copdoke.

⁶ His brother Dominic was probably then deceased.

⁷ See the life of this saintly youth *Records*, vol. iii. pp. 148, seq. He quickly followed his friend to the grave, dying on September 15, 1617.

frequent recurrence and number of our misfortunes in this vale of miseries, discovering in it nothing that can even pretend to happiness and joy, he may excuse this quickness of rumour to carry ill news (for being kept hard at such work, it has acquired a marvellous facility), and her slowness to bring good news; for having little or no practice, no wonder it is found a laggard. I see, then, that I must go along the beaten road. Why so? If others have forestalled us in bearing to you the news of the untimely death of Father Bartholomew, if that may be called untimely which carried off one ripe, as we may reasonably hope, for Heaven, I shall follow in their footsteps with points that you ought to be made acquainted with. But can any glad news be in the letter that perhaps first tells of the death of one so dear? Yes, indeed: for I wish to be not the messenger of his death, but the herald of his life. He is not to be called dead, whose memory will live so happily amongst us, and whom no one speaks of but as living in bliss. Hence I trust that if the letters of others have left any trace of sadness in your minds, I shall easily wipe it all away by mine, which informs you not of the death of the Father, but of his contempt for death, and of his life. If in the natural order we gather that life exists in anything, from the effects of life which we behold in it, so we may clearly infer, from the innumerable proofs of a virtue which truly produces life, that our dearest Father is in the enjoyment of life eternal. I pass over, then, the whole course of a somewhat protracted illness, during which he was a source of edification and an example to all, from his patience and from the exercise of those other virtues which are required in such a time of trial. I pass them over, because it might seem to some that in a disease which slowly carries a man off, unnoticed by others, there is not room for practising the same degree of patience as in other diseases. Add to which, the charity, care, and solicitude shown to him were, as I mentioned not long since in my letter to the Rev. Father Knott, such that, from the beginning of his sickness to the end, they placed under great obligation not only the sick man himself who will certainly make the amplest return, but ourselves also. If we consider the gentle progress of the disease, and this extreme charity both of superiors and subjects, I may appear to some to have left small matter for patience to the sick man. Yet, in addition to the many sufferings which God from time to time permitted to fall on His faithful servant, the irksome weariness of a long illness, the sleepless nights, the loathing of food, and many such afflictions, furnish abundant matter for patience. Setting aside, then, particulars, in which he gave the greatest edification, I come to the last scene. Though warned of the approach of death, he suffered no disturbance of soul. With beaming countenance he gave thanks to God, by Whose favour he was about to end his life in the noviceship. For he understood, and often during his sickness used to avow, that to die when a novice ought to be reckoned a singular gift of grace: therefore with the greatest resignation he gladly prepared himself to accomplish the will of God. His superiors, wishing that nothing should be omitted which could in any way increase his consolation, to the aid of the sacraments superadded the merit of taking his vows. After he had been fortified with these, it can scarcely be told with what joy and confidence he hastened on to his heavenly country, of which he always spoke as one who was sure of going thither, although from time to time he said that he had much fear of Purgatory. The devotion and filial

confidence which he manifested towards his most holy Mother, I cannot describe. At the mention of her name he at once melted into tears and was filled with a wondrously intense delight ; this I myself witnessed. Some affirm that he gently breathed his last at the moment when the *Maria Mater gratia* was being whispered to him by Father Rector, who repeated the usual prayers for the dying with the Community, myself among them, and that when he came to the words *Et hora mortis suscipe*, he gave up his soul with the utmost sweetness into the hands of the most Blessed Virgin, surrounded by his brethren. Of those who stood near scarce three or four perceived the end. And thus our dearest Father quitted us. All united immediately in proclaiming his happiness, declaring that they would most gladly change places with him. Many, through devotion, pressed to have something of his scanty effects—a favour which was granted. I will adduce a single, though striking testimony to his virtue, and the edification he gave in life and at death—that of Rev. Father Rector, who, both in private and in public, and more than once by way of exhortation proclaimed his happiness and glory, speaking at length on his virtues, and asking each one what he had noticed in him. So far, then, regarding our most loving Father. If I have lingered over this matter longer than I intended, your reverence will, I think, forgive me for wishing to say even more. Father Rector went so far as to order me to set down in writing what I knew of his life, which I have done.

I make an end, commending myself humbly to the prayers and Sacrifices of your reverence.

Your Reverence's servant in Christ,

THOMAS STILLINGTON.

Messina, April 18, 1617.⁸

FATHER MICHAEL FORSTER.—*Records*, vol. ii. series iv. p. 455, contained a brief notice of him. His father, Henry Forster, with six daughters and three sons, all entered religion. Michael appears to have been the youngest son. Born in 1641, he passed at the age of eighteen from St. Omer's, where he had made his humanity studies, to the English College, Rome, for his higher course, April 5, 1659. He entered the Society in 1660, and died in the Maryland Mission, in which he went by the name of Gulick, February 6, 1684.

On entering the English College he made the following statement :

"1659. My name is Michael Forster. My father is Henry Forster, of Suffolk. I shall be eighteen years of age next Easter. I was educated first at Brussels, in the school of the Society of Jesus, and afterwards at St. Omer's College, where I made my humanities. My parents and relatives are respectable, and of the upper class, and Catholics. My father

⁸ From the Archives of the English College at Rome. Scrittura, vol. xxxvii. n. 1.

renouncing the world, entered the Society of Jesus, in which he is still living. I had two brothers, one of whom, the eldest, died in the Society.⁹ I had six sisters, all religious, two of whom are dead. I was always Catholic. My father, under stress of persecution, migrated from England to Belgium with his children. I earnestly desire to embrace the ecclesiastical state."

FATHER THOMAS BACON, *alias* SOUTHWELL,¹⁰ was a native of Norfolk, born in 1592. Having made his humanity studies at St. Omer, he passed to the English College, Rome, for his higher course. The College Diary states "that he entered among the alumni of the Holy Father, at the age of eighteen, in the name of Thomas Southwell, *vere* Bacon, November 10, 1610; took the College obligation on May 1, 1611; received minor orders in the same year, and, after defending the whole theses of philosophy with great applause, in the month of July, 1613, entered the Society of Jesus."

On entering the College he made the following statement :

"1610. My true name is Thomas Bacon. I am in my eighteenth year, and was born at Sculthrope, near Walsingham, Norfolk,¹¹ and was brought up at home until my fourteenth year. My parents are John and Elizabeth, of whom the latter died about four years ago. My father still survives, and lately became a Catholic. He belongs to a respectable family, and is a private gentleman of the middle class. I have four brothers, one

⁹ Probably John Forster, of whom we read in the narrative of his brother, Father Joseph Forster (*Records*, vol ii. p. 454), that having no turn for study, he gave it up, and was admitted to the Novitiate at Watten, but in which he did not continue. He died afterwards, when a church student, among the English Benedictines at Douay. Father Michael's statement that he died in the Society is at variance with that of his brother Joseph.

¹⁰ He and his brother Nathaniel, well known as the author of the *Bibliotheca Scriptorum Societatis Jesu*, are called by Dr. Oliver after their assumed names of Southwell.

¹¹ The celebrated place of pilgrimage, not for Catholic England alone, but for pilgrims from distant parts of the Continent. The shrine of Our Lady of Walsingham rivalled that of St. Thomas of Canterbury in the richness of the gifts offered on its altar. It was founded in 1061, and was an exact representation of the Holy House of Loreto. "Foreigners of all nations," says White, in his *History and Gazetteer of Norfolk*, p. 679, "and many Kings and Queens of England, came to it on pilgrimage. . . . Spelman observes that it was said that Henry VIII., in the second year of his reign, walked barefoot from the village of Barsham [four or five miles distant], to pay his devotions to this celebrated image, which he decorated with a gold necklace; but he treated it with less respect at the Dissolution, when his officers seized it, by his orders, and burnt it at Chelsea, taking care, no doubt, to preserve all its jewels and valuable trappings."

my senior, the others my juniors ; two sisters, one older and the other younger than myself. Among these my father alone is a Catholic, the rest are either Protestants or schismatics. I made my earlier studies at Lynn, in Norfolk, and after that, my humanity course at St. Omer's. I ever believed the Catholic faith to be the true one, but I was not a Catholic until I went to St. Omer's College, whither I was sent by a schismatical uncle at the persuasion of some Catholic friends. Since I became Catholic I have always desired to enter the ecclesiastical state ; but during my last year at St. Omer's I have resolved likewise, by the help of God, to join the Society of Jesus."

Dr. Oliver states that to talents of the first order he added indefatigable industry ; while his meek virtues and unaffected humility diffused around him the sweet odour of Jesus Christ. For eight years he was Professor of Theology, in the chair of which he obtained the highest repute. He died at Watten at the early age of forty-five, December 11, 1637. He had been Vice-Rector, and "was a learned and pious man." He was professed April 19, 1626.

Father Thomas Southwell wrote a learned work, *Regula viva, seu analysis Fidei in Dei per Ecclesiam nos docentis auctoritatem*. It was printed in 1688. Antwerp, 4to., 263 pp. He had prepared for the press a volume on the First Part of the *Summa* of St. Thomas.

FATHER NATHANIEL BACON, *alias* SOUTHWELL, a younger brother of the preceding, was born in Norfolk, 1599, made his early studies at St. Omer's, and on October 8, 1617, was admitted to the English College, Rome, at the age of eighteen, for his higher course under the assumed name of Southwell. He took the College oath, May 1, 1618, was ordained priest, December 21, 1622, and at length, being sent into the English vineyard, September 12, 1624, there became a member of the Society.¹² We find him named as a priest novice in a list of Jesuits among the papers seized at the Novitiate, Clerkenwell, in 1628.¹³ He appears from the Summary of the Deceased of the Society to have been admitted on September 7, 1626, at Watten, though his admission probably took place a year earlier, as the above list dates about 162 $\frac{1}{2}$. On September 14, 1627, probably after completing his two years' noviceship, he he was recalled to Rome, and succeeded Father Thomas

¹² English College Diary.

¹³ *Records*, vol. i. pp. 132, 133.

Coleford in the office of Minister at the English College, when he began to compile the College Diary.¹⁴ He continued to discharge the united offices of Minister and Procurator until October 30, 1637, at which time he was appointed Spiritual Father and Confessor of the College. Hence he was removed to the Gesù, in Rome, to become secretary to Father Vincent Caraffa, who was elected the seventh General of the Society, and died most holily on June 8, 1640. Father Bacon's application to business, his fitness, experience, and knowledge of the affairs of the Society, induced the four successive Generals, Piccolomini, Gottifred, Nickell, and Oliva, to retain him during a period of more than twenty years in the same important and confidential post. When it seemed good to the Father General to relieve this aged and excellent Father from his onerous post, he chose him with the consent of all the Provincials of the Society, to be his Admonitor. His retirement took place in 1668, and, according to Dr. Oliver, its motive was that he might revise and re-edite, with copious additions, the *Bibliotheca Scriptorum S.J.* This wellknown folio volume, of 982 pages, was published at Rome in 1676, and "is a compilation truly admirable for research, accuracy, elegance of language, piety, and charity of sentiment." He died at the professed house, Rome, December 2, 1676, in his seventy-seventh year. He also wrote *A Journal of Meditations for every day in the year*, which to the present day has been a favourite book of meditations both with seculars and religious, and has passed through many editions. It was originally translated into English, with permission of the author, by Father Edward Mico, *alias* Harvey, who, as we have already seen, died a martyr for the faith in Newgate, December 3, 1678.

We extract the following notices of members of families belonging to this District from the Diary of the English College, Rome, and the scholars' interrogatories and replies on seeking admittance to that College.

1. STRANGE GODFREY who states: "1609. My name is Strange Godfrey. I am son of Giles and Mary Godfrey, and was born in the town of Holme, in the county of Norfolk, where I was brought up a Catholic. My parents were both Catholics, and died in that faith. Their income was about £40 a year, and their condition was not ignoble. I have five brothers and four sisters, and many relations, most of whom

¹⁴ Oliver, *Collectanea S.J.*

are Catholic. I studied my humanities at Aylsham in Norfolk. I was never a heretic, but at the time a schismatic, and was reconciled to the Church by the efforts of the Rev. Father Roberts, who was in prison for the faith."¹⁵

We do not find Godfrey's name in the Diary of the College as having been admitted among the scholars.

2. JOACHIM BAAL, *alias* JOACHIM ANTHONY BASSETT, narrates in his replies to the usual questions: "1611. My name is Joachim Baal. My father's name was the same. My mother was Margaret Thompson. I was born in the town of Hadley, Suffolk, where I was brought up for seven years. In due time I went to London and Oxford. My father is of the middle class, and before his conversion to the true faith was moderately rich, but after this event he was stripped of his means of subsistence, and suffered much of late years, in which heresy has been so rampant. Both my father's and mother's friends are heretics. My mother is dead, and I have a step-mother, named Elizabeth Standen, a Catholic, and a relation of Sir Anthony Standen. I have four brothers and sisters, all my juniors, and all Catholics. I studied my humanities at St. Omers, and my logic and philosophy at Seville. I was brought up a heretic until about ten years of age, and was received into the Church upon my father's conversion, by the Rev. Father Barrows, who was then in the Clink prison in London. Like so many others, I left England by stealth, and proceeded to St. Omer's College."

We do not find his name in the Diary of the English College, Rome.

3. IGNATIUS WISEMAN was admitted to the English College, Rome, for his higher studies as a convictor, in the name of Ignatius Sidgley, *vere* Wiseman, of Essex, about thirty years of age, on October 17, 1632. He took the usual College oath on the 25th of March following. After receiving minor orders, he was ordained subdeacon and deacon during March, 1637, and priest on the 22nd of the month. On the 7th of October following, he left the College, in order to prepare himself for about half a year for the English Mission, to which he proceeded on the 21st of April following.¹⁶

¹⁵ This may have been Father Henry Garnett, one of whose assumed names was Roberts.

¹⁶ Diary of the College.

On applying for admittance to the College, he states : " My true name is Ignatius Wiseman. I was born at Rivenhall, in the county of Essex, and am thirty years of age. My father is a knight, with about £3,000 a year. I have five brothers and three sisters, and many relatives, who, on my father's side, are heretics, on my mother's, Catholic. My father and my brothers and sisters (except one brother and two sisters) are heretics. My mother was a Catholic, and died ten years ago. I studied my humanities at St. Omer's College. I was once a heretic, but by the grace of God have been called to the true faith."

4. JEREMIAH HACKLUIT declares in reply to the usual questions : " July 8, 1666. My name is Jeremiah Hackluit. I am son of Henry Hackluit and his wife, Susannah Towers, and was born in a village called Streatham, Cambridgeshire. I was baptized by an Anglican minister. I am twenty-four years of age, and made my humanities at Westminster School for seven years, and my philosophy at Cambridge. I received confirmation at Liege. Both my parents are of the higher class, although in moderate circumstances. My mother is a schismatic, my father is unhappily a minister of the Church of England. My present circumstances are poor, but on my parents' death I shall be entitled, as their eldest son, to £80 a year. I have two sisters and one brother. I was brought up by my parents in the Anglican heresy, but by the singular grace of God, was converted to the Catholic faith by Dr. Leyburn, the President of Douay College. I took my degree of M.A. at Cambridge." In reply to the usual question whether he was free from all ecclesiastical censures, he gives the following curious answer : " I am not free ; for some years ago, in the first naval war against the Dutch, I was an officer on board a ship in the royal navy, and caused many cannons to be fired against the enemy, which perhaps occasioned the death of some of them, or some such case."

He promises to take the usual College oath. We do not find his name in the College Diary.

5. THOMAS COOPER, *or* COWPER, entered the English College, Rome, for his higher studies, under the name of Thomas Ross, *vere* Cowper, of Norfolk, aged twenty-six, on September 24, 1655. He received Confirmation, in which he chose the names Vincent Hyacinth, on the 4th of June following.

He left the College for France on July 20, 1656, with the intention of assuming the habit of St. Dominic, but afterwards returned to the College, and took the usual oath on the 20th of the ensuing month of August. After receiving minor orders, he was ordained subdeacon in March and April, and priest, April 12, 1659, and left Rome for England, April 26, 1662.¹⁷

On entering the College, he states : " My name is Thomas Cooper. I am son of Thomas Cooper, and was born in the village of Rushall, in the county of Norfolk, and am twenty-six years of age. I was brought up partly at home, and partly at Bury St. Edmunds. My parents and relations are of the middle class. My father is dead. My mother, three sisters, and all my relatives are heretics. I made my humanity studies in various villages, and at Bury St. Edmunds, and studied natural philosophy and logic at Cambridge. I was converted from heresy about four years ago, by means of a kind friend, a physician, and through the influence of the Fathers of the Society of Jesus. It is my earnest desire to enter the priesthood."

6. EDWARD GAGE, son of Edward Gage, of Suffolk, became a student at the English College, Rome, after making his early studies at Douay.

He does not appear to have persevered in his determination of entering the priesthood. On being admitted to the English College, Rome, he made the following statement : " My name is Edward Gage. I am son of Edward Gage, of Suffolk. My mother's name was Watkins. I was born in 1662 or 1663, and educated at Douay. My parents and other connections are well born and wealthy, and all are Catholics. I have four brothers and four sisters. I was always Catholic, and have suffered nothing for my faith, but my parents have suffered much. I promise to enter the priesthood, and return to England to help in the salvation of souls, should Superiors see fit."

The Diary of the English College states that he entered the College as an alumnus, on July 15, 1685, and left without taking the College oath, on January 31, 1686, though he remained in Rome. We cannot trace his history further.

The Annual Letters make very little mention of this District during the time of the Oates' persecution, an omission

¹⁷ Diary of the English College.

which seems to imply that the persecution did not rage with such violence in these parts as in other counties.

1685. The Annual Letters for this year announce the death of Father John Parker, senior.¹⁸ He died most piously after a laborious and apostolical life. He was noted for the many conversions he effected, and "was venerated by all, and his memory held in benediction."

1685—1690. During this short period of sunshine for Catholics, under James II., the Annual Letters, after speaking at great length of the flourishing Colleges of the Society in London, go on to say: "These things were accomplished in London, nor were the other Districts behind it, but the difficulty of the times are now so great, that it is impossible to get full details. Such as I have, I give. In the District embraced by the College of the Holy Apostles, there were two public chapels, both much frequented. One was situated in a town called Bury St. Edmunds, in the county of Suffolk, where was also a well attended school. About eighteen youths of good families belonging to the neighbourhood boarded in our house, for the purpose of education. Others also attended the school from the town as day scholars.

"There was also another well known chapel at Norwich, the capital of Norfolk, where Father Charles Gage effected wonderful conversions by his sermons, and where he laboured so zealously, that public letters of thanks were written to the Father Provincial by the congregation for having given them so excellent a preacher."

1688. In this College, towards the end of the year, and subsequently, the Fathers suffered much, on the breaking out of the Revolution, and the retirement of James II. to France. Many efforts, however, were still zealously made for the salvation of souls, of them the writer again complains that he is unable to give full details. He mentions the two following events as worthy of remark :

"A certain Catholic woman, in 1686, earnestly entreated one of the Fathers to marry her to a man who, though a Pro-

¹⁸ His real name was HEATON, or HETON. He was a native of Lancashire (See *Records*, vol. i. p. 666, Addenda; and vol. iv. p. 714, Addenda). In 1655 he held, for the second time, the office of Rector of this College. He had likewise filled several other important positions in the Province. He died, November 25, 1684, æt. 83.

testant, was not averse to the Catholic religion, but rather inclined towards it. The Father prudently endeavoured to persuade her to postpone it for a while, in the hope of bringing him in the interim to embrace the faith. The woman, however, instead of listening to sound reason, went to the Protestant church, and had the ceremony performed by the minister, whereby all hope was lost of converting the husband, who had now gained his wife, and had been strengthened in his errors by an exhortation of the parson. But the faithless woman did not escape punishment at the hand of God, and this was the happy means of bringing her to a sense of her fault, and restoring her to her duty as a Catholic. For within a few days she was seized with so great and unusual sufferings, as to be scarcely able to walk, or even stand without support. Her case defied the art of medicine. Many months passed in this painful state, and she could obtain but little repose. At last, entering into herself, she came to one of the Fathers, and acknowledged that she was struck by the hand of God, and begged his prayers for her. He exhorted her to approach the sacraments with a sincere contrition for her sin, which she accordingly did, and publicly acknowledged her offence in the chapel, asking pardon of the faithful for the scandal she had given, when she was suddenly delivered from her torments, and from that time (now past the second year) she has experienced no return whatever of similar pain."

1693. In the village of Barton, near Bury St. Edmunds, lived a gentleman, named Thomas Burton, a Catholic, whose daughter Catherine was for many years bedridden, and so afflicted in her limbs that she could scarcely move, besides having a complication of other diseases, under which she suffered almost continually. One of the Fathers visited her, and in his desire to obtain the restoration of this pious and afflicted maiden's health, that she might be enabled to consecrate herself to God in some convent, according to her ardent wish, he recommended her to sprinkle the affected parts with holy water, and to repeat the famous prayers of the ten weeks' devotion in honour of St. Francis Xavier, taking him as her patron, and praying God to grant her recovery through his intercession.¹⁹ She

¹⁹ This was Father WILLIAM COLLINS, who entered the Society on the 7th of September, 1669, and became a Professed Father on the 29th of March, 1687. He served the Suffolk mission for some years, and died (we believe in it) in 1704. In the autobiography of Catherine Burton (p. 65, Quarterly Series), referred to in our next note, he is thus mentioned:

obeyed, but during the whole of the ten weeks suffered more than ever, and during the tenth, had scarcely strength sufficient to receive Holy Communion. When quite alone, she suddenly felt herself restored to health, and to the full use and strength of her limbs, whereupon springing from her bed, and dressing herself, she went down into the dining-room, where the family was assembled, who in their astonishment thought she must be an apparition. After a few days, she walked eight miles without fatigue, and is now preparing herself to enter upon a religious life.²⁰

1710. The Annual Letters for the year make no express mention of this College, but the letter from Father Henry Humberston, the Provincial, to the Father General, dated St. Omer's, April 10, 1700, copied in p. 159 above, amply details the sad condition of Catholics at this period. He anticipates a more violent persecution, in consequence of a

"Mr. Collins, one of the Society, came to my father's house. Though he was a stranger, he had heard of me, and after a short time desired to see me. He was touched with compassion at my condition, and spoke very fervently to me, encouraging me to suffer, adding that I should be walking above the stars when others that did not suffer in this world would be in the fire of Purgatory. These words, and his way of uttering them, gave me great comfort, remembering, ever since I was a child, I had prayed to God to send me my purgatory in this life, with grace and patience to bear it; and even in the extremity of my suffering, I could never give over this prayer, but I neither told this to him nor anybody else. When this Father had heard my sisters relate some particulars of my sickness, he was mighty earnest that I should begin a devotion of Ten Fridays to St. Xavierius, which I willingly consented to. He promised me a book of instructions for the devotion, which he sent me with a pious letter promising to join with me. I found myself strongly moved with a more than ordinary devotion to this Saint, though I had never specially prayed to him before. I felt a kind of endearing affection, more than I had experienced to any saint before, with a great confidence that he would help me. I was very willing to begin the devotion, which my confessor approved of, thinking nothing but a miracle would cure me."

²⁰ See the Life of Mother Catherine Burton (in religion, Mary Xaveria of the Angels), of the English Carmelite Nuns at Antwerp, compiled by Father Thomas Hunter, and edited by Father Coleridge, in a number of the Quarterly Series for 1876. Father Hunter is shortly noticed in p. 401, under the head of Stonyhurst. He died soon after writing this memoir, in 1725. The short account of the miraculous cure of Catherine Burton given in the Annual Letters fully confirms her own narrative, and is all the more satisfactory as having been written on the spot. It likewise supplies the date of the miracle, viz., 1692-3. She records another edifying fact, that her father himself died a member of the Society of Jesus, to which he and his family were so warmly attached. THOMAS BURTON, Esq., was descended from a good family in Yorkshire. [Mr. Peacock, in his *Yorkshire Catholics*, 1604, mentions many recusants and non-communicants of this name, and, among others, under the head of Forcet parish, Mabel, wife of Henry Burton.] His father, Henry Burton, noted for his grace and

penal Act that had just passed the two Houses of Parliament, than had ever been enacted since the days of the so-called Reformation, one that would threaten to uproot the Catholic religion, if rigorously carried out.

The report observes generally that the condition of the English Province was so trying, both on account of the violence of the persecution at home, and the war then raging on the Continent, that communication was rendered very difficult, and the little information to be obtained was so brief, and couched in such obscure terms, as to be scarcely intelligible.

There were ten Fathers in this District, with Father William Pordage, the new Rector, who is highly spoken of for his zeal in working the District. The death of Father Henry Martin is recorded, "who, though almost past seventy years of age, underwent labours sufficient to occupy three persons."

The following account of a pursuivant's search at the house

virtuous behaviour, died in prison, into which he had been cast on account of his religion. Mr. Burton settled at Great Barton (called by mistake Bayton in the biography of Sister Catherine), a parish three miles north-east of Bury St. Edmunds. He married Mary, sole daughter of Christopher Suttler, Esq., a gentleman of family in Norfolk, and had nine children, four sons and five daughters. One of his sons, CHRISTOPHER, entered the Society of Jesus, September 7, 1693. Born in 1671, he made his humanity studies at St. Omer's, and was professed in 1711. After serving the English Mission at Formby, Lytham, and other places, he died at Watten, July 23, 1744, æt. 73. After his wife's death, Mr. Burton's whole care was to bring up his children, and to animate them to pious practice by his own example. He was fully resolved, after he had settled his affairs, to pass the sea and enter religion as a lay-brother of the English Province. Secular duties prevented his doing this at the time when his two daughters became religious [1693]. His daughter Anne, after several years of widowhood, had the happiness of being professed by her sister Catherine in her own convent at Antwerp. He told his daughter Catherine, before entering religion, that St. Matthew, following the call of our Lord, left the custom-house, his money, and all things else, as uncertainties, but that they would not allow him to do the same. He was after this employed for nearly two years and a half in those affairs, writing often to his daughters to recommend them to St. Francis Xavier, that he might be at liberty to complete his pious design. Just before he could join his daughter at Antwerp, on his way to the Novitiate, it pleased God to call him to Himself. He died of a fever, having received all the rites of the Church, and was admitted to the Society of Jesus upon his death-bed. This fact, though unknown to his daughter, explains the reason why, as she records, she saw him ranked among the religious of the Society in Heaven. In her autobiography she supposes that her father died in great desolation, for his higher merit. We cannot doubt, however, that he died most happily; and she herself declares that, among the constant supernatural favours she received from God, she saw him in vision, living among the blessed in Heaven, where she could enjoy more free and constant conversation with him than if he had been in the world. The date of Brother Burton's death was probably about the latter half of the year 1696. Catherine Burton states that her father, though times were trying, never refused to receive the Fathers of the Society, who resorted much to their house at Great Barton.

of Edward Paston, Esq., of Thorpe, has been recently supplied to us from an old MS. at St. Scholastica's Abbey, Teignmouth. The probable date is between 1623 and 1630. Although we find no mention of any Jesuit Fathers living as missionaries at Thorpe, yet those of this District no doubt well knew it as a priests' refuge.

"Edward Paston, Esq., of Thorpe, in Norfolk (who married Margaret, daughter of Sir Thomas Berney, of Reedham), had a house, distant about half a mile from where he lived, which stood alone in a wood, and was moated round about. It was, therefore, settled that it should be used for entertaining priests, and that some one should live in it to receive them, which charge a Catholic gentleman first undertook. Whilst he was living there, it happened once that the pursuivants came on a sudden, and the portress, seeing them at the door, went up to call the gentleman down to them, who coming quickly, bade them show their commission, and kept them in talk some time, during which the priest and church-stuff were put safe into the hiding-place, so that the searchers coming in, found nothing; but they had brought with them a dog, which it seems was something of the bloodhound [kind], and he stood sniffing about the secret place where the priest was hid. Before the men, however, espied him, up came a great cat, and fell a-fighting with the dog, never once leaving him, until the pursuivants returning sorely vexed because their search through the house had been of no avail, called him off, and went their way, and truly it seemed a wonderful thing that the poor cat was not afeared to set upon such a great dog; but by this means did our Lord deliver that house, which, as we have said, was a receptacle for all priests that came and served the Catholics of the country round about for their souls' good. Two of Mr. Paston's daughters afterwards became Benedictines at Brussels, and Mary Berney, niece to Mrs. Paston, who lived many years with her aunt and uncle, joined the Augustinianesses of Louvain, where she was professed, in 1632. She related the above fact, which took place whilst she was staying at Thorpe."

Among the Fathers who served in this College was the martyr, Father Thomas Whitbread, who was twice Rector. His biography has been given in the general narrative of Oates' "Plot." Father Charles Poulton, *alias* Palmer, succeeded Father Whitbread as Rector, in 1674.²¹ His edifying death in Newgate prison, in February, 1690, will be remembered.

²¹ See his biography in the "College of St. Ignatius," p. 307.

FATHER FRANCIS PARKER, another sufferer in the Oates' persecution, was at length, after numerous dangers and escapes, compelled to fly into Belgium. He was a native of Lancashire, born in 1606, and admitted into the Society in 1626. After being employed in teaching humanities for five years, and rhetoric for one, he was sent upon the English Mission in 1644, or 1647, and laboured in that fruitful but dangerous field for upwards of thirty-two years, with great harvest of souls, during difficult and trying times. He is named in the Catalogue of the Province for the year 1655, as a missionary Father in the College of the Holy Apostles, and is stated to have been then eleven years upon the mission, filling the offices of Rector, Minister, and Consultor. He was professed on the 19th of September, 1641. He had also acted as Vice-Rector, and for nine years was Superior of the missionaries scattered about in various missions. Being falsely accused, with the other Fathers, in the feigned plot for the murder of the King, and publicly proclaimed by the Privy Council, before he had even heard of the charge, he was incessantly hunted from place to place by the pursuivants, who were stimulated by the rewards offered for the apprehension of Jesuits. Finding no place of refuge in the kingdom, and despairing of being able either to conceal himself, or to be of any service to his neighbour, he succeeded in embarking for Belgium in the depth of winter. Greatly advanced in years, and with health, previously infirm, now completely ruined by the effects of his long journey, he sank under his sufferings in the course of a few weeks after arriving, and rendered up his soul to God in the House of the Tertiaries at Ghent, May 20, 1679, æt. 73; having been fifty-three years a religious, and thirty-eight a professed Father.

FATHER CHARLES FOSTER, a native of London, born in 1623, entered the Society in 1643, and died at Ghent, the 2nd of June, 1680, æt. 57. He was serving as a missionary Father in this district in 1675, and probably for many years previously, having been sent to the English Mission about 1653. He retired to Ghent, escaping in the excitement of the Oates' persecution. The Catalogue of the Deceased of the English Province for 1680 thus notices him: "Father Charles Forster died piously at Ghent, after severely suffering from the stone, which complaint he had borne with great patience and resignation to the Divine will, æt. 60, in religion thirty-eight, and

twenty-six years since he had been admitted Spiritual Coadjutor, the whole of which time he had spent most usefully on the English Mission in a multiplicity of labours and dangers. He thirsted for the salvation of souls, and was most exact in regard of religious poverty. Hence he was accustomed, though he often had the opportunity of using a horse, to visit on foot the villages and cottages, when assisting the Catholics. His prudence, dexterity, and sweetness of manner in composing dissensions, combined with his cheerful but religious conversation, caused him to be revered and beloved by all."

FATHER WILLIAM VAVASOUR, of the ancient Catholic family of that name, who was sometimes called Thwing, and entered the Society in that name, arrived at Watten with Sir John Warner (Father John Clare), on the 20th March, 1665, and both entered the novitiate together.²² He was serving in this College four days after the outbreak of the Oates' persecution, escaped from England, and died in peace at Nieuport, April 23, 1683.

In *Records* vol. iii. p. 235, note, is a brief mention of Father William Vavasour, with other members of that family. See also vol. iv. p. 689, Appendix.

FATHER HENRY MARTIN was Superior of the District, and is recorded in the Annual Letters for 1710, as undergoing labour sufficient for three men, in spite of his being upwards of seventy years of age.

FATHER THOMAS COXON, who was born in 1650, was one of the missionary Fathers of the College in 1706. He entered the Society in 1676, was professed in 1694, and died at St. Omer's in 1735, æt. 85. "Father Coxon," says Dr. Oliver, "was the Editor of one the best printed books in the English language, Ribadeneira's *Lives of the Saints*."²³ The translator was the Hon. William Petre, whose version first issued from the St. Omer Press in 1669.

The following is a copy of a letter in the archives of the Province from Father Coxon to Father Percy Plowden, Rector of the English College, Rome, regarding his edition.

²² See the Life of Sir John Warner (Father Clare) in *Records*, vol. ii. series iv. part i. pp. 459, seq.

²³ Fol. London, 1730.

Hon. dear Sir,—I think I signified to you the great success our Lady and the saints have afforded me in the printing Ribadeneira's *Saints' Lives*, the most excellent book that can be made use of in a family, and, therefore, I hope you will find other families besides your own to recommend it to. The distance shall not hinder the conveyance to you, and as for the payment, you may most easily send it me by the procurators. It is sold here at 12s. 6d. per book, unbound. The intent not only is to furnish families with the very best of books for Sundays and holidays, but by the sale of it to raise a fund to print all our books with, and maintain a man of parts to be constantly writing. Never was anything more wanted here, and never more universally wished for. I have not forgot how zealously you promoted subscriptions ; let not that spirit fail to promote the sale of them, so far as it may be in your way. Your speedy answer is what will please the Saints, and oblige, &c.,
THO. COXON.

FATHER DORMER (Charles, Lord Dormer), was one of the missionary Fathers of this district in 1759. He was the eldest son of Charles, the fifth Baron Dormer, by his first wife, Catherine (Fettiplace), and was born January 13, 1690, entered the Society September 7, 1709, and, as we have seen in the short notice of him given in St. Aloysius College, Liverpool, succeeded to the title on his father's death, July 2, 1728.²⁴ He died and was buried at Great Missenden, Bucks.

FATHER ALEXANDER LESLIE, a Scottish Father, was serving in this College in 1741. He was born in Aberdeenshire, November 7, 1693. His father was Baron of Pitcaple, and his elder brother James died a general officer in the French service. Alexander entered the Society November 12, 1712, and was professed February 2, 1729. After teaching humanities during four years, and philosophy for the same period, he was sent to the Scottish mission. Dr. Oliver mentions the following amusing adventure which happened to him while a young missionary there, and is taken from a letter of Father John Thorpe in Rome, the great friend of Father Leslie. "He had travelled with a Puritan presbyter, who was going to the general meeting, and at evening was invited to the same house where the meeting was to be held, and was introduced to the company, which stood in profound silence until the landlady brought a bottle of brandy, when they all put themselves in order, and stood in almost a circle with their hats slouched over their foreheads, and their eyes fixed on the ground. Leslie had his place in the circle, when one of the company began with a solemn tone, 'Brother, beg a blessing.' The next

²⁴ P. 368.

repeated the same expression, until it came to Leslie's turn, who scarcely able to restrain a burst of laughter, faithfully repeated his lesson, and with affected gravity cried: 'Brother, beg a blessing.' These words were carried on to the last of the elders, who raising his hands and eyes, bade the glass be filled and given about. Leslie, in his turn, took his dram, and thinking he had kept up the jest as long as he could, found an excuse to retire. In his old days he told me this story with much humour, and for the sake of that most amiable and very learned man, you must excuse my inserting this compendium of it."

Father Leslie appears in the Catalogue for 1747 as a resident at the Roman College. It is believed he died in Rome in 1760.

Father John Thorpe says, in a letter undated—

On Monday in Easter Week, I lost the person with whom I had the greatest familiarity, Father Leslie. He had been invited to dine with Mr. Fermour. According to custom, he had taken no breakfast, and had been in the confessional six or seven hours. At midday he came out: but meeting a crowd of clowns coming from the country vineyards, he desired the coach to wait till he had assisted at the confessions of that company.

After giving an account of his sudden death at table, he adds:

You may guess what confusion there was in the company, which was fuller than usual, at Mr. Fermour's table. You will pardon me for mentioning all these particulars. He was my friend. I do not remember that the loss of any acquaintance made so deep an impression upon me. The concern was universal among all those acquainted with him. Besides his life as a religious man, he was possessed of a vast fund of solid learning. His conversation upon many subjects was more instructing than any book that has fallen into my hands; though old, his discourse was always entertaining, and he was never tired. A little while before his death, I was about entering into a nearer connection with him and his studies; for he was willing to communicate to me any of his observations upon men, books, or things. The loss of this opportunity doubles my regret. As you have heard from me at different times of his writings, &c., perhaps you may be curious to know what has become of them all. His edition of the *Mozarabick Missal* is much esteemed. The designed confessor of Gravelines carried down a copy, a present to the Library of Liege College from the author. A treatise on the *Legions of Rome* was far advanced before he left it. He told me he had only some few quotations to examine, and make some few alterations in the preface or introduction. This work is much desired by all the learned. According to the custom of our Colleges, at his death the door of his chamber was locked, after the minister had been to make a short review of what was within. I desired Father Rector to speak immediately to the

Rector of the Roman College, that I might have something of his writings in English ; for I despaired of getting any thing else. The answer from the Roman College was very civil, that nothing should be moved until Mr. Elliot,²⁵ or some one by his orders, came to look over his papers. I daily pressed the Rector to go ; he took me along with him. You would have been surprised to see what piles of writing there was contained in his little room ; but our business was only to look for English MS., and two or three lent books. But as the Father chiefly wrote in Latin or Italian, and sometimes French, little or no English could be discovered, except two or three abridgments of as many English books, chiefly upon the English or Scotch history, with some papers of his refutation of Dr. Middleton's *Pagan and Modern Rome compared*. These few were sent home to me.²⁶ What will become of the rest, perhaps no one will be able to tell. What seemed to have any relation to his *Roman Legions* was afterwards set aside, together with his vast collection of subscriptions, chiefly gathered and deciphered by himself in different parts of Europe. In looking over his papers I observed what he had too much honour to make known during his life, viz., that he had a "principal hand" in compiling those works, which make our Father Azevedo's name²⁷ so famous throughout Italy, and which gained him such great favour with his Holiness.

The Rev. RICHARD FINCHAM, of a respectable family in Cambridgeshire, was a student of the English Fathers at St. Omer and Rome. He was admitted among the alumni of the English College, Rome, in the name of Richard Barrett, September 24, 1655, aged twenty. He received minor orders, June 18, 1656, was ordained priest at St. John Lateran, February 21, 1660, and left for England, April 26, 1662. On entering the English College, he states : "1655. My name is Richard Fincham ; I am son of John and Mary Fincham of the county of Cambridge ; but was educated at St. Omer's, from my youth until my twentieth year. My parents are by no means ignoble ; I have four brothers and one sister all reared in the Catholic faith. I made my humanity studies at St. Omer's

²⁵ Father Nathaniel Elliot was Rector of the English College, Rome, from 1756 to 1762.

²⁶ From a separate note written by Father Thorpe it appears that Father Leslie had a series of twenty or thirty letters, written partly in English and partly in Latin, by Father John Tempest, who had been his companion at the Roman College. Father Tempest had been ordered to attend Lady Gerard in her travels to Jerusalem. In the description of the countries through which he passed, he displays good taste and criticism, and a thorough acquaintance with the Greek and Latin classics. They had been sent to Father Leslie by an Italian count to be revised and enriched with annotations. Father Leslie had often spoken of them to Father Thorpe in terms of high commendation. A memoir of Father Tempest is given in our present volume under the head of Ingatestone and Thorndon Halls.

²⁷ "Father Emanuel Azevedo, born at Coimbra, Dec. 15, 1713, in the sequel became one of the most distinguished scholars and theologians in the Society. See vol. xc. supp. primi, *Biblioth. Script. S.J.* Rome, 1814" (Note by Dr. Oliver).

College. I was never either a heretic or schismatic, but have not had much to suffer for the Catholic faith. From my infancy I have felt a great desire to embrace the ecclesiastical state."

MISSIONS.

Very scanty materials exist regarding the missions served by the Fathers of this College.

Acton, near Sudbury, appears, from the following items in an old College account book, to have been once a residence, or perhaps a missionary station "1698. For a dinner at the sealing of Mr. William Copley's last bonds" (*i.e.*, a feast on the profession of Father William Copley), "03:19:06." In the following year was another profession there. "A dinner at Mr. Henry Rookwood's sealing his last bonds, June 29, 1699:03:17:00." Father William Copley was then chaplain at Giffard's Hall, and Father Rookwood at Coldham Hall.

Beck-hall, in Norfolk (?) was served or visited by the Fathers from early times. In 1681-2, there are expenses of journeys charged for. Father Francis Hyde was probably missionary at the above dates.

Belhouse, near Kelvedon, the seat of the Stanford Rivers branch of the Petre family, was a constant resort, and probably a residence of the Fathers of this District. The house itself and all traces of the family¹ have disappeared, with the exception of a few tombstones.

Bodney, Norfolk. (The Downes family.) Several Fathers are mentioned as serving at this place, but in more recent

¹ The following list of christenings of children of William Petre of Belhouse, who married Penelope, daughter of John Wolfe of Great Haseley, Oxon (see Wolfe pedigree, under that head, in the "Residence of St. Mary"), shows the resident chaplains of the respective dates. We are indebted for it to the Hon. Mrs. Douglas:—Anne Petre, born May 19, 1696, christened same day by Mr. William Collins. Father W. Collins, died 1704. John Petre, born April 18, 1697, christened next day by Father Collins. Penelope Petre, born July 19, 1698, christened same day by Father Collins. Robert Petre, born May 27, 1700, afterwards a Jesuit, christened by Father Collins. Winefred Petre, born February 22, 1702-3, christened by Father Collins. Edward Petre, born July 16, 1705, baptized next day by Mr. William Pordage (Father William Pordage), who died at Oxburgh, 1736. Mary Anne Petre, born May 5, 1707, christened by Mr. Edmund Gage (Father Edmund Plowden, *alias* Gage). Mary Petre, born Dec. 10, 1708, christened same day by Mr. Edward Levison (Father Edward Levison), who died 1720.

times. The first date given is 1765. Father Edmund Harrison was chaplain there in 1773.

Sir Edward Mostyn, the first Baronet, of Talacre, Flint, married Elizabeth daughter of Robert Downes, Esq., of this place.²

Braddox, or *Broad Oaks*, Essex, the seat of the Wiseman family, and a noted refuge for persecuted priests, has been already mentioned with some account of the Wisemans.³

We have likewise noticed in page 523 a member of this family, Ignatius Wiseman, a scholar of the English Fathers at St. Omer and Rome, who became a priest, and left the English College April 21st, 1637, to prepare for the English Mission.

Bromley Hall (Mr. Mannocks'), near Colchester, Essex.

The earliest missionary we find here is FATHER JAMES BLAKE, about 1720 to 1728. He died on January 29, 1728, æt. 79. Having been born in 1649, he entered the Society in 1675, and was professed August 15, 1685. He was declared Provincial April 3, 1701, and held that office for nearly four years. He preached a sermon upon the Blessed Sacrament in the Chapel of the Spanish Ambassador, on Corpus Christi, June 3, 1686. It was reprinted in 1741.⁴ Father Blake is named by Titus Oates in his list of Jesuit Conspirators, and marked out for one of his victims. 1678. "Mr. Blake *alias* Cross, living in Spaine."⁵ Father Joseph Moseley was the last chaplain we meet with at Bromley Hall, 1759-60.

Bury St. Edmunds was a very early mission, and perhaps the most important in the College. Camden, Leland, and Dugdale all give descriptions of this ancient and once "royal Towne," and its vast and beautiful Abbey and Church. We have seen in the extracts given from the Annual Letters, that in the short reign of King James II., there was a flourishing chapel and school here. At the Revolution of 1688, however, all was swept away. From an old College ledger, Bury St. Edmunds appear to have been, shortly before the accession of James in 1685, the head quarters of the District of the Holy Apostles; and frequent assemblies of the Fathers were held there. In 1685, is an item, "For several of Ours all this year coming to

² *Records*, vol. iv. "St. Winefrid's Residence."

³ *Records*, vol. ii. series iv. part i. pp. 574, seq.

⁴ Dr. Oliver.

⁵ See Oates' narrative, Appendix above.

Bury to me, and staying there, more or less, with their horses 03 : 15 : 04." "For a cupboard at Bury for the district service, 01 : 14 : 00." The chapel which the Annual Letters describe as *Sacellum publicum valde celebre* was actually in the then ruined Abbey, where also the Superior lived ; so at least we may reasonably infer from the items in the same ledger, for example : "1688. Accommodation for my chamber at the Abbey, £01 : 02 : 00." "For wood, hay, oats, beer at the Abbey in Bury, £13 : 00 : 06." "Disbursements for the chapel there, above a year and a halfe, £10 : 00 : 00." The following tells us of the lapse of all this prosperity. "1689. Securing goods at Bury, £01 : 01 : 06."

From the breaking up of the school and chapel, until the year 1756, the Fathers of College ceased to be (at least openly) the regular missionaries of Bury St. Edmunds, which in that interval was served by the Benedictines. This is mentioned in a letter of Sir Thomas Gage to Father Charles Thompson, preserved in the archives of the College, and dated Coldham, 15th November, 1793. The writer says that he knew Father Howard, the last Benedictine there, the immediate predecessor of Father John Gage, who was the first to resume the old mission in 1756. Among the same College entries are several which recall to memory the old school at Bury. "25th January, 1728. To Bury, to inquire about books and other effects left there ever since the demolition of that school, £1 : 3 : 6." This journey was made by Father Shirburne, the then Superior. "Carriage of books from Bury, 12s. In the year 1733 is the following entry of a present to Father Owen, O.S.B. : "January. To the poor at Bury distressed by the small-pox, at Mr. Owen's request, £1 : 3 : 0."

The following is a list of some of the early missionaries of Bury St. Edmunds : Father George Cotton *alias* Blount, a native of Surrey. Born about 1636, entered as an alumnus at the English College, Rome, 22nd October, 1652, and left for the novitiate of the English Province at Watten, 16th September following. He was professed in 1671, and died in 1697, æt. 61.⁶ Father Charles Poulton, before mentioned, resided at Bury for several years prior to the Revolution of 1688. Fathers Thomas Acton, 1679, &c. ; John Stafford, 1680, &c. ; Francis Hyde, 1680, &c. ; — Rockley, 1687 ; Alexander Keynes, the Superior of the College, 1685, &c. ; Nathaniel Stafford, 1687, &c. ; John Sadler, 1693, died at Bury, 1699.

⁶ See *Records*, vol. i. p. 179.

FATHER WILLIAM COLLINS seems to have been serving at Bury St. Edmunds, or the neighbourhood, from about 1690 to 1698. He was born in 1654, and, as mentioned in page 527 note above, entered the Society September 7, 1669, and was professed March 29, 1689. He had previously served in the College of St. Thomas of Canterbury, the Hampshire District. He died, most probably in the Suffolk District, July 21, 1704, æt. 54. The notice of him in the autobiography of Catherine Burton, then residing with her father at Great Barton, near Bury, and who, upon Father Collins' advice, made the devotion of the ten Fridays in honour of St. Francis Xavier, ending in her miraculous cure, and her vocation to the Carmelites, has been likewise referred to above.

From the time when Father John Gage resumed the mission in 1756, the missionaries are traced successively to the present time. Father John Gage is generally looked upon as the second founder of this old mission. He was second son of John Gage, Esq., his mother being the daughter and heiress of Thomas Rookwood, Esq., of Coldham Hall. Born in 1720, he was educated at St. Omer's, entered the Society at Watten in 1740, and was professed 2nd February, 1756. Several letters of this Father are extant. After teaching philosophy at Liege, he was sent to the English Mission; and Bury St. Edmunds seems to have been the principal, if not the only sphere of his labours. He died there, 31st October, 1790, æt. 70, and was buried in the family vault at Stanningfield. In a letter to Bishop Hornyold, October 20, 1773, he says: "I have served this place above these seventeen years, entirely *gratis*, as there is not one penny foundation I know of." Besides this duty, he adds, that he was in the habit of serving once in six weeks at Mr. Sulyard's of Haughley Park.⁷

⁷ We cannot omit to give in a note some few extracts from letters of this amiable Father. Dr. Oliver observes that "no Jesuit was ever more attached to the Society than Father John Gage." In the letter to Bishop Hornyold, mentioned above, he tells the Bishop that he writes in the bitterness of his soul, and cannot describe the poignancy of his affliction at the news of the suppression of the Institute, "to which I owe all the little learning and virtue I have got; an Institute which has no other end than the greater honour and glory of God, by labouring for one's own perfection and that of one's neighbour; an Institute for whose preservation I would willingly have laid down my life. The standard of St. Ignatius is too deeply planted in my heart ever to be plucked out, but with life itself. I shall ever keep myself in readiness to fly to its embraces, the moment it shall be raised again. Almighty God can do this; but if it does not please Him to do it, I hope at least that He will admit me into the number of those holy heroes in heaven, from whose company I am now for my sins discarded on earth. Pardon, my lord, the excesses, and perhaps extrava-

The following native of Bury St. Edmunds was a student at the English College, Rome, and became a priest and Benedictine. On entering the College, he states: "1639. My name is THOMAS NORMANTON *alias* CLIFTON. My father is John Normanton, my mother Rosa Wynyard. I was born and brought up at Bury St. Edmunds. My parents were clothiers; my elder and only brother is a merchant in Bury. My sisters are married; the one to a citizen of London, the other to a Norfolk gentleman, all Protestants and well off. I studied at Cambridge for eight years, more or less. I lived in heresy till my twenty-third year; and was converted to the Catholic

gancies of a heart which pours forth the overflowing of its grief into your lordship's compassionate bosom." In a subsequent letter, he says: "I hope God will accept the sacrifice, and give me new lights to steer by, since it has pleased Him to deprive me of the safe guide of obedience to the Superiors to whom I had obliged myself by vow. It is this, my lord, which makes me tremble for myself, not being quite blind to my own weaknesses, even when under such a sacred tie. I am now like a ship without a pilot, in the midst of a tempestuous sea. Every ecclesiastical state is holy, and weak prejudices I always despised: but every one is not suited to every state. I thought, at leaving the world (after having been engaged in it for some time), I had embraced that which God called me to, and suited best my disposition. I find myself, as if on a sudden, turned out, and treated like a criminal; why, I know not. But I know no better resolution that I can take than to model my life as much as I can according to the holy Institute I was brought up in; and now I resign myself entirely, as to all spiritual jurisdiction, to your lordship's will and pleasure, happy, in my unhappiness, to fall into the hands of so tender a father." "In good Bishop Hornyold," says Dr. Oliver, "he did find a father and angel of comfort, who acted the same friendly part as Bishop Challoner towards the afflicted and persecuted members of the Society." The reply of Bishop Hornyold is in the Archives of the Province. It is dated Longbirch, October 25, 1773. There is also a second letter, dated November 15th following. The Bishop says: "Let me beseech you, my dear sir, to take courage, and not be cast down, but let us resign ourselves to the will of Divine Providence, and go on labouring in the vineyard of our Lord with the same zeal and fervour as you have done for so many years past. I was well assured, before you signed the formula, of your sincere submission to the Holy See and its Vicars; and I do hereby renew and confirm the usual faculties. As to the temporalities which belonged to your late body, I have nothing to say to them; but am desirous that those who have care or administration of them will go on in the same manner as they were used to do. God forbid that I, or any one here in this kingdom, should pretend to act in such an un-Christian, nay, inhuman, part as they have done at Bruges, notwithstanding all their assurances of friendship. But avarice (which knows no bounds) has been the cause of all the dark and dismal scenes that have been enacted there and elsewhere. God forgive them, and grant them grace to repent; for I am, as Mr. Dennett well observes, more grieved, if possible, for them than I am for the poor sufferers, since those suffer for justice' sake, and therefore will have their reward hereafter. In fine, my dear sir, give me leave once more to exhort you to be resigned to the will of Heaven, always *Fiat voluntas tua in terra sicut in calo.*" We are obliged to omit, for want of space, another beautiful letter from Father Gage, dated October 22, 1773, to Father Adams at Aston Hall. He signs, "Your fellow-sufferer in Christ."

faith by reading the holy Fathers, and Bellarmine, and Thomas More, and by various conferences with priests of the Society in England. I left England with the illustrious Dom Conn, on the 13th of September, 1639, and, following the advice of friends, have come to the English College to study, having been expelled from Pembroke Hall through odium of the Catholic faith, after residing there as a fellow for a year and a half. My fellowship brought me in £50 a year."

The English College Diary states that he entered as a convictor among the alumni, November 15, 1639, in the name of Thomas Clifton, Father Thomas Fitzherbert being Rector. He left the College, March 20, 1646, lived for some time in Rome, and afterwards entered the Order of St. Benedict at Placentia. A note by Father Green states that he died at Douay, when Professor of Theology, in 1665.

Coldham Hall, Suffolk.—This seat of the old Rookwood and Gage families was from very early times connected with the College. It may be remembered that the generous martyr for the faith, Thomas Garnett *alias* Rookwood (nephew of Father Henry Garnett), who suffered death at Tyburn in 1608, had been betrayed and seized on his way to Coldham.⁸

Father Robert Rookwood, *alias* Robinson and Townsend, a member of the family, is shortly noticed in *Records*, vol. iii. p. 788; also

The Rev. Robert Rookwood, a secular priest, who entered the English College, Rome, in the name of Rauley, of the same family. *Records*, vol. i. p. 198; vol. iii. p. 785, and Rookwood Pedigree.

FATHER HENRY ROOKWOOD, third son of Ambrose Rookwood, Esquire, was born November 8, 1659; made his humanity studies at St. Omer's, entered the Society at Watten, September 7, 1681, and was professed June 20, 1699. He served the mission of Coldham from about the year 1691 for many years; and died April 20, 1730, we believe at Coldham, aged 71. He was buried at Stanningfield.

See *Records*, vol. iii. pp. 785, seq., for some account of the Rookwood family of Stanningfield and Coldham. Ambrose and Robert, sons of Sir Robert and his wife Mary Townsend,

⁸ See Life of Father Thomas Garnett, *Records*, vol. ii., series iv., pp. 475, seq.

were students of the English Fathers both at St. Omer and in Rome.

1. AMBROSE ROOKWOOD, of Suffolk, was admitted to the English College, Rome, in the name of Ambrose Gage, as a convictor, October, 1643; he left Rome for England, September 29, 1646.

On entering the College he states that his real name is Ambrose Rookwood, and his age twenty-three. He was born in the county of Suffolk, of a knightly family, was always brought up a Catholic, partly at home and partly at St. Omer's, where he made his humanity studies for six years. He had now come to Rome for his higher course.

2. ROBERT ROOKWOOD (whose name does not appear in the English College Diary) makes the following statement: "1664. My name is Robert Rookwood, my father's being the same; my mother was baptized Mary Townsend. I was born at Coldham, my father's house, and I lived there until I was seven or eight years old. The rest of my life I spent partly in London and partly at St. Omer's College, where I made my humanity studies. My father is a Knight, and my mother was the daughter of a Knight, and both are Catholic. I was always a Catholic. I have brothers in different states of life. One is studying philosophy, two others are transacting business in Maryland, the rest are at home under the care of my mother. I have two sisters, of whom the elder is already a professed nun, and the other, who is being educated at a convent, earnestly desires the same happiness. I have come to this College with the design of embracing an ecclesiastical life, by the help of God's grace." He probably accompanied his father to Rome, for in the pilgrim's book of the English College is an entry: "About the beginning of February, 1644, Sir Robert Rookwood, Knight, arrived, and stopped with us the first night; he afterwards dined and for some days took his supper in the College."

FATHER JAMES DENNETT was chaplain at Coldham for many years. He was born in 1702, entered the Society in 1720, and was professed in 1738. The year 1762 saw him Provincial. In early life he became acquainted with the Gage family, and accompanied Thos. Rookwood Gage, afterwards fifth baronet, of Hengrave Hall, as travelling tutor. He afterwards fulfilled the same office for his son and successor.

About the year 1784 he retired to Bury St. Edmunds, where he died, March 1, 1789, æt. 87.⁹

The last chaplain at Coldham was FATHER EDWARD BAPTIST NEWTON, who died there in 1787. The Catholics were served for a length of time from Bury St. Edmunds. In 1834, the congregation had dwindled down from seventy or eighty Easter communicants, to thirteen. Father John Lawrenson, than of Bury St. Edmunds, says in a letter to his Superior, June 14, 1834: "To enable this *pusillus grex* to hear Mass, a covered cart is established to bring such as have no means besides, whereby all will attend at Bury at least every fortnight . . . I have agreed to go to Coldham upon all the Indulgences, and about every fortnight besides."¹⁰

Father Newton was of a respectable Lincolnshire family, and was born March 9, 1721. After making his humanity studies at St. Omer's, he entered the Society in 1737, and was professed February 2, 1755. He taught Philosophy and Theology at Liege; and, at the time of the suppression in 1773, resided at Brussels as Procurator of the Province, and acted as confessor to the English nuns O.S.B. He was

⁹ A letter of Father Dennett, dated 1771, presents a curious picture of the rate and method of travelling at that day. He writes to Father Adams, who was missionary at Southworth, near Warrington, informing him of the death of his father, and calling him to Bury St. Edmunds on that occasion. "Make as little delay as possible, and, as it is Lent, let not this be a pretext. Make use of the same liberty you would advise any other in the like case. No fasting, nor even abstinence, will do for you. Keep mostly the turnpikes. At Coventry there is a turnpike cross to Huntingdon, as there is at Northampton. You had best inquire for the rest on the road. When at Bury, go straight to Mr. Gage's for bed and board." There were but few stage-coaches on those cross-roads, and this journey was to be taken on horseback, some two hundred and fifty miles. It would have occupied at least a week.

¹⁰ Some letters of Father Newton are preserved, detailing the pitiable state of Catholicity in those parts in 1786, &c., and the extensive journeys he had to take on horseback in his old age, with little fruit. In one letter to Father C. Plowden, May 15, 1786, he says: "Your last letter refreshed me after a disagreeable journey to Sudbury, Chilton, Clare, Melford, &c., through rain and hail, which made it resemble more a wild goose chase than a regular missionary expedition. There was formerly a chapel in those parts, whither they could be driven like sheep into a fold, and in that situation of affairs some good might be hoped for; but as things are at present, I must ride forty or fifty miles, east, west, north, and south, where nothing is to be met with but ignorance, stupidity, and sometimes a total neglect of religion, attended with such indifference as one would not expect to meet with even in a Canadian who had once learned the truths taught in the Gospel." In another letter, of the 28th September, 1787, he writes, on the eve of a missionary excursion of nearly fifty miles, in which he rode his Suffolk pony, himself being on the verge of seventy: "The congregation for which this mission was founded a few years ago, I am told, consisted

subsequently employed upon the Oxfordshire missions, assisting at a congress of ex-Jesuits held in 1784, as deputy from that District. In that year he succeeded Father Dennett as chaplain at Coldham, and died at Bury St. Edmunds, April 29, 1788. Father Newton was a literary character, and a constant correspondent of Father Charles Plowden, then residing at Lulworth Castle. Several of his letters, full of interesting, historical, and literary matter, are preserved in the Province archives.

The following anecdote relating to this Father is kindly communicated from St. Scholastica's Abbey, Teignmouth.

"Father Newton was extraordinary confessor to the English Benedictines in Brussels, when the Society was suppressed. The Jesuits in the Austrian dominions [of which Flanders then formed part] were ordered out of the country in twenty-four hours. Father Newton was at the time imprisoned in the Citadel of Antwerp, and had with him papers of great importance to the Society [which he knew would be seized at the moment of his dismissal from the fortress]. In his distress he applied to our Lady 'Help of Christians,' to procure him means to convey these papers into safe hands, and recited the Rosary for this intention. Just as he finished it, he received a visit from General Plunkett, an officer in the Austrian army, who, as a Catholic and a fellow-countryman, offered to help the Father in any way he could, trusting in God's assistance. Father Newton confided to him his anxiety, when the General replied that he himself was too closely watched [in his intercourse with a prisoner] to be able to carry away the papers unnoticed; but that he would send Mrs. Plunkett to visit him, who would probably attract less attention. Accordingly Mrs. Plunkett came, attended by a maid carrying

of about a hundred, whilst a chapel was kept up; but when I came to it, near four years ago, I found it dwindled to about four, and these dispersed about, so that I must with more merit, I hope, and equal, nay, much greater trouble, pay more attention to these than was paid formerly to almost thirty times the number. Will you believe it? I carry the Blessed Sacrament twenty or thirty miles to people as full of health as I am myself, and only because they do not think it worth their while to wait upon Almighty God at Coldham; and to people, too, whom Almighty God by their circumstances has enabled to pay Him a visit with ease, at least once a year, at Easter or thereabouts. This may certainly seem to be treating Almighty God with too much familiarity; but, in order to keep an individual or two within the pale, and even with little hopes of this, we make the great God of Heaven subservient to His creatures. This method will perhaps clash with common principles, but, on my proposing it to the Bishop, he told me I might do what I thought best. Truly, *Non habent alie nationes Deum appropinquantem sibi, &c.*

a basket of fruit, carefully covered with a napkin. This was allowed to pass, and at the end of the visit the papers were concealed under the napkin in the now apparently empty basket, and were thus safely conveyed away by the attendant, and afterwards forwarded by Mrs. Plunkett to their rightful destination." ¹¹

Cossey Park, Norwich, the seat of Lord Stafford, was served by the College in former years. FATHER FRANCIS JERNINGHAM, Senior, was chaplain there from 1714 to 1727. He was usually called Jernegan. Born in 1688, he entered the Society, September 26, 1707, after his studies at St. Omer's, and was professed in 1718. He died in London, November 30, 1739, æt. 51. ¹²

Crondon Park, near Stock, Essex, was for many years during the last century a missionary residence of the Fathers of this District. Father James Blair was there in 1744. FATHER ROBERT EYSTON was missionary, and died there January 16, 1766. He was son of John Eyston, Esq., of East Hendred (a great sufferer for the Catholic faith) by his wife Mary Coldham, was born March 13th, 1729, and entered the Society in 1751. ¹³ The last missionary we hear of is Father Robert Cole, who dates a letter from thence in 1803. Crondon has always belonged to the head of the house of Petre;

¹¹ Two other members of the same family entered the Society:— (1) WILLIAM NEWTON, Sen., *alias* BRAYLFORD, born November 14, 1683, who studied at St. Omer's, entered the Society 1702, and died at St. Omer's, February 5, 1756, æt. 73. (2) WILLIAM NEWTON, Jun., who was born October 30, 1718, entered the Society 1736, for some years acted as Penitentiary at Loreto, was professed in 1754, and died October 16, 1755, æt. 37.

¹² FATHER FRANCIS JERNINGHAM, Jun., probably a nephew of the above, was born in London, July 4, 1721, made his humanity studies at St. Omer's, and entered the Society at Watten, September 7, 1738. He died in Rome, June 14, 1752, æt. 31. CHARLES JERNINGHAM, having studied rhetoric, entered the Novitiate, September 7, 1741, but left it for St. Omer's eight days later, and cannot be traced further.

¹³ FATHER GEORGE EYSTON, second son of George Eyston, Esq., by his wife Anne, daughter of Robert Dormer, of Peterley, born 1671, entered the Society at Watten May 7, 1689. He lived chiefly at Ghent, where he died April 18, 1745, æt. 74 [Oliver]. In 1688 a party of the soldiers of William of Orange, on their way to Oxford, made a digression to the manor of Arches, at East Hendred, the seat of the ancient Catholic family of Eyston, pillaged the domestic chantry of St. Arnaud and St. John the Baptist, carried off the vestments to Oxford, and dressed up a manikin with them which they burnt on the top of a bonfire. The glass in the lancet window on the north side of the aforesaid venerable chapel, still retains a quarry bearing the initials, with the pastoral staff, of Hugh Faringdon, martyr, the last Abbot of Reading, who was hanged on the gateway of his abbey on November 14,

and a chapel, which was part of the large hall, was preserved until 1832. It was then closed, as would appear, for want of a congregation. The Catholic family of Mason had been tenants of Crondon Park for two hundred and fifty years. There is no record of any of the Petre family having resided there; the house is now pulled down and no traces of a park remain. It is believed to have been originally purchased of King Henry VIII. by Sir William Petre. When Father Cole left for Bury St. Edmund's he was replaced by a French emigrant priest, the Abbé Aubert, and the mission was served by secular clergy until its final close in 1832. There are two register books of the mission in the possession of Canon Last at Ingatestone Hall, dating from 1753 to 1805. In the first register are entries of deaths of several of the Society in various parts of England.

Flixton, Suffolk (the Tasburgh family).¹⁴ This place was served by the Fathers of the College early in the last century.

Father James Pole (or Poole) was residing there in 1718. He died before 1726, and FATHER RICHARD TASBURGH succeeded. He was second son of Richard Tasburgh, Esq., of Flixton, by his wife, Mary Heneage. Born in 1693, he entered the Society in 1710, and was professed, February 2, 1730. He died, January 22, 1735, at the early age of forty-two.¹⁵ He was succeeded by Father Anthony Bedingsfeld, the last missionary traceable there.

Gifford's Hall, Suffolk, and the Mannock family. Gifford's Hall, once the seat of the now extinct family of Mannock, was an old mission and chaplaincy of this College.

1539. Among the list of recusants in the county of Berks, who entered the annual value of their estates *for the purpose of being double taxed*, pursuant to an Act passed in 1715: Charles Eyston, Esq.; Robert Eyston, Gent.; Henry Englefield, Esq.; Guy Englefield, Gent.; Sir Francis Moore, Bart.; Lady Jane Anastasia Moore; Anne Perkyins; Sir Edward Southcot; Robert Throckmorton; John Yate.

¹⁴ "Flixton, or Felix-town, named, like other places in Suffolk, from St. Felix, the first Bishop of the East Angles, had formerly a monastery of nuns founded by Margery, widow of Bartholomew de Creke, who gave his whole manor of Flixton, with all the appurtenances, for a house of nuns who should profess the rule of St. Augustine. Simon de Wanton was at that time Bishop of Norwich, and Sir William Blande, Robert de Valnies, William de Medefend, were witnesses of her donation, which was made in the reign of Henry III." (Weever's *Funeral Monuments*).

¹⁵ Two other Fathers of this name have been already mentioned—(1) Thomas Tasburgh, p. 306, "College of St. Ignatius, and (2) Henry Tasburgh, son of John Tasburgh, Esq., by his second wife, Elizabeth Darrell. He was Superior of the Lancashire District in 1701, and died at an advanced age, February 6 (or 15), 1718, at New House, Ince Blundell. He is referred to in p. 362 and in the note.

[illegible]

in 1614.
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ie Nuns).

ARTHUR, Merchant.	BRIDGET. = ROBERT STRICKLAND, Esq.	AUDREY. = PETER LYNCH, Esq.	MARGARET. Born 1653; professed at the Blue Nuns, Paris (as Sister Constantia) Au- gust 5, 1671; died August 17, 1730 (Diary of Blue Nuns).
f —, = CATHERINE SMITH, of Was Crabbet, Sussex. iker in			
S.B. at d 1700 gnes.	ARTHUR (probable).		
ETHELDRED. Born 1713; pro- fessed (as Dame Etheldred) at Brussels, O.S.B., January 11, 1731; became eleventh Abbess in 1762; died November, 15, 1773.	MARY. Born 1715; professed at Brussels O.S.B. (as Dame Agnes) July 7, 1733; died April 22, 1774.	ANNE. Born 1717; professed at Brussels O.S.B. (as Dame Cecily) October 19, 1738; died February 27, 1780.	

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This ancient Catholic family was fruitful in its religious members, having furnished four priests (religious) and eight nuns to the service of God and His Church, as appears by the annexed pedigree. The first baronet, Sir Francis Mannock, was created June 1, 1627, by Charles I.; the ninth and last, Father (Sir George) Mannock, S.J., is noticed below.

JOHN MANNOCK, brother to the first baronet, was a student at St. Omer's, from whence he passed to the English College, Rome, for his higher studies, in 1607. He entered in the assumed name of John Brown, as a convictor among the alumni, on October 16, 1607, and was recalled by his parents in May, 1610, having lived, says the Diary of the College, with much satisfaction to Superiors. His statement on entering was as follows:

"1607, Oct. 16. My name is John Mannock. I am son of William and Audrey.¹⁶ I am twenty years of age, and was born in Norfolk, but bred up in Suffolk with my parents, who kept a private tutor in the house, under whom I studied for some years. At the age of fifteen, I was sent to St. Omer's, where I have since lived, and made my humanity studies. My parents are of the higher class, as are likewise my relatives, and are well to do. I have two brothers, one older, one younger than myself, and one sister. I have many connections, mostly Catholic. I was brought up in the Catholic religion, having been first reconciled by Father Roger Floyd, brother of Father John Floyd.¹⁷ I have suffered nothing on this account; but on my way to St. Omer's was seized at the port with the rest of my companions, and kept a week in prison. I was then liberated, and got out of England in the last year of Queen Elizabeth's reign.

"JOHN MANNOCK, *alias* BROWN."

He was probably the FATHER JOHN MANNOCK whom Dr. Oliver supposes to have been third son of Sir Francis, the first baronet, by his wife, the daughter of William Saunders, Esq., of Blofield, county Norfolk. Dr. Oliver, however, is

¹⁶ William Mannock, Esq., of Stoke Neyland, co. Suffolk, by Audrey (Etheldreda), daughter of Ferdinando Paris, Esq. They are all returned as Popish recusants. The family of Paris, or Parys, were most staunch Catholics. They are mentioned in the *Harleian MS.* 6,769, 6,770, and 6,774. The last male heir died December 26, 1680. Their monuments are all in Linton Church, where they seem to have had a private chapel. They were lords of the manor.

¹⁷ Father Henry Floyd sometimes passed by the name of Roger.

evidently mistaken, as Sir Francis was only born in 1583, the year at which Oliver places the birth of Father John, whose death he records as occurring in 1651, at the age of sixty-eight. Having lived, says this author, for eight years in the English Mission as a postulant of the Society, *veluti Societatis candidatus*, he at length enlisted under the banner of St. Ignatius, and served for the last twenty-five years of his life. He died in the Residence of St. Thomas of Canterbury, the Hampshire District, June 25, 1651, or May 25, aged sixty-four. According to these dates he must have entered the Society in 1626, being then thirty-nine years of age, and a secular priest.¹⁸

FATHER FRANCIS MANNOCK, *alias* ARTHUR, has been briefly noticed under the head of Liverpool above. As stated in the pedigree, he was second son of Sir Francis Mannock, the second baronet; born 1670, he entered the Society, 1686, was a professed Father, and died at York, December, 1748, æt. 78. William Mannock, nephew of the above Francis, was second son of Sir Francis Mannock, the third baronet, and his wife Ursula Neville. He was born in 1677, and entered the English College, Rome, October 24, 1693, at the age of sixteen. He took the usual College oath, and received minor orders, and left the College, March 19, 1700, without having been ordained priest, being under the canonical age. He went to Paris, and thence to Douay, and afterwards to England, having received Holy Orders at Liege. His behaviour at the

¹⁸ We subjoin the following autobiographical account of Thomas Giffard, a convert of Father John Mannock, and a student at St. Omer's and at the English College, Rome:—"1626. My name is THOMAS GIFFARD. I am twenty-six years of age, and was born in the parish of Lambourn, but was chiefly brought up with my grandmother in Hampshire. My parents are of the middle class. My mother is lately converted to the Catholic faith. My father and relations are heretics. I have no brothers or sisters. I studied for three years at St. Omer's College. I was a heretic until my twenty-first year, when, living in a Catholic house where a priest resided, and reading Catholic books, I was drawn to the desire of being reconciled to the Catholic Church, which was accomplished by the aid of John Mannock (then a secular priest, but now a member of the Society of Jesus), on Easter Eve, 1621. He was the means of my going to St. Omer's College." Thomas Giffard desires to enter the ecclesiastical state. The English College Diary states that he was admitted as a scholar in the name of Charles Barker (*vere* Thomas Giffard) of Berks, aged twenty-six, on February 1, 1626, and took the College oath, May 3, 1626. After receiving minor orders, he was ordained subdeacon and deacon in February, and priest March 15, 1631. During his second year's theology he fell ill of consumption, and died on January 1, 1632 after a lingering sickness, borne with remarkable patience, so as to afford an example of great edification to all. Both his Superiors and the medical men had in vain endeavoured to induce him to return to England that he might derive benefit from his native air.

College was admirable.¹⁹ He afterwards entered the order of St. Benet, and was known as Father Anselm. He wrote the *Poor Man's Catechism and Controversy*; was chaplain to the family of Canning of Foxcote, in the county of Warwick for many years, and died, November 30, 1764.

FATHER (SIR GEORGE) MANNOCK, was fourth son of Sir Francis, the fourth baronet. He was born, according to Oliver, on July 1, 1724, and, after making his humanity studies at St. Omer's, entered the Society in 1741, and was professed in 1759. He taught Philosophy at Liege in 1759, and served the mission of Gifford's Hall from 1765 until his accidental death, in 1787. He survived his brother Sir William, the fifth baronet, his nephew, Sir William Anthony, the sixth, and his brothers, Sir Francis, the seventh, and Sir Thomas, the eighth baronet, and succeeded to the title as the ninth and last, in 1781.

In the Notes of Sir Robert Heron, Bart.,²⁰ we read: "The late Duke of Norfolk, last but one, told me that the man of most noble ancient birth in the county was Sir George Mannock, who could prove his descent from a Danish nobleman before the time of Canute." Father George Mannock appears to have lived quite retired at Gifford's Hall. He was accidentally killed near Dartford by the overturning of the mail coach, May 6, 1787, æt. 53, and with him the title and the family became extinct. A friend writes to us: "I have some account of Sir George, but it is from memory, as I used often to hear it spoken of by an aged lady, who probably knew, or at least may have seen, Sir George. Now, I think she said that at the overturning of the mail coach, Sir George was outside (as gentlemen used mostly to prefer being outside those small crowded vehicles), and that he fell upon his head, and was killed on the spot."

The following extract is from a small volume recently published, entitled, "A Hundred Ago:"²¹

Mr. and Mrs. Sidney were intimately acquainted with Sir George Mannock, of Gifford's Hall, in Suffolk, with whom the baronetcy expired. Sir George was a priest and a Jesuit worthy of his calling. He was an accomplished scholar, and he and Marlow Sidney found much gratification in each other's society. Sir George generally dressed like a gentleman of rank of that period, rather, perhaps, overshooting the mark, as people are apt to do when a motive exists for dissembling their true position. He wore silk

¹⁹ Diary of the English College.

²⁰ Third Edition. London, 1852, p. 238. ²¹ Chap. xi. pp. 89—97.

or velvet coats, made in the most fashionable style, ruffles of the finest lace, bag-wig, diamond ring, pin, and buckles, with his sword conspicuous—in fact, his appearance, according to his intention (and as at that time was but prudent), was the remotest possible from that of a priest and a Jesuit. For a gentleman of landed property to be a member of that proscribed Society would (if known) be fraught with danger to himself, as well as to his family and friends. He therefore resided at his mansion of Gifford's Hall, with his sister-in-law, the widow of the preceding baronet, without any distinctive exterior from that of his late brother. Mr. Sidney was informed by Sir George that he had been granted a dispensation to marry if he chose. He being the last of his race, Catholics could ill afford to see extinct an old family of some rank and distinction in the country, when all who possessed any influence, and who could oppose the overwhelming majority of their religious opponents were requisite to aid their cause. Sir George Mannock, however, declined to profit by this concession, obtained for him by his friends. He remarked that as his *nine* immediate predecessors had all failed in leaving male issue, it seemed to be the will of God that the baronetcy should collapse; nor would he break his ordination vows with the view of sustaining it. He felt also persuaded that even were he to marry he should only have reason to regret having done so, so that no heir would be accorded to him. Sir George, therefore, adhered to his vocation as a priest, and officiated privately as such, having a small chapel within his library, the door of which was always locked. In all other respects, he maintained the exterior and demeanour of a man of fashion, to use the term then in vogue. Both Sir George and Lady Mannock, his sister-in-law, were much attached to the writer's mother, Anastasia Mary Mannock Sidney, who was their god-daughter. She was the second daughter and fourth living child of her parents, and from her earliest years often spent many happy days at Gifford's Hall. Lady Mannock, indeed, greatly desired to be allowed to adopt her young god-child, and retain her to reside entirely with her and Sir George, but Mr. Sidney, who always had rather strict notions concerning parental authority and the duty of children (besides that the same daughter was always considered her father's favourite), feared that she might become estranged from her parents and her own home: He therefore politely declined Lady Mannock's kind offer. Sir George often came to visit Mr. and Mrs. Sidney while they resided at Witham House, and he and Mr. Sidney being on the most friendly and intimate terms, often took short journeys and made little excursions together. Sir George Mannock, having travelled much for that period, had many amusing and curious anecdotes to relate, in one of which he himself bore a prominent part:

THE PRIEST AND THE PARSON.

Sir George Mannock lived on very friendly terms with an Anglican clergyman whose living was in the gift of Sir George, near Gifford's Hall. The profession of the latter, with which this clergyman was well acquainted, seemed, however, to be no bar to their intimacy. No doubt there was good policy on both sides in their friendship, independently of any mutual attraction to each other's society. At all events, the parson was a frequent guest at the mansion of his friend and patron, and occasionally accompanied him in the short excursions which he occasionally made in his

travelling chariot. On one of these expeditions they arrived at a village inn in a neighbouring county, and while they were at dinner they discovered that a rumour had preceded them to the effect that a Popish priest and Jesuit would arrive in the same village on that day. It being near a country town, a great influx of people had assembled, and this was whispered to Sir George by his own man, a confidential servant. They soon observed that a large crowd was collecting beneath the windows. Presently shouts and murmurs were heard of, "Where is the Popish rascal? Where is the villain? We'll serve him out!" and other such hostile demonstrations. The parson looked rather uncomfortable, and suggested that they had better not attempt to leave the inn by the front door, but step out at the back entrance, walk through a field, and from thence gain the high road, where the carriage would overtake them. To their dismay, however, they perceived that many of the people had gone round to the back of the house, as if resolved to blockade the premises, and bar their exit at all points. Sir George, who had great presence of mind, seeing the danger, determined to put a bold front on the matter. He ordered the horses to be put to immediately, and the carriage brought up. Taking his hat, and walking before his friend, he appeared with him at the door of the inn, when the mob, which had greatly increased, renewed their shouts and execrations, swearing with great oaths that the Jesuit should not enter the carriage; but Sir George, with a quick eye, soon perceived that the villagers had fixed on his more soberly attired companion as being the Popish priest, not suspecting that the portly and aristocratic looking gentleman taking the lead towards his chariot could be the priest and Jesuit they were in quest of. As they seemed bent on intercepting the poor parson, who appeared greatly alarmed on finding the mistake they laboured under in his regard,—Sir George instantly made up his mind to profit by it for the advantage of both. The chariot was unable to approach the door, so taking his friend's arm, he said coolly to his servant: "Thomas, we shall walk on quietly; tell the post-boy to follow us." They then made their way onwards, and his air of authority, added to a very dignified manner, overawed the populace for a moment. They proceeded, therefore, through the crowd, which, however, soon turned after them, repeating all their threats. In vain the poor parson began to protest, for he soon found in a practical way that he was their mark, by a stone or two being levelled at him, but Sir George entreated him, for both their sakes, to remain passive a minute or two longer, until the carriage should approach them. He had so far accomplished his object in dispersing the people, who were no longer in a dense mass at the door of the inn, but straggling after them in small bodies. Just, however, as the chariot came up, some of the ringleaders, who seemed determined not to be baulked of their prey, caught the terrified parson by the arms, and commenced dragging him away, when Sir George, turned suddenly round towards them, saying in a loud tone: "Stop, my good people; I assure you, you are all labouring under a great mistake. I cannot imagine who can have hoaxed you in this shameful way, perhaps only to bring you into trouble. I give you my word of honour, that this gentleman is no Popish priest or Jesuit, but one of your own clergy of the Church of England, whatever you may have been told to the contrary. I am Sir George Mannock, of Gifford's Hall, in Suffolk, and I will vouch

in any way you please that my friend here is neither priest nor Papist." The ringleaders seemed quite confounded, and fell back at once; then taking off their hats and bowing low, muttered out: "Much obliged, Sir George; very sorry, sir; we were really told so. Hope you will excuse us, and look it over, if so be you are a magistrate" (which they evidently feared was the case). "We beg the gentleman's pardon, we do indeed." And as they slunk away, the friends entered the chariot unmolested, and drove off enjoying a hearty laugh now the danger was over, with thanks for their providential escape, through Sir George's presence of mind and cool assurance of manner in thus readily availing himself of the situation of affairs to save his friend and himself.

The earliest missionary we can name at Gifford's Hall was Father William Copley, who was there in 1697.²² The last missionary was Father Charles Thompson, who succeeded Sir George Mannoek, and served the mission until about 1790.

Great Warnington, Sudbury (Mrs. Daniel's).²³—Father John Gage, *alias* Lewis, was chaplain there for many years, until his death (probably at the same place), January 12, 1728, æt. 77.

²² FATHER WILLIAM COPLEY was born 1668, and entered the Society in 1686. In 1701 he was serving in the Hampshire District. In 1711 he is mentioned in the Annual Letters for the College of St. Ignatius, or the London District, as labouring in that mission with great fruit. He was afterwards attached to the Ferrer's family, in Warwickshire, where he died November 29, 1727, æt. 59. Among other chaplains at Gifford's Hall was FATHER NICHOLAS PORTER, born at Porto S. Maria, September 10, 1724. His father was English, his mother Spanish. He entered the Society in 1741, and was professed in 1759. He lived for a short time in the English College, Rome. From thence he went to Spain, and was involved in the troubles that resulted in the expulsion of the Society from that country. When the tyrannical Parliament of Paris had decreed the seizure of the old English College at St. Omer, and the expulsion of the members of the English Province from thence, in the summer of 1762, a resolution was taken to transport the scholars of St. Omer's, and of the little school settled at Watten, together with every valuable that could be rescued from the Parliamentary agents who conducted the seizure of the house. The idea of this emigration was first suggested in a letter written to Father Porter by his kinsman Mr. Porter, who was a magistrate of the tribunal called "*Le Franc*," in the city of Bruges. A brief account of this transmigration has been given, pp. 168, seq. Shortly before the suppression of the Society in 1773, he was again in the English College, Rome, as Spiritual Father, and subsequently became tutor to the sons of Mr. Denham, banker in the Strada Rosella. Upon the failure of Mr. Denham, Father Porter retired to St. Carlo, and enrolled himself as a tertiary in the third Order of St. Francis. He soon afterwards left Rome for Naples, and entered the family of Palomba, a wealthy merchant in that city. In 1797 he returned to Rome, and remained in the Gesù until his death, August 25, 1802, æt. 78.

²³ This lady was a benefactress to the College. In a list of donors, 1740, we read: "Mrs. Elizabeth Daniel, heiress of Sir Robert Kemp of Pentloe [Essex], left £300 towards maintaining a mission about Melford, Lanham; but the Superior refusing to accept the obligation, she then left the whole to the Superior's discretion. Twice that sum has been spent already, in helping about Melford."

The last Father traceable there was Father Edward Saltmarsh, who probably succeeded Father Gage. He died at Watten, 1737, æt. 81.

Haughley Park, the seat of the ancient Sulyard family, was served by this College early in the seventeenth century. Father James Bardwell lived and died there.²⁴ We have already seen that it was served from Bury St. Edmund's by Father John Gage.²⁵

Hengrave Hall, the seat of the Gage family, was connected with the Society from very early times through the martyr Father Peter Wright, and Father William Wright, whose lives are given in *Records*, vol. ii. We have no mention of any resident missionary there, but it was probably served from Bury St. Edmund's.

Ingatstone Hall and *Thorndon Hall*.—Some account of these ancient chaplaincies and missions, the seats of the Lords Petre, has been already given.²⁶ Among other chaplains at Thorndon Hall was FATHER JOHN TEMPEST. According to Burke's *Peerage and Baronetage*, he was second son of Stephen Tempest, Esq., of Broughton Hall, by his wife, Elizabeth, daughter of Richard Fermour, Esq., of Tusmore, Oxfordshire.²⁷ Born June 16, 1694, educated at St. Omer's, he entered the Society at Watten, September 7, 1712, and was professed at Constantinople, February 26, 1730.

Father John Thorpe, in a letter from Rome, dated, December 17, 1757, says that "Father Tempest, during his travels through Greece, kept a regular correspondence with a Venetian gentleman, to whom he gave a constant account of his journey, &c. The copies or rough drafts, all written in Latin, came into the hands of Father Alexander Lesley, upon whose revisal they would probably have been published, had the

²⁴ See Redlingfield, below.

²⁵ A short pedigree of the Sulyard family, and a notice of several of its members, is given in vol. iv. pp. 606, 607.

²⁶ *Records*, vol. ii. series iv. part i. 582, seq., also pp. 396, seq. It is with deep regret that we here record the destruction by fire of the noble mansion of Thorndon Hall. This calamity occurred early in the last year (1878).

²⁷ Dr. Oliver calls him the third son of Stephen Tempest, Esq., of Broughton, by Anne, only daughter of Henry Scroop, Esq., of Danby. He probably confounds (1) John, fourth son of Thomas, who was the third son of Stephen Tempest, Esq., and married Anne, only daughter and heiress of Henry Scroop, Esq., of Danby,—with (2) John, his fourth son, whom we believe to have been Father John Tempest, *alias* Hardesty, noticed in the "College of St. Aloysius," p. 367.

author lived longer to adjust certain particulars, and make the collection complete. I have one of them by me: the language is neat, the observations concise and entertaining. I have been told that he travelled to the Holy Land with Lady Gerard, a great benefactress to our English Province."

In the notice of Father Leslie,²⁸ it is mentioned, on the authority of Father Thorpe, that the Father possessed a series of twenty or thirty letters, written partly in English, partly in Latin, by Father John Tempest, who had been his companion in the Roman College. They had been sent, as we have seen, to Father Leslie by an Italian count, to be revised and enriched with annotations.

Father Charles Plowden, in his narrative of the destruction of the Colleges at Bruges, mentions the plunder of sacred vessels and furniture, &c. Among the rest was a monstrance, the rays of which were of solid gold, and the crystal encircled with diamonds, valued at £500. "It was a present made to the sodality of St. Omer's College by Lady Gerard, who was afterwards renowned for her travels into the Holy Land, together with Father John Tempest."²⁹

We subjoin a letter of Father Tempest to his father, dated March 4, 1731, which appears in p. 81 of Whitaker's *History of Craven*. See also Nicholl's illustrations of the *Literary History of the Eighteenth Century*, vol. i.

On his return from his travels, he lived as Chaplain to Robert, eighth Lord Petre, and died at Thorndon Hall, February 22, 1737, (o.s.). The following is a copy of the epitaph on his tomb in West Horndon Church, written by Robert James, the eighth Lord Petre, "a nobleman," says Dr. Oliver, "of distinguished taste and elegance."

D.O.M.
HIC IN PACE ECC. CATH.
DEPOSITUS EST JOANNES TEMPEST, STEPHANI
TEMPEST ARMIGERI DE BROUGHTON, PROVINCIÆ
EBOR FILIUS; DOCTRINA ET SUAVITATE
MORUM OMNIBUS DILECTUS. VIX ANN. XLIV
THORNDON OBIT XXII. FEB. A.D. MDC.CXXXVII
ROB. IACOBUS PETRE, BARO DE WRITTLE, AMICO
CARISS. MOERENS MONUMENTUM POS.

Salonica,³⁰ March 4, 1731.

I left Constantinople on the 19th of February, in company of Colonel Nugent. We had a firman for post-horses, but as it is

²⁸ Pp. 535, seq.

²⁹ MS. notes on St. Omer's and Bruges Colleges, in the Province Archives.

³⁰ The ancient Thessalonica.

the Turkish policy not to let anybody go from the capital post, not even couriers, we used hired horses as far as Adrianople, at which city we arrived in about five days. We lodged in Caravansary Han.³¹ We met with no accident but one, which I mention to show the barbarity of the people. One morning, having been on horseback ever since two, in company with a French Consul's nephew, who had joined us, we stopped to take a whet, and sent our Janisary, interpreter, servants, and baggage before. We met a company of about thirty new-raised men, some armed with guns, others with pistols, all with sabres or maces, who seeing three Franks alone, one of them on a sudden gave a *boutade* to the Frenchman, that he almost fetched both man and horse to the ground. My companions immediately drew their pistols, and I, though well armed, contented myself with making motions with my hand to the rabble, so putting ourselves abreast, we cleared the highway, the Turks drawing their sabres and presenting their arms when out of the reach of our horses, and then drawing up in a body behind, gave an hideous shout of "Boor ! boor !" But Sir John, like a sturdy bold knight, he rid on, for why should he relent? So, without changing our place, we left them out of sight, following us with shouts and imprecations. There was a pistol or two snapped at us, but the arms of such rabble are seldom in good order, so we joined our people, and never more left them out of sight. Having given you before an account of my journey from Adrianople to Constantinople, I shall only add that almost all Thrace is untilled, though otherwise vast plains, and in all appearance good ground. We were diverted with wrestlers after the ancient manner at Bingas. They wrestle naked to the waist, and after dusting with sand and a great many ceremonies before they clasp each other, they begin to strive who can lay each other on his back, in which they lock and unlock each other's hold with wonderful strength and dexterity, except that no trip is used with the feet. Our manner in Lincoln's Inn Fields is dancing at arms length in comparison with this, which is real combat, and the antagonists are commonly covered with blood before they have done, lie gasping for breath, when their Vinagar comes and takes them by the tuft of hair left on the back of the crown, and after a sharp pluck or two, they cease to bleed, and their vigour returns. It is after this manner the Hungarians refresh their horses when tired, by rubbing their ears and giving three or four sharp plucks to the mane.

At Adrianople we took post. We left Mount Hæmus to the north, and followed the course of the Marizza, formerly the Hebrus. We arrived at Demotica, the residence for some time of the late King of Sweden. The castle is upon a rock, strong both by nature and art, for ancient times. It is almost surrounded by the River Kesilsa, something larger than the Wharf at Otley. We did not lie here in the Caravanserai Han, but in a place designed for those who run post. We had a smoky chamber, and bed upon the ground, without sheets or blankets, but the commander sent in a supper of rice, stewed meat, sausages, and bread, and dishes after the Turkish fashion. This is one of those many legacies left to entertain strangers now that most of them are extinct in Europe. Since the King of Sweden returned to his own

³¹ He writes the word nearly as it is pronounced, omitting, however, the strong guttural aspirate. The real word is *khan*, a kind of desolate Turkish inn.

country, no Turk has inhabited the castle, out of a superstition that it is grown unwholesome since inhabited by Christians, so they have left it to the Grecian natives, who enjoy themselves in peace and health.

I must here remark by-the-bye, that the mosques are grown so rich, that it is the only thing I can think of that will put an end to Mahometanism.

On the roadside, every two or three days' march, there are little hillocks, raised by the armies as they pass to any expedition, smaller for the viziers, and very large for the grand seigneurs (fifteen yards high). Here we begin to see Rhodope, which is a vast track of craggy hills, rather than mountains, wasting the greater part of Thrace and Macedonia about the confines.

On the 27th, we lay at Feria, formerly Trajanopolis, of which nothing ancient remains but some ruins of the walls.

Before I leave Thrace, I must not forget that in this part of the country there are now and then low hillocks, upon which a straight thorn grows, like so many pikes stuck in the ground. This shrub gathers the flying dust and sand, and forms a rising, and these being opposite to Troy, made me imagine that they gave the hint to Virgil for the fable of "Polydorus : " *hic me confixum ferrea textit telorum seges et jaculis increvit acutis*, and a reddish earth at its root makes the hint clear.

Here we leave the Hebrus, which overflows a noble plain as far as Enos, six hours off.

We travelled through Rhodope, having a Turk to escort us from the robbers. Here we passed a very dangerous road, where a few men may stay an army.

Having passed the skirts of Rhodope, we descended into a fine plain, where the almond trees in blossom make a beautiful appearance. This is terminated by the Pangæus, a vast mountain, that runs west as far as the eye can carry. In this plain is a pretty country town, something bigger than Skipton. I was informed that Achmet, formerly Marquis de Benneval, was here. The Frenchman was advised not to see him, lest he should get him murdered. The Colonel would not be refused ; so having got audience, as an English gentleman, I introduced him, and I had some hours' discourse with him, but he gave no such hints in the matter of religion that I saw nothing was to be done : "Religion," says he, "is that manner of serving one and the same God, which suits the constitution of each respective country. So you in England follow the religion by law established, and being obliged by my enemies to come into Turkey, upon the same principle I am become a Turk." He showed us good coal got out of Pangæus, and in it veins of gold and silver, as he persuades himself, or would persuade the Turks, but I, that have seen the like from Colne, only foresee by this that all his vaunted services will end in disappointment and a bowstring. He is now under a cloud, lives miserably, with only two servants, who curse their apostasy, and is seen by nobody, not even Turks.

March 2nd.—We passed the river Strymon (but saw no cranes) in a ferry boat, at the ancient Amphipolis, whose walls only remain. This was the place where Pompey took shipping after Pharsalia. One branch of the river is stopped for salters, whence it is no more an island, as the name imports. It was about a mile and a half in circuit. The river is much bigger than the Ouse at York, and very deep. We arrived here the 3rd of March.

Ipswich was, from an early period, occasionally served by the Fathers of this District.

FATHER FRANCIS IRELAND attended there in 1688. In the College accounts for that date is the following item: "Lent Mr. Ireland for his chapel at Ipswich 05:00:00." "More to him in part of his allowance, 05:08:06." At the Revolution Father Ireland appears to have been arrested, for the College accounts also contain this item: "1689. *It.* Mr. Ireland, prisoner, £32:1:0." We have no further record regarding his imprisonment and subsequent release. In 1701—1704 he was a missionary in the College of St. Ignatius, London District. He was born in the year 1656, and entered the Society in 1675. The date of his death does not appear.

Kelvedon Hall, Essex, seat of the family of Wright. The earliest chaplain or missionary traceable was Father William Carlos, *alias* Dorrington, who was certainly there in 1676, and died at Kelvedon four days after his profession, January 6, 1679.³²

The Summary of the Deceased of the Province states that he had laboured under a long and very severe illness, borne with great fortitude and resignation to the Divine will. He rendered himself dear to all by his piety, meekness, humility, prudence, candour of manner, and cheerfulness, and was respected even by the heretics." He was one of the Jesuit victims marked down in Titus Oates' list.³³

The last Father we know of at Kelvedon was Father Charles Brown, who died in 1737.

Kithulen. In an old College account book we find mention of two Fathers serving at a place of this name at the end of the seventeenth and commencement of the eighteenth centuries.

Lynn, Norfolk, was also occasionally visited in the missionary circuits of the Fathers, and was for a short time a residence. In 1749 Father Daniel Platt, *alias* Needham, was there. The College ledger contains the following item: "February 9, 1749. Given to Mr. Platt upon his coming to Lynn, and in want of everything, 10:10:00."

³² See his autobiography, in *Records*, vol. i. pp. 180, seq.

³³ See Appendix.

Melford, or *Long Melford*, Suffolk,³⁴ was chiefly attended from Bury St. Edmund's. Several Fathers are named as serving there. Old accounts show that the College allowed a small annual stipend of £12 "to him that serves the place." There was also a payment made in 1745 "for supporting the chapel and helping at Melford." This is probably the little chapel (if such it can be called) referred to by Father Newton in his letter lately quoted. We have already noticed Mrs. Daniel's gift to Melford.

*Norwich*³⁵ was a very early mission of the College of the Holy Apostles. Father Francis Sankey appears to have been its missionary³⁶ as early as 1647. Father James Mumford was certainly there in 1650.³⁷

We have already seen in the Annual Letters³⁸ that during the reign of James II. there was a chapel here in which Father Charles Gage did good service by his sermons.³⁹

³⁴ "The church is a beautiful Gothic structure, about 180 feet long, with a small square tower of more modern erection. It contains several handsome monuments. The font has a cover curiously carved, with a pinnacle and cross on the top. Near the church stands the hospital, a plain brick building inclosed with a wall. It was founded and endowed by Sir W. Cordell in 1573, for a warden, twelve poor men, and two women, old and decayed housekeepers of Melford. On Cranford Green, Melford, is a petrifying spring, and some years since several Roman urns were discovered" (Gorton, *Topogr. Dic.*).

³⁵ This ancient city (Nordovicus, or the Northern Village) was the capital and royal residence of the Kings of East Anglia. Sigebert invited St. Felix of Burgundy to convert his subjects; he became the first Bishop, and died in 646. In the time of St. Edward the Confessor, it contained twenty-five churches. The Norman Cathedral of Norwich was founded by Herbert de Losinga A.D. 1096, as appears by a MS. from the Abbey of Evesham, quoted in Weever's *Fun. Mon.* His charter of foundation was attested by Henry I. and his Queen Maud, by 11 Bishops, 124 Earls, Lords, and Abbots, every name having the sign of the Cross prefixed to it. In Catholic times Norwich abounded with religious houses and hospitals; of these, Dugdale enumerates sixteen.

³⁶ *Records*, vol. ii. series iv. part i. p. 569.

³⁷ See his memoir, *Ibid.* p. 457.

³⁸ P. 526.

³⁹ Among other evidences of the antiquity of this mission, is the fact that Father Edward Lusher, who died a martyr of charity in attending the plague-stricken in London in 1665, in a letter to Father William Wigmore, *alias* Campian, then Rector of the College at Ghent, about 165-, directs that the holy relic of the True Cross in his possession, then very celebrated, and called "of the stump of the Cross," should be given to the English Provincial, and that the greater part of it should be granted to the city of Norwich when England was converted to the faith. The portion given to Norwich chapel was shown to the late Dr. Husenbeth about 1822, by the Rev. James Carr, the resident priest. It was about three-quarters of an inch square, but not a perfect cube, and was wrapt up in linen with documents of authentication. The Rev. Mr. Carr seems

In the Public Record Office, *Domestic*, vol. (or bundle) v. n. 119, October 15, 1688, is a letter from the Duke of Norfolk to the Earl of Sunderland, the Prime Minister. The Prince of Orange was then on his way with his invading army. The

to have given it to the late Father Glover for Stonyhurst, October 25, 1824. It is still preserved at Stonyhurst. Dr. Husenbeth obtained a small portion of it, and made copies of the documents. Copies are also kept in the Archives of the College of the Holy Apostles. The history of this holy relic is too long for insertion here. Several miraculous favours are related as connected with it. The original piece was once preserved among the royal jewels in the Tower of London in a bag, with an inscription, "A piece of the stump of the Cross of our Saviour." In the time of James I. one of the Clerks of the Board of Green Cloth brought this piece to a Mrs. Pudsey, to gratify her and her husband, a Yorkshire Catholic gentleman and an intimate friend of the officer. Mrs. Pudsey's maiden name was Philippa Thatcher, sister to Mr. Thatcher of Priesthawes, Sussex. Mr. Pudsey cut off a piece of the length of two palms, and the clerk put back the remaining portion among the treasures in the Tower, keeping however for himself a fragment of the size of a nutmeg. Mr. and Mrs. Pudsey kept this piece for some time, during which many miracles were wrought by virtue of it. Mrs. Pudsey, after her husband's death, gave the sacred relic to Father Edward Lusher. He kept it for twelve years, and testifies to having witnessed wonderful effects from it. Afterwards he gave it to the Provincial of England. Father Lusher states that the original portion in the Tower he afterwards saw in the house of John Tradescant, among his curiosities. He had asked it of King James I. as a reward for some service. It was granted; but upon the remonstrances of some noblemen, he was bound not to take any portion from it, and to restore it to the Tower upon the King's death. Afterwards, when Queen Henrietta Maria fled to France, she obtained the Sacred Wood from the King (or, as another account says, only a part of it, the rest remaining in the Tower), a great storm arose, and, to preserve life, she threw her portion into the sea, and the ship arrived in safety. The portion given to the Provincial was a very large one: a foot in length, and about four inches thick. Among other attestations is the following note from Mrs. Philippa Pudsey to her sister, Mrs. Thatcher:—"Loving and dear sister,—I received yours of the 25th. As concerning your request touching the Wood that was given to my husband, it is so long since that I have quite forgotten the man's name. He was one of the clerks of the Green Cloth, and took it from among the King's jewels, which, if it had not been of great esteem, would never have been kept there. Besides, it was sewed up in canvas, and had written upon it, "The stump of the Holy Cross," by which we may rest assured that it was that part of the Cross which stood in the ground. This is all the relation I can give of it, and for my own part I do esteem of it as of the Holy Cross. Moreover, a friend of mine had trial of it in a possessed person, and there it was confessed to be the same. March 6, 1650 (O.S.)." FATHER EDWARD LUSHER was born in Norfolk in 1588. He entered the Society in 1610, was professed August 5, 1625, and sent upon the English Mission about 1641. In 1655 he was Spiritual Father at Ghent, having filled several other important offices. He was again sent to England, and during the plague in London devoted himself to the cure of the diseased, from whom he caught the infection, and died a martyr of charity, September 27, 1665, æt. 77. FATHER NICHOLAS LUSHER, probably a brother of Edward, was born in Surrey in 1589, entered the Society in 1623, was professed, and died in England, November 30, 1653, æt. 64. He is mentioned in a list of Jesuits in London who were at large in 1632, and also in a list of Jesuits among

Duke writes from Norwich,⁴⁰ on a journey to meet the gentlemen of the county regarding preparations to oppose the invader. His Grace was, no doubt, the Lord Lieutenant of the County appointed by James. He says, "I was so ill that I could not return till this day to Norwich, where I met with the news of a great disorder that had happened here yesterday, being Sunday, at the Catholic chapel, where the rabble had been very insolent in the morning, and they had desired the mayor to send some guard to protect them in the afternoon, which he did by ordering some constables to stand at the door and hinder any affront, which did not prevent their gathering together; but he going by, dispersed the few that were then there. He, and the two sheriffs who were with him, were no sooner seated in their places in the church, but people ran to desire him to come, or they would commit some worse disorder than before; upon which he went, accompanied by the two sheriffs, and dispersed the rabble, who were judged to be above a thousand, though most boys, and went himself and saw all the gentlemen and the best of them home to their lodgings, so that the magistrates did really their duty as much as men could do."

At the time of the Revolution Father Robert Petre (a short notice of whom is given in an earlier volume) was missionary at Norwich. He had been arrested during Oates' "Plot," but was discharged on bail in July, 1680. He appears to have been again seized during the Revolution. The old College accounts for 1687 and 1688 contain the following item: "1687. Allowance to Mr. Robert Petre at Norwich, 010:05:06." "1688-9. To Mr. Robert Petre in prison, 27:8:4." On his release he retired to Ghent, and died there in 1713, *emeritus senex*.

the papers seized at Clerkenwell (*Records*, vol. i. pp. 132, 133). He was a priest and a novice in the College of St. Ignatius, London, in 1624.

Regarding John Tradescant, we read in Ingram's *Memorials of Oxford*, iii., that he was by birth a Dutchman, supposed to have come into England about the end of Queen Elizabeth's reign, or the beginning of that of James I. He was a considerable time in the service of Lord Treasurer Salisbury and of Edward Lord Wotton, travelled in various parts of Europe, and collected plants in Barbary and the isles of the Mediterranean. He had a garden at Lambeth, and in the reign of Charles I. in 1629 bore the title of King's gardener. He was a man of extraordinary curiosity and the first who in this country made any considerable collection of the subjects of natural history. John Tradescant, his son, who died in 1662, inherited his father's collection and bequeathed it by a deed of gift to Elias Ashmole, who lodged in his house. This becoming a part of the Ashmolean Museum, the name of Tradescant was sunk.

⁴⁰ The site of the Ducal Palace in Norwich is now occupied by the Norfolk and Norwich Museum and Library.

Father Henry Hamerton, who suffered so severely at Pontefract in the time of the Revolution, 1688 (and who is fully noticed in the history of the Residence of St. Michael below), was missionary at Norwich in 1697.

Father Alexander Keynes (whose narrative of adventures in the Oates' Plot persecution, 1678-9, is given in our history of the Residence of St. Stanislaus, Devonshire District), succeeded Father Hamerton in 1699.

The missionaries are clearly traced to the present day. Norwich, indeed, has never been removed from the care of the Fathers of this College.

Among others was FATHER THOMAS ANGIER, who succeeded Father Galloway in 1775. He was a native of Norwich, born in 1730. Entering the Society in 1752, he was professed in February 2, 1770. He was Rector of the English College, Bruges, at the time of its destruction by the Austro-Belgian Government in 1773, and had much to suffer from the petty tyranny of that Government. Restored to liberty, he retired to Norwich in 1775, which he served as missionary until his death, June 12, 1788, æt 58.⁴¹

The *Orthodox Journal*, whose editor, Mr. Andrews, was a native of Norwich, gives, in several numbers, an account of the modern Catholic missions there.

We extract a few passages to illustrate our subject.

I can well remember the day when, trudging to school with my only brother we were subjected to the insults of every dirty ragged urchin in the street that knew us, who would point us out to others to whom we were unknown, as something unnatural, by the yells of "Pope," "No Popery," and such-like bigoted cries. In Norwich there are two Catholic missions and two chapels connected with the Jesuits,⁴² and one with the Secular Clergy. My information respecting the first reaches no further back than the time of Father Galloway, somewhere about the year 1750, who removed the chapel from Chapelfield to St. Swithin's Lane, where it continued till the present beautiful structure was erected. Father

⁴¹ See the account of the destruction of the Bruges College, pp. 173, seq. Among the Archives of the Province is a small MS. book in the bold and clear handwriting of this Father. It contains his meditations, &c., for two years before his death. At the end is the following note, written a few months before his death: "Sept. 27, 1787. Purposed to commence to-morrow the Devotion of the Ten Fridays in honour of St. Francis Xavier, and to beg of Almighty God through the Saint's intercession (1) a perfect purity of body and mind, (2) a true humility, (3) an ardent zeal for my own sanctification, (4) a happy death, (5) relief in my corporal infirmities, or grace to bear them with a cheerful resignation."

⁴² One, at present: the chapel of the Holy Apostles, Willow Lane. The old chapel of St. Swithin was converted many years ago into schools.

Galloway retired to London, where he died,⁴³ and was succeeded by Father Angier, whose saintly countenance and pious demeanour are yet fresh in my recollection, and strangely were they impressed upon my heart, though then but a stripling. He was succeeded on his holy death by Father Lane, who continued pastor of the congregation for no less a period than thirty-four years, respected and revered by his flock. During the days of Fathers Galloway and Angier, and the early part of Father Lane's mission,⁴⁴ the penal laws being in full force, the chapel doors were obliged to be bolted and secured before Mass could be commenced; and thus, like the primitive Christians, our sacred duties were performed in secrecy. In this state of things it could not be expected that the Divine truths of religion could make much progress, and the congregation might therefore be considered stationary, or rather, in fact, on the decline.

After giving a full description of the present Chapel of the Holy Apostles, and its solemn opening in 1829, on which

⁴³ FATHER EDWARD GALLOWAY was born in London, June 22, 1706. He was the only child of Stephen Galloway, gentleman, by his wife, Elizabeth Turberville. He entered the Society, after his early studies at St. Omer's, in 1724, and in 1738 or 1742 was professed. He was for many years incumbent of Norwich, having previously served the London mission for some years. He was long the Superior and agent for the College of the Holy Apostles, and died in London, June 23, 1799, æt. 93. By the death of his parents he came into possession of considerable property, the bulk of which he left at his death to Edward Huddleston, Esq., son of Ferdinand Huddleston, Esq., of Sawston Hall, Cambridgeshire. Several letters of his are extant. In one to Father Thomas Hawkins, the chaplain at Oxburgh, dated 1772, he speaks of paying him a visit; but "my poor old mare is worn to the stumps, and I have disposed of her to good quarters at Hawley [Haughley] Park." "Bad news from Rome. Cardinal York has seized on the college and church at Frascati, with all the effects, moveable and immovable; and the Brief mentions no other reason than his zeal and desire of having it. Visitations are going on as in Henry VIII.'s time, and the consequence is seizure. The visit of the Roman College is postponed, by reason of Cardinals Nigrom and Pisani refusing to act in conjunction with Cardinal Manfeschì. The Pope has ordered the collect *pro publica necessitate* to be said daily in the diocese of Rome, and Litanies of Loreto to be sung every Saturday. I trust these prayers will have a good effect, otherwise things have a bad aspect, and very bad reports are circulating. Our only recourse seems to be in the interposition of Providence." Cardinal York was Henry Benedict Maria Clement Stuart, Duke of York, the younger son of James Edward (James III. of England), and therefore younger brother of Prince Charles Edward. He became, on his brother's death in 1788, the legitimate heir to the English throne. More than forty years before then he had taken Holy Orders in Rome, and had been raised by Benedict XIV. to the purple. He was subsequently made Chancellor of the Basilica of St. Peter, and Bishop of Frascati (near the site of the ancient Tusculum), some ten miles from the Eternal City. He assumed his titular rank by causing a medal to be struck, with the inscription, *Henricus Nonus Angliæ Rex*, and on the obverse, *Gratia Dei, non Voluntate Hominum*. In his latter years he was supported by a pension from the English Court, and his father's and brother's monument in St. Peter's were afterwards erected at the private charge of George IV. He died in 1807.

⁴⁴ A period more or less between 1759 and 1788.

occasion the bells of St. Giles' Protestant church rang out a merry peal,⁴⁵ Mr. Andrews continues—

The mission of the Secular Clergy in Norwich seems to have been under the patronage and protection of former Dukes of Norfolk, who had a palace therein, and used frequently to reside within its walls, exercising all the ancient customs of hospitality, and displaying all the dignity and frankness peculiar to English noblemen in days gone by. A dispute having arisen between one of the Dukes and the then mayor of the city respecting the public entrance of the Duke's servants and attendants, his Grace of Norfolk took such high offence thereat that he gave up his establishment, and never after entered the city. The palace, after remaining empty some time, was at length let to the guardians of the poor to be converted into a workhouse, and a handsome house and chapel were erected adjoining for the use of the Catholics and chaplain in the year 1764.

Among other missionary clergy at Norwich was the Rev. Alban Butler, so well known by his valuable work, *The Lives of the Saints*. His arrival is thus noticed by Mr. Andrews :

At the time he came to Norwich, 1754, he passed by the name of Cross, and I have heard my mother frequently relate an anecdote concerning this profound scholar and learned author. . . . Mr. Butler's trunk was addressed, "Rev. Mr. Cross, Palace, Norwich," and was by mistake taken to the Bishop's palace. On Mr. Butler's arrival, and learning the mistake, he applied at the palace ; but the Bishop having opened the trunk, and finding it contained Popish utensils and habits for superstitious uses, refused to restore the property to its rightful owner. Finding gentle entreaties in vain, Mr. Butler made application to the great Duke of Cumberland, to whom he had been extremely useful in his unfortunate campaign in Flanders, when his Royal Highness generously sent an order to the Bishop to restore immediately every article belonging to the Popish priest. The panic-struck Bishop instantly complied with the mandate with as much obsequiousness as he had haughtily rejected the request of the rightful owner.⁴⁶

⁴⁵ The *Norwich Mercury*, of September 5, 1829, gives a long and interesting account of the ceremony of the opening of the new chapel. The Editor observes, "One of the most curious circumstances attending this ceremony was, that the bells of St. Giles' parish church rang at intervals during the day in honour of the event, and at the conclusion fired many volleys. It is said that no similar demonstration since the Reformation has taken place on any occasion connected with the Catholic body ; and we cannot but compliment the parish authorities on their tolerant permission of the wishes of their fellow-Christians of the ancient faith."

⁴⁶ Mr. Andrews pays a well-merited compliment to the liberal spirit of a later occupant of the see. "How different are the feelings of the present [1834] occupant of the episcopal see of Norwich ! Gifted with a truly liberal mind, and animated with an independent spirit, Henry Bathurst, the kind-hearted and amiable Protestant Bishop, has not only invariably advocated the civil rights of his fellow Catholic countrymen, but he has also given the most solid proofs of the Divine virtue of charity dwelling within his breast, by tendering, as he has tendered, his palace to the Catholic clergy, as a sojourn on any occasion that may call them to a temporary stay in the city. Honour and veneration to the virtues of this illustrious man."

The clergy having lost the ancient chapel, the present one was built near to it upon property called "the Judge's quarters," about 1791, when a Relief Bill was passed, which allowed Catholics to celebrate and assist at the Divine mysteries with open doors.

Oxburgh Hall, *Bur's Hall*, and *Redlingfield Hall*, seats of the old and staunch Catholic family of Bedingfeld, or, as the name was spelt in former times, Bedingfield, were from remote times missions or chaplaincies of the District.

Oxburgh Hall still remains the family seat of the original branch of the family.

Redlingfield was the seat of another branch. The first owner seems to have been John Bedingfeld, son of Sir Henry Bedingfeld, Knight, of Oxburgh; and the family, according to the pedigree, became extinct upon the death of John Bedingfeld, in 1720. He died at the early age of twenty-eight, unmarried.

We first proceed to notice Oxburgh, in the county of Norfolk.⁴⁷

⁴⁷ Gorton's *Topographical Dictionary* says that "Oxburgh is a parish in the hundred of South Greenhoe; the living a discharged rectory, with the village of Fouldon, in the archdeaconry of Norfolk and diocese of Norwich, valued in the King's Books at £18:6:8. The church dedicated to St. John the Evangelist; patrons, Caius College, Cambridge. . . . The small river Wesey runs through the parish, in which there are many tumuli. Roman and Saxon coins have also been found here." The *Orthodox Journal*, for February, 1833, gives a brief description, with an engraving, of the mansion of Oxburgh Hall, from which we extract the following: "The family of Bedingfield takes its name from a town in Suffolk, given to their Norman ancestor, Ogerus de Pugeys, who came into England with the Conqueror. They obtained the estate at Oxburgh by the marriage of Sir Edmund Bedingfield, Knight, with Margaret, sister and co-heiress of Robert de Tuddenham, in the time of Henry V. Their grandson Edmund obtained a licence or grant from King Edward IV., July 3, 1483, to build a hall at Oxburgh, with towers, battlements, &c., *more castelli*. The building surrounded a quadrangle, 118 feet long and 92 broad, encompassed with a moat. A ground-plan taken by the Rev. Mr. Homfray in 1774, is engraved in the *Architectural Antiquities*. It is built of brick; the moat is crossed by a bridge leading to the most interesting portion, the grand entrance-tower gateway, which remains nearly in its original state; the towers are 80 feet high, of a truly majestic appearance; the battlements are peculiar, and in the centre of the pediments are the bases of two chimnies. In the tower, on the right hand of the entrance, is a spiral staircase of brick, leading to the top; it is lighted by small quatrefoil apertures. The other tower is divided into four storeys, three of which have groined brick ceilings with projecting ribs. The chamber in the centre and over the entrance is spacious, having a large mullioned window to the north, and two bay windows to the south, looking into the court. It is curiously paved with fine small bricks, and the walls are hung with tapestry representing many figures in the costume of the age of Henry VII. Sir Edmund Bedingfield, who had been created a Knight of the Bath at the coronation of Richard III., was also in high favour with his successor, Henry VII., who is said to have visited Oxburgh Hall, and to have slept in this room, which is now called from that circumstance 'the King's chamber.' The tapestry with which the walls are covered is remarkable,

The earliest resident missionary traceable at Oxburgh is FATHER WILLIAM PORDAGE. He was born in 1652, entered the Society 1672, and was professed in 1683. He appears to have served at Oxburgh Hall as early as 1683, and continued there until his death, August 30, 1736, aged eighty-four, in religion sixty-four years.

The Annual Letters of this College for 1710 state that there were ten Fathers in the District, with Father Pordage, the new Rector of the College of the Holy Apostles, who performed his duties admirably. He appears to have remained Superior of the District until about 1723.⁴⁸

FATHER PHILIP CARTERET probably succeeded Father Pordage at Oxburgh in 1736, and served there until 1746. He was born June 20, 1694, and entered the Society at Watten, with his elder brother Edward, in 1709. He was a Professed Father, and on leaving Oxburgh, was appointed Rector of Ghent in 1746. From Ghent he was called to fill the office of Provincial, October 3, 1751. He governed the Province in trying times, and the archives afford good proofs of his prudent and careful administration. The testimonials he received from the Vicars Apostolic in England have been already given.⁴⁹ He distinguished himself as a theologian, was Professor of Divinity for some years, and died in London,

and is considered an heir-loom, being mentioned in many of the old family wills. In a turret projecting from the east tower is a small closet in the solid wall, measuring 6 feet by 5, and 7 feet high, entered by a trap-door concealed in the pavement. This is supposed to have been a hiding-place formed during the persecution of Catholic priests, as many such places of concealment are to be found in old Catholic mansions." "It appears from an old inventory of Oxburgh Hall, that one chamber was called by the name of Fetter-lock. The founder was a firm adherent to the House of York, and used the badge of the fetter-lock, probably as a mark of his affection to the cause. It may be remarked that the apartments of the prebendaries of Windsor were built by Edward IV. in the form of a fetter-lock, his favourite cognizance. The buildings on the south side of the quadrangle were taken down in 1778. In this portion of the edifice was the Great Hall, with its roof of oak, and the domestic offices. . . . In the library is a MS. containing meditations on the Passion of our Saviour, written by Sir Henry Bedingfield, Knight, whilst a prisoner in the Tower, where he was confined a year and three-quarters, and his estates sequestered for £47,194 18s. 8d. for his loyalty to Charles I. The hall contains a collection of ancient armour, and there are preserved some portraits and other pictures by ancient masters. In the church are several old family monuments "

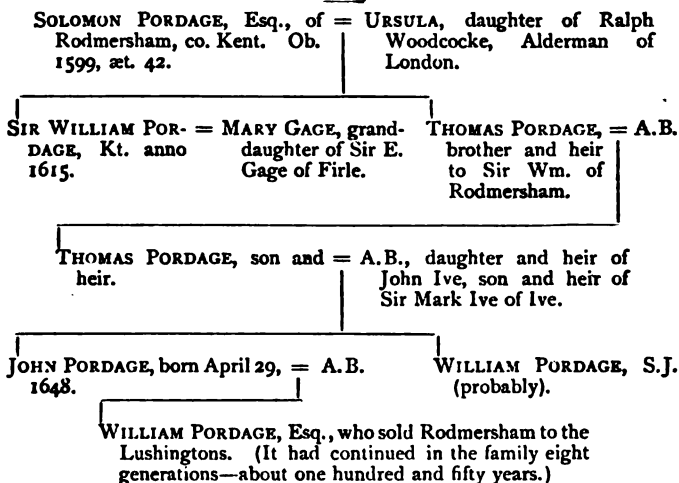
⁴⁸ The Pordage family of Rodmersham, Kent was of considerable antiquity. Father William Pordage was probably of this family, and most likely the son of Thomas Pordage, Esq. The following pedigree is taken from one in the *Herald and Genealogist*, said to have been drawn up

⁴⁹ See pp. 164, seq.

whilst Provincial, March 21, 1756, much respected and regretted.⁵⁰

Among other succeeding missionaries at Oxburgh was at the request of Sir William Pordage in 1615, by Sir John Phillipott Herald.

Sixth Generation.



In the cemetery of the English College, Rome, a stone has been erected by his great friend, Charles Hill, to the memory of Thomas Pordage of Kent, who died February 16, 1609. Dame Xaveria Pordage (one of those sent to the foundation of the Benedictine Community at Dunkirk) was professed at Ghent (the mother-house). April 18, 1661. Died at Dunkirk (last of those professed at Ghent), April 26, 1713. Her sister, Dame Frances Pordage, died October 31 (year now unknown). At Ghent were professed Dame Anne Pordage, October 5, 1650, and Dame Eugenia Pordage, August 2, 1666: both living in 1672. Possibly Dame Anne may have been Dame Frances (Anne in baptism, Frances in religion). In a letter from Lady Abbess Caryll to her eldest brother, Lord Caryll (who resided at the Court of St. Germain) of February 15, 1699, she puts a P.S.: "My good Dame Xaveria Pordage has just now had a letter from her father, and he dates it from the day he was eighty years of age, and thinks it may be the last he may write in his own hand, and makes this last request unto her, that she will thank you for the favour he has found from Monsieur Caparara; and begs you will once more do him the favour to take notice of his kindness, and [request] that he will still continue it now in his last age." In another letter (from same to same), dated March 28, 1699, is this passage: "I believe you have heard of the death of good Mr. Pordage. He has been a worthy friend to us, living and dying; and, as a benefactor, has been prayed for. I beg you will be mindful of him, for his daughters' sake, for they are your constant grateful friends; and I confide their prayers are powerful with Almighty God for the preservation of your health." [Lord Caryll was an old man and a great sufferer in health—a great, even chief, benefactor of our house at Dunkirk, of which his sister was first Abbess. He died 1711, she in 1712, both very aged and very saintly].—Records of St. Scholastica's Abbey, Teignmouth.

⁵⁰ His brother Edward was born June 26, 1691. He served the mission in England for many years, and died June 15, 1753.

FATHER THOMAS HAWKINS.⁵¹ He was born in 1722 in Lancashire; was a student of the English College, Rome; entered the Society in 1747; and died at Oxburgh, July 19, 1785. He succeeded Father Richard Clough at Oxburgh Hall in 1768. A letter from Father Hawkins, dated from Oxburgh, September 14, 1744, to Father Adams at Aston Hall, is preserved in the Province Archives. It relates to the steps adopted by the Fathers for the management of their affairs during the short interval of the Suppression of the Society in 1773.

The last missionary we trace at Oxburgh Hall is Father Thomas Angier, jun., who left it for Bury St. Edmund's in 1795.

*Bures, or Bury's Hall.*⁵²—FATHER CHARLES SHIREBURN, was missionary here in 1724. He probably belonged to the family of Shireburn of Stonyhurst; and the *Gentleman's Magazine* for 1745, says he was related to the Duchess Dowager of Norfolk. Born in Lancashire in 1684, he entered the Society at Watten, September 7, 1702, having completed his humanity studies at St. Omer's. He was professed February 2, 1720, and succeeded Father Gage, senior, as Superior of this College, being declared Rector, May 7, 1728. He held the post until he was declared Provincial in September, 1740; and died in London, soon after ceasing to be Provincial, January 17, 1745, aged sixty-one.

Father James Maire in all probability succeeded him at Bury's Hall. He died there in 1746.⁵³

Redlingfield Hall was, as we have said, for some years the seat of a branch of the Bedingfield family, which commenced with John, son of Sir Henry, and died out with John Bedingfield in 1720. This branch was especially distinguished for the number of its members who entered religion, as may be seen by the pedigree given below.

In Redlingfield parish are the considerable remains of a Benedictine Convent founded 1120. Part of it, now called

⁵¹ *Records*, vol. ii. p. 492.

⁵² A seat of the Bedingfields. See footnote, pp. 575, seq.

⁵³ Father James Maire was one of many members of the family of that name who entered the Society of Jesus. Some notice of them will be given in the "Residence of St. John, or the Durham District." We read in an account-book, "Mr. Maire died at Bury's Hall, February 13, 1745-6. The cash he left, with what is here charged, bore the expense of his funeral, which was upwards of £14."

The Hall, is a farmhouse, and its chapel forms the present Protestant Church.⁵⁴

Amongst the Archives of the College is a memorandum in an old ledger :

July 27, A.D. 1683. Mr. James Bardwell, one of ours,⁵⁵ who lived and died at Hawley [Haughley] Park, to recover a house and land left at his father's death, employed Mr. Bedingfield, of Redlingfield, in the management of it, who recovered for Mr. Bardwell, near £1,000 ; in gratitude for which kindness, Mr. Bardwell ordered that the interest of £200 of it should be so employed for the good of Redlingfield House, that as long as they kept one of ours, the interest of £100 should be paid to the master of the family for his diet ; the interests of the other £100 should be paid to him that lived there, and helped the country five miles about. This I had from old Mr. Brown, who for some years enjoyed the interest of one of the hundred pound, living at Redlingfield.⁵⁶

The only missionary Father named as having been here is FATHER JOHN BROWNE. We know but little of his history. He probably entered the Society soon after 1655. In 1660 he was confessor to the "Blue Nuns" in Paris, as we gather from the following notes in their diary :

1660. The latter end of September, Father John Browne, S.J., and Mr. Tymperley came with Miss Frances Tymperley, who at the age of twenty-five came to be religious.⁵⁷

1660. In October, Father John Browne, S.J., gave the Spiritual Exercises to all the religious.

He served, however, at Redlingfield many years prior to his death there in June, 1683.⁵⁸

We subjoin a pedigree of the family of Bedingfield, supplied by a friend, and taken from Additional MSS. 19,117, British Museum, and other sources. Amongst the old English families that reinforced the religious orders of women on the Continent in the seventeenth century, that of Bedingfield is pre-eminent. The pedigree gives us the names of no less than twenty-nine nuns. One family, that of Francis Beding-

⁵⁴ Gorton's *Topographical Dictionary*.

⁵⁵ See *Records*, vol. i. p. 150.

⁵⁶ In an ancient list of benefactors to this College we find, "Mr. John Bedingfield of Swatr-hall left £50 that £4 per annum might be allowed him of ours, who helped about Swatr-hall or elsewhere. . . . Capt. Bedingfield's wife left a £100, for whom suffrages were made through the District. . . . Mrs. Susan Bedingfield, wife to Capt. William Bedingfield, brother to Sir Henry Bedingfield of Beck Hall, gave a house valued at £100, for whom suffrages were made through the District."

⁵⁷ She was no doubt a daughter of Frances, the third daughter of Sir Henry Bedingfield, who married Michael Timperley, Esq., of Hintlesham. (See Pedigree below.)

⁵⁸ An old ledger contains the following item : "June 16, 1683, 09 : 07 : 00, for his funeral expenses, apothecary, &c."

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ELIZ-heir of THOMAS SILLESDON
hingfield, co. Essex, Esq.

eldest daugh) A. B. =
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MATTHEW, of Amersden, =
co. Oxford, and in 1646
of Brussels.

(2nd wife) a Flemish
lady, according to
Pontoise MS.

1624;
O.S.B.;
ath-bed;
1642.

MARY, O.S.B. Died,
Prioress of Brussels,
April 21, 1685; pro-
fessed 36 years.

Two Sons. One was
probably MATTHEW
BEDINGFELD, S.J.

A daughter.

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THE UNIVERSITY OF OXFORD

feld, of Redlingfield, who married Katherine, daughter and co-heir of John Fortescue, Esq., probably gave all its daughters, eleven in number, to various religious orders, a fact we believe unprecedented in the annals of the Church. Of these, Elizabeth married Sir Alexander Hamilton, and had an only daughter, who became an Augustinian nun at Bruges ; while she herself, after her husband's death, joined her daughter in the same order and convent.

We proceed to notice FATHER HENRY BEDINGFELD, *alias* SILISDON.⁵⁹ He seems to have been an elder brother of Father Edward, noticed below, and one of the two sons of John Bedingfeld, whose names are omitted in the pedigree. He was born in the county of Suffolk in the year 1583, and when about seventeen years of age was admitted to the English College as an alumnus of the Holy Father, October 31, 1599. He took the College oath, May 1, 1600, and having received minor orders, entered the Society on the vigil of SS. Simon and Jude, 1602. He had previously passed his examination in philosophy.

On entering the English College he stated as follows : "October 24, 1599. My true name is Henry Bedingfeld. I am in my seventeenth year, was born in the county of Suffolk, and principally brought up there, spending two years in London, and two at St. Omer's College. I was born of Catholic parents ; my father has suffered frequent loss of goods and incarceration for the faith. Both are descended from families of position. I have many brothers and sisters, all Catholics, and almost countless relatives, partly Catholic and partly schismatic. I can name no one as being a heretic. Their circumstances are varied ; some rich, some poor, of which the latter are chiefly Catholic, and the former schismatic. I began to learn as soon as my age allowed ; but, for the most part, under ignorant tutors ; and I thus suffered much loss of time. But for a year or two I studied under a learned man, a Catholic, and from him I gained my Latin. Lastly, I have made my rhetoric in these parts. I was always brought up by my parents in the Catholic faith, and have suffered nothing on this account."

Father Henry Bedingfeld was professed August 3 [or 30], 1648. He was appointed the second Rector of Liege College,

⁵⁹ Dr. Oliver mentions him by this assumed name, as he does also his brother Edward.

and removed the Novitiate from thence to Watten in 1622, being its first Rector. He filled the office of English Provincial from 1646 to 1650.

Father Henry died, according to the Summary of the Deceased of the Society, August 21, 1659, æt. 75 [77]. He is there noticed under the name of Silisdon. It is said of him that he had filled nearly every office in the Society with great satisfaction. He made his humanity studies at St. Omer's. He then proceeded to Rome, and from the English College entered the Society. Appointed Prefect of Studies at the English College, he was equally distinguished for prudence and piety, and gave evidences of both in the offices he filled. These were : Rector of our College at Louvain, then of Liege, and London ; Master of Novices, Instructor of the Tertian Fathers at Ghent, besides the duties of Consultor of the Province, Confessor, and Spiritual Father ; and lastly, the office of Provincial. He was twice deputed from Belgium and England to Rome, to negotiate affairs of his Province, and was elected to attend the eighth General Congregation of the Society. He had likewise been deputed to attend the ninth, but from sickness was compelled to interrupt his journey to Rome, and remain in France. He might have prolonged his life for several years, had he not reduced his strength by almost continual watchings, fasts, mortifications, and laborious writing. His judgment and memory remained unimpaired to the last.

FATHER EDWARD BEDINGFELD, *alias* SILISDON,⁶⁰ a younger brother of Father Henry, was born in 1598, in Suffolk. After making his humanity studies at St. Omer's and Louvain, he was sent to the English College, Rome, for his higher course. He entered as an alumnus of the Holy Father in the name of Edward Silisdon, and took the College oath, May 10, 1615. Having received minor orders in 1616, he left for Flanders to enter the Society of Jesus, August 8, 1617.⁶¹ A *status* of the same College⁶² says that he and his brother, Matthew Silisdon, were sons of a Catholic gentleman of great merit for his sufferings for our holy faith.

On entering the College, he stated as follows :

⁶⁰ Dr. Oliver, not being aware of the *alias* assumed by Father Edward Bedingfeld, divides him into two distinct persons (*Collectanea*, pp. 52, 196).

⁶¹ Diary of the English College.

⁶² Stonyhurst MSS. *Angl.* vol. iv. n. 4.

1614. My true name is Edward Bedingfield. I am nearly twenty years of age, and was born at Redlingfield, Suffolk, and brought up by my parents at home. until sent to St. Omer's College, where I studied until obliged by ill health to leave; I then went to Louvain, and from thence am come here. Both my parents are Catholic, and still alive. Their property at Redlingfield is estimated at £400 a year. I have five brothers and three sisters; my chief relations are Sir Henry Bedingfield, a schismatic, and Henry Worton, Esq., a Catholic. I made my humanity course at St. Omer's, and my logic at Louvain. By the grace of God, and the care of my parents, I was never either a heretic or schismatic.

Father Edward entered the Society in 1617; was professed October 28, 1630, and was sent upon the English Mission about 1635,

About 1630, he was appointed Rector of the House of Tertians at Ghent, as we gather from the history of St. Monica's Convent, Louvain.⁶³ Finding their Convent of St. Monica too small, and hearing that the English Jesuits were willing to sell their house at Bruges, the nuns determined to purchase and remove to it. Whereupon their chaplain, the Rev. Father Barnes, "went thither to see it, and liked it well . . . So then he spoke to the English Jesuits, who were desirous to sell the house, because it was not fit for them; and one of them, Father Edward Silisdon, being then Rector of the College in Ghent, came hither and spoke with our Reverend Mother⁶⁴ about the matter, so as we concluded and bought it."

In 1655, Father Edward was Superior of the Residence of St. George, or the Worcestershire District, and died, January 3, 1659.

MATTHEW BEDINGFIELD, brother of the above, was born at Redlingfield, 1596, where he was brought up. After making his humanity course of studies at St. Omer's, he proceeded to the English College, Rome, in 1613. On applying to enter the College, he states that he is seventeen years of age, was born and bred up at Redlingfield, Suffolk; that both his parents were Catholics, as were likewise all his brothers and sisters, except his eldest sister who was a schismatic, for the sake of a husband; that he studied at St. Omer's, was always a Catholic, and desires to embrace the ecclesiastical state.

We do not find his name in the English College Diary; though the pilgrim book of the College says: "1613, Oct. 12. Arrived with others, Matthew Silisdon [Bedingfield] of Suffolk,

⁶³ *Troubles*, series i. p. 256.

⁶⁴ Sister Mary Wiseman, who died July 8, 1633.

with others, who after some days were admitted to the College gown."

In Lady Abbess Neville's *Chronicles of the English Convent O.S.B. at Brussels* is the following note regarding him. "Among the many English who inhabited Brussels was Matthew Bedingfield, who took up his abode there in 1646. He was grandson of Sir Henry Bedingfield, whom Queen Elizabeth used to call her gaoler, and had two daughters (O.S.B.), one at Ghent, and the other at Brussels, and seems to have had a son Matthew, a Jesuit. His elder daughter, Margaret, born about 1624, took the habit in 1640, as Sister Thecla, but died during her novitiate, making her vows on her death-bed, February 2, 1642. His daughter, Mary, was professed at Ghent in 1649; but severe and long illness caused her removal to the monastery at Brussels, where she lived many years, greatly beloved and esteemed, and died Prioress, 1685."

Matthew Bedingfield, from the pedigree, confirmed by the statement of his son, Nicholas, given below, appears to have married twice. By his first marriage he had one son and two daughters; by the second wife, a Dutch lady, two sons and a daughter. One of the sons (probably Matthew Bedingfield) the Jesuit mentioned below.

HENRY BEDINGFIELD, of Norfolk, was admitted to the English College, Rome, as a convictor, September 20, 1619, in the name of Trafford. He left again, April 29, 1620, being unable to apply his mind to study. He carried away a good character from the College. On entering, he states: "1619. My name is Henry Bedingfield. I was born in the county of Norfolk, was partly educated there and partly in Belgium, and am now nineteen years old. I am born of Catholic parents of good family, and have two brothers and one sister, and many relations, two of whom are schismatics, the others principally Catholic. I spent two years at St. Omer's College, and three at Brussels, studying under the Jesuit Fathers. I was always brought up in the Catholic faith, for which I have not as yet been found worthy to suffer anything."

This may have been Sir Henry Bedingfield, Knight, who died in 1657, son of Thomas Bedingfield, of Oxburgh. If so, his statement adds another son and a daughter to the Pedigree.

FATHER MATTHEW BEDINGFIELD.—We possess very little information regarding this Father. Dr. Oliver states that,

after finishing his classical studies at St. Omer's, he commenced his noviceship at Watten, September 7, 1664 ; but there he loses sight of him. We have no clue to the date of his birth, beyond the age at which students entered the novitiate from their humanity studies, which was about twenty. This would place his birth about 1644. He was probably a son of Matthew Bedingfeld, by his second wife, as stated above. The Lady Abbess Neville (as we have seen) notices that Matthew seems to have had a son, Matthew, a Jesuit.

NICHOLAS BEDINGFELD, son and heir of Matthew, was born in 1628. After making his early studies at St. Omer's, he entered the English College, Rome, in the name of Nicholas Mildmay, December 1, 1645. He left the College for Naples, January 26, 1647. Father Christopher Grene adds, in a note to the Diary, that he died some years afterwards. On entering the College he made the following statement :

"1645. My true name is Nicholas Bedingfield. I am nearly eighteen years of age, and was born at Redlingfield in the county of Suffolk, of respectable parents. On my father's side I have no brother, but on my mother's I have two. I have two sisters on my father's side, and one on my mother's. My chief relation on my father's side is Sir Henry Bedingfield, Kt., on my mother's, Sir Francis Lacon, Kt., both lately dead, and Catholics. I have studied at St. Omer, Brussels, and Ghent, where I completed poetry. I was always brought up in the Catholic faith. I have come to the College for the sake of study."

THE REV. EDMUND CANON BEDINGFELD was second son to Sir Henry Bedingfeld, and was born at Oxburgh, August 13, 1615. He was from his very earliest age tenderly devoted to the Blessed Virgin Mother of God ; a fact which was some years afterwards revealed to a Father of the Society of Jesus, who, when hearing his general confession at Antwerp, though he was at the time a complete stranger to him, asked him if he was not particularly devoted to the Blessed Virgin, to which Edmund, then quite a youth, replied, that he did his best endeavour to be so. "Go on," said the Father, "for I knew you to be a particular servant of hers, as soon as you knelt down to confession." He made his humanity studies at the English College, St. Omer, and his philosophy at Liege, whence he returned home. From his infancy, he had resolved

to be a priest, and willingly returned to England, hoping to obtain his parents' consent. This they were most unwilling to give, and strove to divert him from his resolution by all kinds of amusements, such as hunting and hawking, of which his father was passionately fond. One day, happening to ask his son, "how he liked the sport?" Edmund replied, to Sir Henry's utmost astonishment, "that he could see no pleasure nor content in killing of innocent beasts." The indignant father replied that he "might freely go and take his own course, for he saw now he was good for nothing but his prayers and his books." Delighted at having obtained the desired permission, Edmund, after a stay of three months only, proceeded to Seville. Here, having made his divinity studies with distinction, dedicating his defensions to the "Queen of Heaven, and sole mistress of his heart," he was ordained priest at the end of four years. Proceeding to Rome, the Cardinal Protector offered him many great preferments; but, hating all honours, he went to Antwerp, where, in the Convent of the English Carmelites, many members of his family had devoted themselves to God. He was asked as a great favour by the Bishop to accompany a new foundation just starting for Lierre from the Antwerp house, until the Bishop could find a suitable chaplain for the new colony. This was in 1648. He consented to the charitable work, intending only to remain for a few days. But God disposed otherwise, and Mr. Bedingfeld, struck with the great poverty of these poor nuns, and their special devotion to our Lady, determined to continue, and to devote himself, his time, labour, and fortune, in assisting the community both in temporals and spirituals. He remained as their chaplain without stipend; and at his death, left all he possessed to the foundation. He was the director of the saintly Mother Margaret Mostyn, and frequent mention is made of him in the life of that holy nun.⁶⁵

A few years after he settled at Lierre, he was appointed Canon of the Church of St. Gumar.⁶⁶ He was styled an "Angel of peace" among the clergy, and "Our Lady's champion." He received many supernatural favours from Heaven, especially in cases of possessed or obsessed persons; his devotion to our Blessed Lady, his purity of soul and holiness of life, made him a very terror to the demons. The

⁶⁵ Quarterly Series, June, 1878.

⁶⁶ A life size portrait of him, in his dress of a canon, is preserved at Carmel House, Darlington.

Most Holy Sacrament of the Altar and the Divine Infancy of our Lord, were his favourite topics of conversation and exhortation. After the death of Mother Margaret Mostyn, a visible change came over him, and he ardently longed for the hour of his release, which was not long delayed; as on the first anniversary of her death, August 29, 1680, after celebrating a solemn Requiem Mass for her, he was seized with the fever which resulted in his death. On September the 2nd he became speechless, and on the 4th of that month "gently and peacefully breathed forth his soul into the hands of that Lord Whom he had so faithfully served, assisted doubtless by the "Queen of his heart" who, long years before, had promised to be with him at his dying hour.⁶⁷

FATHER ANTHONY BEDINGFELD seems to have been a brother to Francis Bedingfeld, Esq., who was grandson of Thomas Bedingfeld Esq., of Testerton, Norfolk.⁶⁸ He was born October 28, 1697, and entered the Society, December 3, 1714. He resided in Suffolk between 1724 and 1730. We find that he succeeded Father Tasburgh at Flixton, as missionary in 1735; and he was the last chaplain of that place. In 1741 to 1746 he was one of the missionaries at Liverpool, and seems to have left shortly before the destruction of the chapel in that year. In 1750, he was living at Antwerp, as Procurator of the English Province, and died at Liege, June 2,

⁶⁷ Extracted from a MS. memoir at Carmel House, Darlington.

⁶⁸ The friend who has kindly favoured us with the pedigree, and other information, adds the following notes: "Besides those here marked, there was Mary Bedingfield, mentioned in *Troubles*, series i. p. 316: '1659. Upon Sunday within the octave [of St. Scholastica, February 18th] we had a clothing of two novices, who had lived here from their young years convictrices: Sister Mary Bedingfeld, niece to Sister Agnes Tasburgh, and the other, Sister Catherine Withrington.' According to the Louvain MS. she was professed (O.S.A.) at Louvain, on October 11, 1660, and died August 19, 1671, in her thirtieth year. Parentage not stated." [She was very probably one of the six daughters of Sir Henry Bedingfeld and his wife, Elizabeth Haughton. See pedigree.] "Cole, in his MSS. 5,821, p. 90 (British Museum), says that he received (October 15, 1756) a printed petition from the Lisbon Brigettines, ruined by the late calamitous earthquake, which was given me by my worthy friend, the Rev. Charles Bedingfeld, of the Order of St. Francis." "In another place Mr. Cole tells us: 'Mr. Holman of Warkworth, in Northamptonshire, had for his chaplain my friend, Mr. Charles Bedingfeld the Minorite.' There was a branch of Bedingfelds seated at Holm Hall, Norfolk, which manor came to them from the Jeuny's. In the reign of Elizabeth, Anthony Bedingfeld was lord of the manor (third son of Sir Henry of Oxburgh). He was succeeded by Eustace Bedingfeld, who had three daughters only. It then descended to Anthony Bedingfeld of Testerton, co. Norfolk (descended from the first-named Anthony). He died lord [of the manor] in 1707, and his son Francis sold the manor to Henry Ibbot of Swaff-

1752. Dr. Oliver says that he was much engaged in later life as companion to young men of family in their travels.

We subjoin the following edifying details regarding two Poor Clare Abbesses belonging to this family :

From the Chronicles of the English Poor Clares, at Gravelines.

Our Rev. Mother Abbess, Sister Anne Bonaventura, *alias* Bedingfield, the fifth Abbess of this our Convent of Nazareth, was clothed at the age of sixteen, and with her Sister Clare Collet Blundell and Sister Mary Collette Rookwood, who were each of the same age. They were all elected Abbesses ; the two last named of the English Poor Clares at Dunkirk, fulfilling the prediction of Rev. Mother Abbess, who said that she had that day given the habit to three who would be Abbesses. Mother Bedingfield was the youngest sister of nine daughters, most of whom were Superiors.⁶⁹

Our Rev. Mother Abbess, from her first entrance into religion, applied herself most seriously to the practice of virtue ; so that when very young she was thought fit for any office. Still, she was employed many years by her Superiors in the most laborious duties, being strong and robust, having no will but that of her Superior ; being chosen by the community to most of the offices, and finding God in all ; performing the duties attached [to each office] with so much fidelity, as if she were then to render an account of them to God. In the employment of portress she was a great support to Rev. Mother Abbess, who had entire confidence in her counsel, being so mature and solid ; she edified externs, her discourse being grave and devout without any affectation.

The death of Rev. Mother Abbess, for whom she had a most dutiful and affectionate respect, was a great trial, yet she was entirely resigned to the holy will of God, resolving that whoever should be elected, she would have the same regard, little thinking the heavy burthen would fall upon herself ; often saying after the election, she could not imagine the community could have been so blind to her defects, when there were so many much more capable. These were her own humble thoughts. She had the general votes of the community, who rejoiced in the happiness of her election,

ham. The Bedingfields acquired Bure's Hall, Norfolk, by the marriage of the first-named Anthony with Elizabeth, daughter and co-heir of Ralph Danyell of Swaffham, gentleman. The last Anthony and his wife Margaret are buried in Holm Hall church, with a *Requiescat in pace* on their stone, showing them to have been Catholics. Testerton belonged to a younger branch of the Townsends of Rainham, of whom Thomas Townsend married Elizabeth, daughter of Nicholas Timperley of Hintlesham, and their only child, Dorothy Townsend, brought this manor of Testerton by marriage to Thomas Bedingfield. Their grandson Francis sold the manor. He had a brother Anthony, a Jesuit, born 1697. The first-named Anthony had a brother, Humphrey, who was of Hestley Hall, Suffolk, and had two sons and three daughters, but seems to have had only grand-daughters by his son Alexander, so that the branch became extinct. This Humphrey is mentioned in Strype's *Annals*, vol. ii. p. 634 : 'Anno 1580. Humphrey Bedingfield, with other gentlemen of the Romish religion, were taken up and committed to custody in the gaol at Norwich.'

⁶⁹ In our pedigree we state eleven daughters, which appears, after much inquiry, to be the most correct account.

thanking Almighty God for so great a blessing, and praying that she might be spared a long life. This was granted, for she governed the community thirty years, during which she ever tried, by her example and exhortations, to conserve in the community those solid virtues her predecessors had done. Her poverty surpassed that of the youngest in the house ; her cell was poor, having only a crucifix and two pictures ; her blanket was darned, the same she had when a novice. She was so grounded in humility that praises made no impression upon her ; being very recollected, giving attentive care to the whispers of the Holy Ghost, to Whom she was particularly devoted ; being solicitous to please Him, having recourse in all her difficulties to the Divine Spirit, and recommending her community to do the same, He being the God of Love, Grace, and Comfort in affliction. She was most assiduous in her devotion to the Most Holy Sacrament, in Whose presence she passed whole hours of prayer, never, from her first coming to religion, omitting to nourish her soul with that celestial food when permitted. She obtained so great a grace in the government of her passions, and submission to the Divine will, that nothing altered the serenity of her mind, much less her exterior ; comforting all in affliction who had recourse to her, who ever found the heart of a tender and loving mother, most compassionate to the sick, frequently watching by them. Her charity extended to all, besides her own religious, ordering the portress to do the same, even when she had not wherewith to provide for the community. This was often rewarded by Almighty God sending some unexpected benefactors. When our necessities were the greatest, then was her confidence in God the most unshaken, and she reprehended those whom she saw dejected, telling the portress once, after she had experienced the effects of God's providence, that God seemed to be to her as if He had nothing to do but to attend to her purse. She was entirely dead to her friends and relations, never corresponding with them before she was Superior, nor then but only to those she hoped might prove benefactors to the community. From her first entrance her inclinations were entirely bent on retirement, recollection, and attention to the presence of God, so that, whatever she was engaged in, she found the observance of it easy ; as also the love of silence, which she was so zealous to see observed, and admonished those who were faulty, or who spoke in a loud voice, telling them that loudness of voice hindered the sweet whisperings of the Holy Spirit.

She attended so entirely to the affairs of her community, that she left nothing undone that might be for their spiritual and temporal welfare. She governed it with charity, humility, and prudence. Whenever she required anything particular to be performed, it was with so much sweetness that it was impossible to make any difficulty, and she would always assist or do the most laborious part, saying she had more health and strength. She was never idle ; when she was called to the grate, she carried work about her, that she might have employment. When she spoke to any Sister when it was dark, she would be at her work, and put the candle out, opening straw, which she could do in the dark as well as in the light, and which was much in use for reliquaries, &c. Her love of holy poverty was so great, that to burn a light without necessity she would have thought wrong. To express her virtues as she possessed them is not in my power. In the little touch I have given of them, it is easy to believe how precious this dear Mother

was to us ; so nothing was more affecting than to lose her. Our sweet Saviour, to lessen the bitter chalice, did deprive us of her by degrees, her illness being a decay of nature. The little care she had given her body, broken by a penitential life of fifty-seven years, forced her to charge Rev. Mother Vicaress with a share of her burden. It was a great trial to us that, falling into a lingering weakness, we could not give her any solace that would be of service. She never lost her wonted tranquillity ; her submission to the holy will of God, and confidence in His mercy, never forsook her ; she always held in her hand an image of our Blessed Lady and her rosary, and would not part with either of them. Her agony lasted two days, in which she never spoke, her lips seeming to move in prayer ; kissing frequently the image of our Blessed Lady, she sweetly ended this mortal life between eleven and twelve on the 17th of November, in the year 1704.

The Rev. Father who assisted at her death, and had an entire knowledge of her soul, affirmed she had never lost the grace of her baptismal innocence. All our friends condoled with us in her death ; their continued kindness followed her after ; for she had five hundred Masses said for the repose of her soul, on whom sweet Jesus have mercy.

From the Chronicles of the Poor Clares at Rouen.

In our Convent of Jesus, Mary, and Joseph, of the English Poor Clares in Rouen, on the 6th of March, 1670, most happily departed this life our most venerable and dear Mother Abbess, Sister Margaret Ignatia, *alias* Bedingfield, the sixty-sixth year of her age, and forty-sixth of her holy profession, twenty of which she lived with good example in our convent of Gravelines, and from thence was sent by holy obedience, with fourteen others, to found this convent at Rouen, the year 1644, and was chosen Vicaress the same year for the assistance of our Venerable Mother Foundress, after whose death she was canonically chosen Abbess, which charge she exercised eleven years in the practice of all virtues. Her charity and compassion for others was singular ; [so] that we may say of her, as of holy Job, "That mercy had grown with her from her infancy." She being continually solicitous how to do good to every one, and to comfort those she saw afflicted, by resigning them sweetly to the Divine will, of which she gave us such great examples in all the accidents of this life, that she had, as it were, always these words in her mouth—"His blessed will be for ever done." The like may be said of her humility and singular neglect of herself, with a perfect disengagement from all things of this world. In fine, all virtues seemed to be practised above the common, which gives us great hopes of her present happiness, although her death was very sudden and unforeseen ; so that she

⁷⁰ In the refectory of St. Scholastica's Abbey, Teignmouth, is a portrait of this holy Abbess. It is a saintly-looking, placid countenance. Near her is a dove, perched on the arm of a large black cross, which is said, by tradition, to represent some special favour vouchsafed to her by our Lord. The picture was given to St. Scholastica's by the Hon. Lady Bedingfield (*née* Jerningham), who had one (which it is said went to Oxburgh), of Dame Mary Bedingfield, probably sister to Matthew Bedingfield, S.J. Two letters of this holy Abbess, upon the deaths of Lady Warner and Miss Elizabeth Warner, both Poor Clares of Gravelines, are given in the Life of Lady Warner by Father Scarisbrick.

was deprived of the benefit of the last sacraments, but had been that very morning to Holy Communion.

We most humbly crave for her dear soul the assistance of your holy suffrages and prayers of charity.

Elizabeth, the twelfth [eleventh] daughter, married Sir Alexander Hamilton, Knight, fifth son of James, Earl of Abercorn, who died, leaving her a widow two years after, with an only daughter, whom she carefully educated. This daughter, in her early youth, became an Augustinian nun at Bruges, and many years later was made Mistress of Novices. Lady Hamilton also resolved to quit the world; and being unequal to bear the austerity of the Order of the Poor Clares, followed her daughter to the Augustinian convent. This was a house of great regularity, where her own sister, Mother Mary Bedingsfeld, was worthily executing the office of Superior, and her own daughter in charge of the novices. So that the beautiful sight was to be seen of a mother learning the spiritual life, under obedience, from the child to whom she had given temporal life so many years before. Here, in two years' space she made up her eternal crown.⁷¹

The Rev. Mother Frances Bedingsfeld was privileged to introduce into England the Institute of the Blessed Virgin, and was first Superior of St. Mary's Convent, Micklegate Bar, in York. The following facts of her life are condensed from Leitner's *Geschichte der Englischer Fraülein*, and from the Annals of the York Convent, kindly furnished by the Mother Prioress:

Frances Bedingsfield, daughter of Francis Bedingsfield, Esq., and of Katherine Fortescue his wife, was born at Redlingfield in Suffolk, in the year 1616. It is related of her mother, that when all arrangements had been made for her marriage, the bride-elect repented of her promise, and then first communicated to her father her desire to enter religion. Surprised at the apparent change in his child's intentions, her father, while he assured her that, had she made known her wishes sooner, he would have raised no obstacle, declared that now, the matter being definitively settled, and her dowry in part paid, he thought it too late for her to change her mind, and urged her to carry out her first intention. The marriage accordingly took place; and God seemed to reward the good lady for her love of the religious state, by leading eleven of her twelve daughters into religion. The twelfth married Sir Alexander Hamilton, and upon his death, two years after, lived for many years with the Poor Clares at Gravelines, and finally entered the Augustinian Convent at Bruges, where she was professed.

Of the eleven other daughters, whose memory is still held in veneration by their respective communities, none probably had so eventful and chequered a career as the subject of this notice. Being sent abroad to finish her education, Frances then entered the rising Institute of the Blessed Virgin Mary, better known in those days as the "Institute of English Virgins," which name it still bears in Bavaria and other parts of Germany, where its

⁷¹ Life of Lady Warner by Father Edward Scarisbrick, S.J., 1690. It is probable that Lady Hamilton became a novice about 1670 or 1671.

numerous and flourishing communities still carry on the work of education inaugurated by English exiles, who fled from their country to consecrate themselves to God, and to provide for the education of the daughters of the persecuted English Catholics.

Uniting great firmness of character with equal gentleness and simplicity, gifted with heroic fortitude, and burning with an ardent zeal for the salvation of souls, Frances was from her entrance into religion an example of virtue. Constant self-denial, severe mortifications, and, above all, an ever-growing spirit of prayer and union with our Blessed Lord, chastened and perfected her natural character, and prepared her for the perilous mission assigned her by Divine Providence. Few details of her early religious life have been preserved. Of the events of her later years we have fortunately more exact knowledge ; and they sufficiently prove that, to the qualities she displayed as a simple religious, she added a talent for government and a rare gift of prudence, on which success in her future work mainly depended.

From their peaceful adopted home in Bavaria the hearts of the exiles turned to England, and they longed to devote themselves to the cause of God's greater glory in their native country, where it was openly outraged by heresy and persecution. At home, as abroad, the education of the daughters of persecuted Catholic parents would, they considered, be the chief means by which they could help to keep alive the light of faith in England's dark midnight of apostasy. With this object, a little colony of "English Virgins," encouraged and probably invited by Catharine of Braganza, Queen of Charles II., arrived in London in the year 1669. At their head was Mother Frances Bedingfield, who, at the time of her appointment to the English mission, was Superior of the Mother House at Munich. For some years she remained in London with her little community, which she established first in St. Martin's Lane, then at Hammersmith. On coming to England, Mrs. Bedingfield, to avoid notice, changed her name to "Long," and with her companions exchanged the religious habit for a matronly dress, which was worn by the Sisters in England for one hundred and twenty years. Notwithstanding these precautions, the community incurred the suspicion of the sharp eyed pursuivants, and the intrepid foundress was summoned to appear before the magistrates, whom she astonished, during her examination, by her firmness and prudent answers. Through the interest of her family she was liberated, with the injunction that she was "no longer to keep a priest or instruct youth." Faithful, however, to her mission, and placing her confidence in God alone, she at once resumed her former manner of life, constantly keeping a priest in the house, and continuing her work of education. After this period, the community at Hammersmith was not again molested.

In 1677, responding to the entreaties of the Catholic nobility and gentry, Mother Frances undertook a foundation in the north, of which Sir Thomas Gascoigne was the munificent patron. From 1677 till 1680, the northern colony settled successively at Dolebank, near Fountain's Abbey, at Heworth, near York ; then in the northern capital itself, in or near Castlegate ; and finally, in a house on the site of the present convent, outside Micklegate Bar. From 1677 to 1686, Mother Frances had divided her time between her two English communities ; but in the last-named year, leaving Mrs. Cecily Cornwallis in superiority at Hammersmith, she settled at York, where she ranks as first Superioress of that convent,

which is thus, through her, in direct descent from the mother-house at Munich. The existence of the York community at that time was undoubtedly precarious. The house was repeatedly searched, and threatened with destruction. On one occasion, when the commissioners had entered the convent without notice, Mother Frances, unmindful of her own safety, but in terror lest the Blessed Sacrament should be profaned, conjured our Lord to protect Himself, since she could no longer protect Him. Her unshaken reliance on His almighty power was at once rewarded. Forcing their way to the chapel door, the commissioners saw the lamp burning before the Blessed Sacrament; but in Its presence they stood spell-bound, unable to advance a step. They accordingly withdrew, revenging themselves, however, by citing the Foundress, then in her seventy-eighth year, and her niece, Mother Dorothy Paston Bedingfield, to appear before the mayor, by whom the two religious were committed to Ouse Bridge Gaol. Knowing the peril to which her imprisonment exposed her community, the Rev. Mother wrote to the Protestant Archbishop of York, petitioning to be released. Through the mediation of some influential persons in the city, who greatly respected the "old lady," the prisoners were set at liberty, only, however, to become the object of renewed persecution. But Divine Providence again and again miraculously intervened in favour of the heroic little band of "English Virgins." In the year 1695, or 1696, an outbreak of popular anti-Catholic feeling threatened the house with what seemed inevitable destruction. Notice of the intended attack had been given to the religious, and they were thus enabled to secure everything of value, and place their pupils under the temporary guardianship of friends. The priest, too, had escaped, leaving the nuns apparently unprotected, but in possession of their best safeguard, the Blessed Sacrament. Undaunted by the approaching danger, Mother Frances ordered a picture of St. Michael to be hung over the door leading into the street, and solemnly placed the convent under the protection of the great Archangel and all the heavenly host. Scarcely was her prayer ended, when an infuriated mob surrounded the house, which its inmates expected would be at once rased to the ground. At this juncture, the Superioress, availing herself of a permission received for such an emergency, took the Blessed Sacrament from the tabernacle, placed it in her bosom, and kneeling with her Sisters in a passage leading to the door, thus addressed her hidden treasure: "Great God, save Yourself, for we cannot save You!" Her confident appeal was not unanswered. She had but uttered these words, when the mob dispersed in a body, as if ordered by some one in authority, though no one, by word or sign, had given them any such command. In acknowledgment of this singular interposition of Divine Providence, the Superioress instituted an annual thanksgiving, which is still made in the convent during the octave of the feast of St. Michael, September 29.

In the following three or four years, Reverend Mother governed her community in peace, receiving several new members, extending still farther her zealous charity, and giving to her cherished foundation the stability which, in a period of persecution, is even more essential than in peaceful times.

The year 1699 was a year of sacrifice for the York community. She who had so well taught her Sisters lessons of humility, obedience, and charity, was now called to give them one yet

nobler example when, in her eighty-fourth year, obedient to the intimation of the newly-elected General Superioress, she returned to Munich, leaving to Mother Dorothy Paston Bedingfield the government of the Sisters at York.

The German historian, Leitner, tells us that after her return to Munich, in the peaceful evening that closed her eventful day, Mother Frances Bedingfield was favoured with the gift of prophecy, of which he adduces two or three examples. Once she told a German Lutheran that, if he persevered in his heresy, he would assuredly lose all his possessions. He laughed at her prediction, but when it was shortly afterwards fulfilled, he entered into himself, and was converted. Another instance is that of Fredonica, Duchess of Bavaria-Türkheim, who frequently visited Mother Frances, and begged her by her prayers to obtain for her a son. Many persons had promised the Duchess that her wishes should be realized, but Mother Frances said emphatically, that she would have no heir; and the event proved the truth of the prophecy. It is also related that she one day recommended to the nuns a child of nine years old, telling them to watch over her most carefully, as she would one day join the Institute. This eventually took place, though it is not known who the child was who had so early won the interest of Mother Frances.

No account has been preserved of her happy death. We know only that it took place in 1704, when she was in her eighty-eighth year, just one year after the approbation by Clement XI. of the Rule of the Institute which she had loved so well, and for which, in patient endurance and meek heroism, she had prayed, and toiled, and suffered. Would she not, in the hour of its first great triumph, sing her *Nunc dimittis* like Simeon of old, and, hailing the blessed event as the aurora of yet brighter days, like him depart in peace?

Reverend Mother Winefrid Bedingfield (S. B. V. M.) [From the Annals of St. Mary's Convent, York.]

Mother Winefrid Bedingfield was daughter of Francis Bedingfield of Redlingfield, Esq., and one of the elder sisters of our revered Foundress. To great talents she united magnanimity of spirit and unusual prudence. Humbly mistrustful of herself she never undertook anything without consulting her Superiors; and even when appointed Superioress of one of the convents in Bavaria, she was reluctant to act without having previously taken advice. Success in all her undertakings, temporal and spiritual, rewarded her childlike confidence in God, to Whose Divine Will she ever studied to conform herself; taking as her model the suffering life of our Lord, and honouring His bitter Passion by her own silent sufferings. She passed to a blessed immortality, anno 1666, in the fifty-sixth year of her age, three years before her sister founded the first house of the Institute in England. After the death of Mother Winefrid, her confessor declared that she had preserved her baptismal innocence unsullied.

Sawston Hall, near Cambridge, the seat of the ancient Catholic family of Huddleston can be traced back, in connection with the English Province of the Society, to about the

LAND.

r of UGH.	Sir WILLIAM (third son). Founded the Sawston branch.
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CLIFFORD, daughter of
berland. Died S.P.

HUDLESTONS OF HUTTON-JOHN.

son), of Farrington = MARY, sister and co-heir of THOMAS HUTTON,
ire. of Hutton-John, co. Cumberland, Esq.

RICHARD (youngest child). Born 1582; O.S.B. (see Text) ; died 1655.	Three daughters.
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HUDLESTON, O.S.B. Born 1608 ; Chaplain at Moseley. Reconciled
Charles II. to the Church ; died at Somerset House 1698, aged 90.

H.	INGLEBY.	EDWARD.	ROBERT.	JOSEPH.
Officers in the Royal Army.				

co-heir of JOHN,

SUTTON,

ODLESTON. HELEN. = THOMAS BUTLER of Bewsey,
co. Lancaster.

ALICE. = Sir THOMAS LOVELL, of
Harling, co Norfolk.

RANCES. = GEORGE WILDE.

ISABEL. = EDMUND FORTESCUE,
of Falkborne, co. Essex, Esq.

BRIDGET.

r of WILLIAM
on Hall, Esq.
659.

EDMUND
(fourth son).

MARY. = WILLIAM AUBREY,
of Wales, Esq.
Died 1685.

ELIZABETH.

ughter of RICHARD BOSTOCK, of Wroxall,
p, Esq. Died August 30, 1729.

MARY. Professed at the
Blue Nuns, Paris, 1671.

year 1594, when Father John Gerard was there.⁷² "About this time [1594] I gained to God and the Church, my hostess's brother, the only son of a certain Knight.⁷³ I ever after found him a faithful friend in all circumstances. This pious pair are so attached to our priests, that now, in these terrible times, they always keep one in their house, and often two or three."⁷⁴

⁷² *Condition of Catholics under James I.* p. xxxiii.

⁷³ His hostess was Mrs. William Wiseman of Braddox. This only son was Henry, son of Sir Edmund Huddleston of Sawston. Frequent mention is made of him in the life of Father Henry Garnett, in our last volume of *Records*, and a copy is given of his examination before the Privy Council. He afterwards married Dorothy, daughter of Robert, first Lord Dormer.

⁷⁴ The annexed pedigree and descriptive account of Sawston Hall, and of some branches of this family, have been contributed by a descendant of the Sawston line, whose kindness has supplemented several of these *Records*.

"Sawston Hall is a fine old place, very extensive, having four sides which inclose an inner court. You enter through a stone porch, with seats on either side, into a noble hall, wainscoted with old oak. At its further end hang two life-size paintings of George III. and his Queen, and between them stands the old spear of one of the former knights, so tall and massive that now-a-days a man must use both hands merely to lift it, and even so will find it a great weight. On leaving the hall, you may ascend the great staircase, and turning to your right enter the 'drawing-room,' a large wainscoted room in which are the life-sized portraits of Sir John de Hudleston, Chamberlain to Queen Mary and King Philip, and of his wife, Bridget, daughter of Sir Robert Cotton of Lanwood in Cambridgeshire. Sir John is in armour; the lady in the rich costume of that period, holding in her hand a feather-screen (or feather-fan). Proceeding through other rooms, of which the number is great (and which, until within the last few years, were lined with quaint old tapestry, representing Scripture scenes—the figures being larger than life), you proceed to the gallery, which occupies the entire length of one side of the house, and is, I believe, ninety feet long. Here may be seen the portrait of Rev. John Huddleston, O.S.B., who assisted in saving Charles II. after the battle of Worcester, and administered the last sacraments to him just before his death. In consideration of his former services the family was exempted from taxation, a benefit doubled in their case on account of their recusancy, for which, either previously or since, they have been forced to part with estates in no less than fourteen counties, acquired by marriage with heiresses. This good Father Huddleston weathered the storm of the Orange Revolution, and died at Somerset House in 1698, at the advanced age of ninety. Sawston possesses some pre-Reformation vestments, but the embroidery, though handsome, stands out so boldly and is so very heavy, that most priests have declined to use them, unable to bear so great a weight. Of course Sawston Hall, like all other old Catholic mansions, had its priest's hiding-place. Going up to the very top of the house, you find yourself standing on a landing-place, in front of which extends a large loft, covered by the tiling of the roof. There is but dim light, and nothing meets the eye but the roof above and the rough flooring beneath it; but on the right hand side of the landing, the master of the house lifted a plank in the floor (perfectly like those on either side of it), and there might be seen a ladder underneath, which led down to a small square apartment, provided with a table and a seat. On a previous occasion, two of the party who had gone down into it found some oyster-shells lying on the table. . . . A few years since it was walled up. The old chapel was not far from it. It was quite unadorned, containing an altar and tabernacle which in case

One member of the Sawston branch entered the Society of Jesus: John Huddleston *alias* John Dormer, son of Henry Huddleston, the above named friend of Father John Gerard.

FATHER JOHN HUDDLESTON *alias* Dormer, is supposed by Dr. Oliver to have been the son of Sir Edmund Huddleston and his wife Dorothy Beconsall. Our pedigree, however, shows him to have been their grandson. He was born in London in 1597, and was son of Henry Huddleston above mentioned, by his wife Dorothy, daughter of Robert, Lord Dormer. After making his humanity studies, at St. Omer's,

of danger were easily taken down and removed. And now for the history of the later generations of the Huddlestons: Sir John (whose portrait is preserved in the drawing-room) was grandson of Sir William de Hodleston, who, by his marriage with Lady Isabel Neville, daughter and co-heir of the Marquis of Montacute, acquired Sawston and many other estates, thus founding a new branch of the family of de Hodleston, which had been long seated at Millum Castle in Cumberland, and of which he was a younger son. But about the time of our Sir John, a third branch was formed; for Millum Castle having descended to Anthony Hudleston (the first who unhappily forsook the faith of his fathers), his younger brother, Andrew of Farringdon Hall, married Mary, sister and co-heir of Thomas Hutton, Esq., and founded the Hutton-John branch, which always remained steadfast to the faith, and to which belonged the two Benedictines, Richard, and his nephew John (mentioned above). It was on the evening of the 7th of July, 1553, that Sir John de Hudleston was surprised by the arrival at Sawston Hall of the Princess Mary, who, having received private notice whilst on her road to London to attend the death-bed of Edward VI. that the Prince was already dead, at once determined on altering her course; and travelling fifty miles with the utmost speed, found a safe shelter for the night with Sir John and Lady de Hudleston. At the first dawn of the following morning the Princess assisted at Mass; and then, for greater disguise, mounting a pillion behind Sir John, pursued her perilous journey into Suffolk. Nor did she depart one moment too soon, for a mob from Cambridge arrived so quickly after, that had not their time been wasted in pillaging and then setting fire to Sir John's mansion, they would certainly have overtaken the Princess, who with Sir John beheld the conflagration from a distance. 'Never mind, Sir John,' she said, 'if I am Queen, you shall have a better house'—and she kept her word. At the return of the mob, Sandys, the Vice-Chancellor, publicly declaimed against the Princess in the market-place of Cambridge, especially abusing her religion; in scorn of which a yeoman of the guard stationed near him, held up aloft a Missal and Psalter, which had been seized at Sawston Hall. Henry de Hudleston, the faithful friend of Father Gerard, and his sister, Lady Wiseman, were grandchildren of Sir John; as was also Mrs. Fortescue (widow of Edward Fortescue of Falkborne), who being summoned to London in 1600 to answer at the Old Bailey concerning her religion, and being ill and unable to attend, sent Mr. Rigby, her father's steward, to appear for her, who was in consequence martyred in the June following. Henry de Hudleston left four sons, Sir Robert, Henry, and two younger ones, of whom one was undoubtedly Father John Hudleston, *alias* Dormer (his mother's name), who having been ordained in 1621, entered the Society of Jesus in 1627. His eldest brother, Sir Robert, who inherited Sawston in 1617, married first Bridget Roper, daughter of the second Lord Teynham. This lady's sister, Margaret Roper, was a Benedictine at Ghent, professed as Dame Scholastica in 1628. Falling ill soon after, she was during twelve years a model of resignation and sweetness under continual suffering; then growing

he entered the English College, Rome, as an alumnus of the Holy Father, September 29, 1617, and took the College oath, May 2, 1621. He left Rome for England on business, February 14, 1620; returning March 22, 1621. He was ordained priest August 10th, in that year, and having completed his studies, was sent upon the English Mission, September 12, 1624, and entered the Society at Watten in 1627. In 1642, he was a missionary in the College of St. Thomas, or the Hampshire District, and in 1655 in this College. He is supposed to have died in England, probably in this District, May 17, 1661.

worse, 'she most patiently sustained her last illness, and before any such news had reached Ghent, she told one that went to visit her, that her sister, my Lady Hudleston, was dead, and added, "My sister came for me. I have seen her all in white." Shortly after, intelligence of Lady Hudleston's death was forwarded; and ere very long, Dame Scholastica, after receiving all the last rites, peaceably reposed in our Lord on the 7th of March, 1641' (from an old MS.).

"According to Burke, Sir Robert married secondly Mary Tufton, niece of the Earl of Thanet; that he left no surviving issue accounts for the fact that Sawston was inherited at his decease by his nephew, the son of his younger brother Henry, a colonel in the service of Charles I. (in whose cause Sir William Hudleston of Millum Castle raised a regiment of horse and one of foot, and maintained the latter at his sole expense during the whole of the war. Having regained the royal standard at the battle of Edgehill, he was on that account made a knight banneret; and his eight brothers, one of whom was slain at York, were all officers in the King's army). Colonel Henry de Hudleston died in 1657, leaving by his wife, Elizabeth Havers of Thelton Hall, a daughter who was professed at the Convent of the Blue Nuns in Paris in 1671, and a son who succeeded his uncle, Sir Robert, at Sawston. This gentleman was the first who dropped the prefix 'de' to his family name, substituting for it a second 'd' in the name itself. He married Mary, daughter of Richard Bostock, Esq., of Wroxhall in Shropshire, by whom he had three sons (the youngest of whom, named John, was ordained at the English College in Rome in 1717, and returned to England in the following year) and seven daughters, of whom Frances had been many years a Bridgettine nun at Lisbon at the time of the dreadful earthquake, of which she wrote a touching account to her two sisters, Augustinian nuns at Bruges. Richard, their eldest brother, had also two daughters Augustinians, so that during fifteen years the community at Bruges included four Hudlestons (two aunts and two nieces). Millom, or Millum Castle, the seat of the elder branch of the family, was a strong and stately building, having a tower at each end. The last of that branch, Elizabeth Hudleston, married Sir Hedworth Williamson, Bart., who in 1774 sold the property for upwards of £20,000. In 1802 its then possessor, the Earl of Lonsdale, disimparked it, killing 207 head of deer on the occasion. The castle, which had been allowed to fall to ruin, was then demolished, all but the keep, which still forms a substantial farmhouse, with stone balustrade and wide stone steps leading to its entrance. The old church, which is close by, was given to the Abbey of Furness in 1228. It contains numerous monuments of the family." Fuller, in his *History of Cambridge University*, says that for greater concealment Queen Mary rode behind Sir John's servant. A description of Sawston, in the *Gentleman's Magazine* for 1815, part 2, pp. 25, &c., says that the tradition among the old women of the village was that the Queen escaped the mob, which sided with Lady Jane Grey, in a servant's dress, with a milk-pail under her arm. In regard to Fuller's

FATHER JOHN HUDDLESTON *alias* Shirley and Dormer,⁷⁵ was born in Essex in 1636. Having completed his humanity course at St. Omer's, he was sent to the English College, Rome, for his higher studies, and entered September 6, 1655. He left the College to join the Novitiate at Bonn, May 6, 1656. His statement was: "1655. September 5. My name is John Huddleston. I believe I shall have attained my twentieth year on the next feast of St. John the Evangelist. I was born in the village of Cleovin [Clavering?], in the county of Essex, was brought up until my twelfth year in London, and then went to St. Omer's College, where I have made my humanity studies, with the exception of the last part of this year, which was spent in England. My father is Sir Robert Huddleston, Knight; my mother was of the middleclass. I am their only son, and have but one sister. All my friends on my father's side are staunch Catholics; on my mother's, all are Protestants except herself. Until my twelfth year, I was accustomed to accompany my mother to the Protestant Churches. My mother

account, the same relative of the family (to whose authority we bow) states "that the tradition of the Huddlestons was that Queen Mary rode, as stated above, on a pillion behind Sir John Huddleston, not behind his servant. The latter account comes from Fuller, who was so decided a foe to Papists that he always had some disagreeable thing to say of them, and though I have only seen a few extracts from him, those showed me that he could write what was false when he thought proper, and I have no doubt that this story about the 'unpaid servant' is a fabrication, though he may not perhaps be its author. I may add," continues our informant, "that when the 'No Popery' riots broke out, a friendly warning was brought to Thomas Huddleston and his wife, Elizabeth Markworth, who lived in London, that the mob was approaching in the direction of their house, and that instant flight was their only safety. They had three young children. It was about midnight, and there was only time to wrap them up in the blankets, under which they were fast asleep, and carry them out. Even so, the first that started was stopped by one of the wretched women who preceded the mob, and pulling open the blanket, exclaimed, 'Here go some of the Papists, carrying off their wooden gods;' but another woman (whom the family afterwards supposed might be some milk-woman, or other person who had been employed by them), immediately stopped her, saying, 'No! 'tis flesh and blood, let them pass on.' And so the three children with their parents got safe away, and were safely lodged at the house of a friend who lived in a distant part. But the fright and shock threw Mrs. Huddleston into a dangerous illness. She never regained her strength; and when, in 1783, her third daughter was born, its mother died, a victim to the riots which had disgraced our land."

⁷⁵ Although we have included this Father under the head of Sawston Hall, yet we are unable satisfactorily to place him upon the pedigree. His own account regarding his mother's family, both as to rank, creed, and dates, tends strongly to show that he was not of the Sawston branch. His *alias* of Shirley being a northern name, renders it not improbable that he was of the Hutton-John branch. The John Huddleston, only son and heir of Sir Robert, is stated in the Harleian visitations (British Museum MSS. 6,830, f. 14) to have been born in 1615.

having been then converted to the Orthodox faith, my father sent me to St. Omer's College, where I was instructed and received into the Catholic Church. Conscious of the many various seductions in England, alluring youth to every species of evil, to secure the salvation of my soul, and render myself of greater service to my country, I invoked the winds—as they say—to fill my sails, and carry me from the billows of my distracted country, and to conduct me to this haven, where I might quietly apply myself to piety and study under the protection of God and the Blessed Virgin.”

Father Huddleston was professed, August 15, 1673. In 1678, he was serving in the Lincolnshire Mission, at Blyborough. King James II., appointed him to the office of Royal Preacher at the Court of St. James', and having escaped to the Continent at the outbreak of the Revolution in 1688, he was chosen Rector of the College of Liege, and held that office until April 23, 1691. Dr. Oliver places his death at Liege, January 27, 1700. The Catalogue of the Deceased, however, says it took place in London, January $\frac{1}{8}$, 1700. He effected his escape from England at the Revolution. He was a noted preacher, and several of his sermons delivered before the Court at Windsor, Whitehall, and elsewhere are extant.⁷⁶ He also wrote *Usury Explained, or the conscience quieted in the case of putting out money to interest*. This work is noticed in the Catalogue of the Bodleian Library.

Two members of the Huddleston family of Farrington, Lancashire, were also students under the Society, and one of them became a member of it.

THE REV. RICHARD HUDDLESTON makes the following statement on applying to enter the English College, Rome. Probably through inadvertence he is not named in the College Diary as having been admitted to the student's gown by the Rector, Father Robert Parsons, though his historians state that he was so, as we shall see. “1601. My name is Richard Huddleston. I am son of Andrew Huddleston and Mary Hulton. I am nineteen years of age, and was born at my father's house at Farrington, [near Preston, Lancashire], where I was brought up until my tenth year. My father is of respectable rather than of noble origin; neither illustrious nor obscure, but of the ancient family of Hudlestons and Hultons. I was hardly eleven years of age when I quitted the family house and went

⁷⁶ De Backer's *Bibl. Script. S.J.*

to Grange in the county of Westmorland, for better education, and for five or six years I studied under Thomas Sommers, a Catholic master, and satisfied the expectations of my parents. I am my parent's youngest child. My relations on my father's side are, Mr. William Hudleston of Castle Millum, a heretic, Edmund Hudleston, a schismatic ; Henry, the heir of Edmund (though not of his faith), a Catholic ; the Remingtons and the Askews, Catholics. On my mother's side, my relations are Hultons, Dudleys, Sandfords, and many others, whom I omit. I have three brothers, one in Spain, two in England ; and three sisters, all professing the Roman faith. Until my eleventh year I schismatically attended the churches of the heretics. When staying at Grange, and frequenting the house of Mr. Francis Duckett, a relative of mine in the neighbourhood, who supposed that I was a Catholic (as my mother and nearly all the others were), invited me (as I recollect) to spend the Easter holidays with my little cousins. I was taken by him in ignorance to Mass on two or three occasions, before making any confession of sins or profession of faith,⁷⁷ and before I had the sense, in my youth and inexperience, to perceive my mistake in any way. Three days after, being asked by my master if I had been to confession anywhere, I replied, 'No where.' Then they inquired how I should feel about going. 'I have no objection,' I answered. So, happily meeting with a confessor, the Rev. Mr. William Smith, I was reconciled, and by the help of God and the ever Blessed Virgin Mary I have remained, and shall remain steadfast.⁷⁸

⁷⁷ The Latin word is *sacrum* ; but the passage would almost lead to the inference that Communion itself was intended.

⁷⁸ This is probably the Rev. William Smith, *alias* Black, named in Pope Gregory's list of priests sent into England from the English Colleges of Rome and Rheims, 1575—1585 (*Records*, vol. iii. p. 42). In 1575 he was accompanied by seven other priests. After being exiled, we find him amongst the number of forty-seven priests sent a second time to England in 1581, of whom thirteen were martyrs. (See the same list, p. 45). In January, 1585, he was again taken from prison and sent into banishment with forty-nine priests and a lay gentleman, Mr. Henry Orton. Among these priests were Fathers Jasper Haywood, James Bosgrave, Thomas Stephenson, and Thomas Worthington, afterwards of the Society. (*Records*, vol. iii. p. 288, note). He is named in the Douay Diary (*Records of the English Catholics*, p. 13) as having been received in the College then at Rheims, with twenty-three more priests (out of seventy-two that year sent into exile), and placed at the disposal of the Reverend President. Several of his companions were afterwards martyrs for the faith. He was again sent into England, as we find in the same Douay Diary, p. 236. This was on October 7, 1590. "About this time we received from various places to be sent into England . . . lastly, Mr. W. Smith, who having been previously preaching and performing the other sacerdotal functions in England, was there imprisoned."

But meanwhile, a plague breaking out in all directions and increasing, I, together with my eldest brother and constant companion, Andrew, was called home. Here an interval of nearly a year occurred, when I was sent to Garstang, midway between Lancaster and Preston; by which change I incurred much expense and made little profit. For I had scarcely opened my books ere I returned home, and gladly directed my thoughts to St. Omer's College, at the suggestion of my mother. This was an idea I had long entertained with pleasure; and now, after many disappointments, it was at length accomplished. The Rev. Mr. Burskey was chosen to conduct us to London, and arrange with the seamen for our embarkation; and so, in his company, and that of another priest called Saterford, we reached London, and in the meanwhile lodged in a hired room of William Woodruffe, a tailor, in a house not unknown as a resort of Catholics."⁷⁹

He then goes on to narrate that Mr. Burskey, intending to say Mass on the feast of St. Ursula, had agreed the day before with his friend James Duckett to be supplied with the sacred materials, missal, and other necessities. The latter promised, but was prevented from keeping his word by a London Magistrate, who, with eager pursuivants, surrounded the house, in search of Catholics and priests. This was at midnight. They broke in, examined diligently in all directions, seized Mr. Dolman, and beat at the door of the room in which the young Huddlestons were fast asleep. The enemy seems to have been told that the lodgers had long since left the house; nevertheless, they placed a guard below stairs. Eventually the youths were able to make their escape, and went to Mr. Duckett's, with whom they remained for six weeks awaiting the vessel. Brown, the merchant who owned her, had received

⁷⁹ The Rev. John Saterford is frequently mentioned in the Douay Diary (*Records of the English Catholics*). P. 250. "June 13, 1590. Arrived at Rheims from England, Mr. Robert Beech, a Cambridge man, with John Saterford and Edmund Tankard, well born." P. 244. "February, 1592. Received the first tonsure, with several others, John Saterford of the diocese of Lincoln." P. 250. "May 7, 1593. Sent [from Rheims] to Douay [with others], John Saterford, a theologian, not yet ordained." The College of Douay was obliged by the troubles of the time to retire to Rheims in 1578, and returned to Douay in 1593. P. 16. "1595. Ordained priest, with eight others, John Saterford of Peterborough." P. 31. "1595, Sent into England, John Saterford (with five other priests)." William Woodruffe, the harbourer of Catholics, may have been a brother of the Rev. Robert Woodruffe, named in the list of priests sent to England by Pope Gregory XIII. in 1582, and there marked as a martyr in 1591 (See *Records*, vol. iii. p. 46).

the fare on the day before that fixed for sailing, and being immediately afterwards arrested, purchased his liberty with the money. By means of Duckett, they met Mr. John Williams, afterwards a priest at Douay,⁸⁰ who joined them. He was on his way to Douay, and as they were ill provided either with money or recommendations for proceeding to St. Omer (having only ten English pounds left after giving ten to the shipowner), in their hesitation between different Colleges, they bent their course with him towards Douay. Young Huddleston then continues: "On our journey we fell in with one Hanmer, late servant to a Bishop then deceased, who giving us some information about Douay College, advised and almost persuaded us to go on to Spain instead. We proceeded, however, to Douay, though we did not enter the College, but lived at our own expense in the Procurator's house, until our funds were reduced to the point of vanishing altogether, and this drove the idea of Spain out of our heads. On our seeing the President, and informing him of our condition, he gave us some encouragement, and permitted us to enter the College there; and now in this place [the English College, Rome], these teachers and guides of youth, the Fathers of the Society of Jesus, have hitherto nourished me in their gardens of learning and piety."

He finally promises observance of the College rules, and expresses his desire of embracing the ecclesiastical state. He signs himself

RICHARD HUDDLESTONE *alias*
PARKINSON.

In the Douay Diary we find among nine who were ordained priests in 1607, "Richard Huddleston of the diocese of Chester;" and in 1608 he was sent into England with seven other priests.

Dodd,⁸¹ however, states that he completed his studies in Rome; taking his account from the preface to a book written by Father Huddleston: *A short and plain way to the Faith and Church*.

"RICHARD HUDDLESTON was the youngest son of Andrew Huddleston of Farrington Hall, Lancashire, and uncle to

⁸⁰ The Douay Diary (*Records of English Catholics*) mentions (p. 192) the arrival on December 7, 1582, of John Williams, who aggregated himself to the number of poor battlers. In p. 17, John Williams of St. Asaph's diocese was ordained priest, April 7, 1601, and in p. 32, was sent with ten other priests into England in the year 1602.

⁸¹ *Church History*, vol. ii. p. 141.

John Huddleston, who was instrumental in preserving King Charles II., after the Worcester fight.⁸² He was first sent to the English College at Rheims, [Douay],⁸³ and afterwards removed to Rome, where, having completed his studies, he became a Benedictine monk, and returned into England upon the mission.⁸⁴ He exercised his functions chiefly in Lancashire and Yorkshire, where he brought several considerable families back to the religion of their ancestors, namely the Prestons, Andertons, Downes, Traffords and Shireburns in Lancashire, also in Yorkshire those of Waterton, Middleton, and Trappes.⁸⁵ He may be said to have given King Charles II. a favourable opinion of the Catholic faith, not in person, but by his works. For, while that Prince was concealed in the house of Mr. Whitgreave of Moseley in Staffordshire, he sometimes was pleased to visit Mr. John Huddleston, the nephew, Mr. Whitgreave's chaplain, where he entertained himself with a book of Mr. Richard Huddleston's authorship, and was afterwards heard to speak very much in its commendation. It was published in King James II.'s reign."⁸⁶

Father Richard Huddleston died in England, November 26, 1655, æt. 75.

FATHER JOHN HUDDLESTON *alias* Sandford, nephew of Father Huddleston, O.S.B., studied at St. Omer's, and passed for his higher course to the English College, Rome. He

⁸² The same Father John Huddleston, O.S.B., afterwards performed a yet more important service for the King, by reconciling him with the Church on his death-bed. The Duke of York "knelt down by the pillow of the sick monarch, and asked if he might send for a Catholic priest. 'For God's sake, do!' was the King's reply; 'but,' he immediately added, 'will it not expose you to danger?' James replied that he cared not for the danger; and, having despatched a trusty messenger in search of a priest, . . . in a short time Chiffinch conducted Huddleston—the same who had waited on the King at Moseley, after the battle of Worcester— . . . and James introduced him to the King with these words: 'Sir, this worthy man once saved your life; he now comes to save your soul.' The priest threw himself on his knees, and offered to the dying monarch the aid of his ministry" (Lingard, vol. x. pp. 107, 108). His terse account is, of course, far surpassed in interest by Father Huddleston's own narrative of the last hours of Charles II.

⁸³ The College of Rheims returned to Douay in 1693.

⁸⁴ Weldon also says that he pursued his course of philosophy and divinity at Rome with singular credit, and made his profession at Monte Cassino, where he spent several years in solitude, prayer, and study of the Holy Scriptures, the Councils, Fathers, &c.

⁸⁵ Weldon adds the Inglebys, Irelands, and Thimelbys to the above families.

⁸⁶ This book was reprinted by Dolman in the second volume of the "English Catholic Library," 1844.

states: "1632. My name is John Huddleston. I was born at Farrington in Lancashire, three miles from Preston, and was educated at Hutton-John in Cumberland. I am twenty-two years of age. My parents are of the higher class, but owing to past and present persecutions by heretics, added to the burthen of a large family of eleven children, their circumstances are somewhat depressed. I have three brothers and eight sisters, all brought up in the Catholic faith; and many relations, both Catholic and Protestant. I studied at Blenco, in Cumberland,⁸⁷ under a Protestant master, until my fifteenth year. I was recalled home by my parents, and after that lived partly at home, partly in London, and sometimes in Yorkshire, when by the sound advice of my paternal uncle, a priest, formerly a student of this College,⁸⁸ I went to St. Omer's College in my twentieth year, and there spent one year in syntax. I have always been a Catholic."

The Diary of the English College states that he entered as an alumnus of the Holy Father, in the name of John Sandford, *vere* Huddleston, aged twenty-two years, October 17, 1632, and took the College and Propaganda oath, May 1, 1633. He was ordained priest, March 22, 1637, in St. John Lateran's, and having received the ordinary faculties signed by the Cardinal Protector, was sent into England, March 28, 1639, with the character of having conducted himself well in the College.

We believe him to have been the Father John Sandford named by Dr. Oliver, who regrets his ability to throw any light upon his history, beyond the fact that he was a priest, and a prefect in the English College, Rome, November 21, 1638, and died in England, August 2, 1667. "He was, moreover, the author of a MS. consisting of more than 1,200 pages, giving a detailed account of interesting events relative to English Catholics in general, and in particular to the Colleges and missionaries of the Society of Jesus, from the accession of Queen Elizabeth until the year 1649. We have before mentioned (page 174 note) that Bishop Challoner, whilst compiling his memoirs of missionary priests, obtained the loan of it, expressing 'that in his judgment it was the most valuable English MS. on Catholic affairs here, that he had met with.'"

⁸⁷ "Blencow Little, a township in the parish of Greystoke in Leathward. Here are the ruins of a chapel, with a burial-ground adjoining, in the midst of which springs up a beautiful fountain of water." (Gorton).

⁸⁸ Probably Father Richard Huddleston above noticed.

Father John Huddleston was also known by the *alias* of John Josephson. As his name does not occur in the Province Catalogue of 1655, he may be presumed to have entered the Society after that date. John Huddleston, who became a secular priest, and is placed upon the pedigree as son of Richard Huddleston and Mary Bostock, was admitted to the English College, Rome, for his higher studies on October 16, 1711, aged eighteen years, as John Huddleston son of Henry [Richard] Huddleston and Mary Bostock of Cambridge. After taking the usual College oath and receiving minor orders, he was ordained subdeacon and deacon in February and March 1717, and priest in January, 1718, and left Rome for England on the 21st of April.

The records of the Franciscan Abbey at Taunton mention a nun of the third order of St. Francis, a member of this family: viz., Mary Huddleston, who entered in 1631, as an extern lay-sister, under the name of Mary Bernardine, in her twenty-fifth year. The same records 1638-9, imply that she died in England, because the Provincial (O. S. F.), ordered Father John Gennings to take three sisters from Nieuport to keep a school in England for the benefit and help of the convent, then in great poverty. These were Sister Elizabeth Ingleby, Sister Clare, Frances Zwinzemond *alias* Whitbread, with Sister Mary B. Huddleston. The records state nothing as to the success of the enterprize.

A near relative of the Huddleston family gives us the following interesting anecdote regarding the late Major Richard Huddleston, uncle to the present possessor of Sawston Hall. "During his young days all England was enrolling in militia, on the expected invasion of Napoleon, and he joined the Cambridgeshire Militia. The first time he dined at the mess, he publicly stated that being a Catholic he was not allowed to accept a challenge (a thing greatly in vogue in those days), that he hoped he should never furnish a pretext for one, or if unfortunately he chanced to give offence, he would be ready to make due apologies; but even if these were not accepted, still he would never consent to a duel. This victory over human respect was appreciated by his commandant; for he afterwards approached the young man, and shaking hands with him said, 'How I regret not having shown the like courage from the beginning.'"

The following is taken from Canon Raines' *York Castle Depositions*, p. 66.

Andrew Huddleston, Esq., for seditious words.

A true bill against Andrew Huddleston of Hutton John, for saying at Hutton John, on September 1, 1654: "The Parliament sits down on Monday next, and I think it is but a coarse Parliament that the Lord Protector hath chosen; and if I had the key of the Parliament House in my keeping, I would keep both him and them, till he had cut their throats, or they his."⁸⁹

1661. We find Sir William Huddleston acting as a Yorkshire magistrate.

1679. William Huddleston, with Christopher Jefferson and Catherine Blenkinsop, were committed to Appleby Gaol for refusing the oath. Huddleston took it the following year.

1688. December. Andrew Huddleston was sitting as a Yorkshire magistrate.

Two missionary Fathers are known to have lived at Sawston Hall after Father John Gerard:

1. FATHER WILLIAM PENNINGTON, a native of Lancashire, born in 1661, who entered the Society September 11, 1681, and was professed June 29, 1699. He was at Sawston in 1689. In 1701 and 1704 he served in the College of the Immaculate Conception, or the Derbyshire District, and afterwards at Liverpool, where he died, June 8, 1736, æt. 75. He was buried at Hardkirke Cemetery, Crosby Hall.⁹⁰

2. FATHER JOHN CHAMPION served Sawston for forty years, from about 1727 to 1768. From 1741 to 1750, he was Superior of the College of the Holy Apostles. He was born in 1695, entered the Society, 1713, and was professed in 1731.⁹¹

⁸⁹ Note by Canon Raine. The culprit was fined £40, afterwards reduced to £20. Mr. Huddleston was one of the staunchest Royalists in the north of England. All his estates were taken from him by the Parliament, with the exception of Hutton John in Cumberland, which was tied up by a marriage settlement, but it was sequestered until the Restoration. His son Andrew became a Protestant, and took a very decided part against James II. Mr. Huddleston, when he speaks of the key of the Parliament House, had in his mind a well-known historical event.

⁹⁰ ROGER PENNINGTON, an elder brother of Father William, born 1659, entered the Society at the same time as a lay-brother, and died at Liege, July 17, 1685, at the early age of twenty-six.

⁹¹ A member of the family of Sawston Hall makes the following communication regarding Father Champion:—"Mr. Cole, the antiquarian, visiting Mr. Richard Huddleston of Sawston in 1757 (my great grandfather), after speaking of the room at the top of the house, then used as a chapel, continues thus: 'Mr. Champion, the priest, has his chamber close beyond it. He is a very worthy Jesuit, and has lived in the family thirty years.' Sawston Hall, near Cambridge, was until lately the only Catholic house in the county, and the family then always kept a chaplain: but now my cousin does not live there."

Swaffham, Norfolk.—It would appear from an old College account book, that as early as 1682, there was a house at Swaffham belonging to the Society, and that one of the Fathers resided there. "1682. Unto Mr. Slater, for his assistance at Swaffham for one year and a half, 01:00:00." This was probably FATHER SLAUGHTER, born in 1655, who entered the Society in 1673; was professed, February 2, 1691, and appointed Rector of Liege in 1701. When John Churchill, Earl and afterwards Duke of Marlborough, took the citadel and city of Liege in the campaign of 1702, he paid the Rector of Liege a visit, and showed him special courtesy. Father Slaughter was subsequently Rector of the Colleges of St. Omer and Ghent. Retiring to Liege, he died there, January 20, 1729, æt. 74. He was the author of *Grammatica Hebraica*," 12mo, Amsterdam 1699; reprinted in 1834 by Propaganda, also of the *Arithmetica*, 12mo, Liege 1702, reprinted 1725. Other items appear in the same book for small sums paid for defending the title to the house in Swaffham, which place appears to have been attended by the Fathers of the District as late as 1730.

Thelton.—We find a place of this name in the District of the Holy Apostles, served by Father Thomas Gavan as early as 1685-6. Father Fontaine was missionary there in 1773.

Thetford was likewise formerly visited by the Fathers of the College, though we do not trace any resident missionary there. The old account books contain many items of expenses of Superiors coming to this town, and for meetings of the Fathers there.

Wealside was served for some years in the last century. The latest resident Father was Father Platt *alias* Needham, in 1799.

Writtle Park, near Chelmsford, belonging to the Petre family, and giving the title of Baron Writtle to the Lords Petre, was served by the Society in 1697, and Father Ignatius Stafford *alias* Thorpe was resident there. In the College ledger of that date is the following item: "1697-8. Paid Mr. John Petre for the furniture of the Chapel at Writtle Park, 010:00:00." This was probably the John Petre, Esq., named in *Records* vol. ii. series iv. p. 585, who upon the death of his wife, Mary, daughter of Sir Francis Mannock, Bart., in

1689, abandoned the world, entered the Society as a lay-brother, and died at St. Omer's in 1697. His two sons, John and Robert, under the assumed name of Mannock, became Professed Fathers in the Society. Writtle Park was generally inhabited by one of the family. It is now a farm house.

Yaxley Hall, Suffolk, once the seat of the family of that name, was a very old chaplaincy of this District, long before the formation of the College. Father Henry Floyd,⁹² is mentioned in State Papers of 1629 seq.,⁹³ as being much there. The College possessed a small farm called the Yaxley Estate, for upwards of two centuries, until it was sold in 1849. This may have been a donation from the Yaxley family.

⁹² *Records*, vol. i. p. 503, seq.

⁹³ Copies are given in *Records*, vol. ii. pp. 510—11.

RICHARD THIMELBY,
of the fifteenth c.
Wardour Castle ;
authority ; while
Teignmouth, state

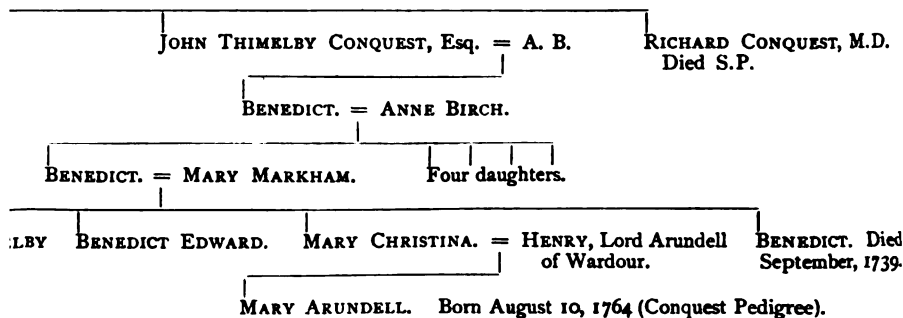
RICHARD. = **MARY,** daughter
Died 1624. Esq., and his w
Lord VAUX of K-

Sir JOHN THIMELBY, = **ELIZABETH**
Knt. of THE
Viscou
Savage

JOHN. = **Honourable DOROTHY,**
9, 1720, aged 86 (Coⁿ)

A son. Died **MARY.** Died :
S.P. settled the
Benedict
Esq., and his
(Conquest
Wardour Ca

BETH THIMELBY. On the death of her eldest brother's granddaughter, MARY, the wife of Thomas Clifford of Chillington, without issue, the property passed to the Conquests. Mary Conquest, heiress of the last of that name (Benedict Conquest, who died 1753), married Lord Arundell of Wardour, through whose daughter, wife of Lord Clifford of Ugbrooke, the Inham Estates passed to the Cliffords.



RICHARD CONQUEST (above),	MARY. = Sir RICHARD PERSALL, Knt. Died S.P. before 1636.	ANNE. Died in London before 1636.
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in. Born 1618; professed at 1634; became third Superior, 1690, in her seventy-second years at Louvain.—*Dodd*).

FRANCESCA. An Augustinian Nun at St. Monica's Convent, Louvain. Professed 1644, not (as stated in *Records*, p. 643, note) 1642.

To face page 597.

THE COLLEGE OF ST. DOMINIC, FORMERLY THE RESIDENCE OF ST. HUGH.

Continuation of History.

THIS College comprised the county of Lincoln.

LIST OF FATHERS IN THE RESIDENCE OF ST. DOMINIC (COLLEGE OF ST. HUGH), 1655.

<i>Name</i>	<i>County.</i>	<i>Age.</i>	<i>Time in Soc.</i>	<i>Degree.</i>
Ashby, Richard, Superior (Thimelby).....	Lincolnshire...	41...	24...	Prof. Nov. 22, 1646.
Berry, Francis (Cater)	Lincolnshire...	57...	33...	Formed March 5, 1634.
Blackwell, William	Hants	42...	15...	Formed May 22, 1653.
Bluet, John	Staffordshire ..	53...	27...	Prof. Dec. 8, 1638.
Neale, Robert	Lincolnshire...	55...	24...	Prof. July 22, 1641.

In 1678 the number of Fathers in this little District was seven, and the average number in following years about five.

In 1701 the College consisted of the following Fathers—

Norris, Andrew, Vice-Rector.
Cook, John.
Dicconson, Ignatius.
Holland, John.
Thorpe, Ignatius.
Thorold, Edmund, Jun.

At the period of the suppression, 1773, we find—

Johnson, Joseph, at Kingerby. Died at Spinkhill, Feb. 14, 1817, æt. 76.
Knight, Richard, at Lincoln. Died at Lincoln, Dec. 16, 1793, æt. 73.
Walton, Thomas, at Irnham. Died at Irnham, 1797, æt. 57.

THE THIMELBY FAMILY.—We begin our notices with this family. *Records*, vol. ii. page 643, contains a short notice of some members of this ancient Catholic and loyal family, of which we subjoin a brief pedigree.¹ FATHER RICHARD

¹ A convert of Father Richard Thimelby, John Skupholme of London, entered the English College, Rome, at the age of twenty-one, January 18, 1667. He took the usual College oath, and, after receiving minor orders in 1668, was ordained subdeacon and deacon in March, and priest on May 18, 1670. On entering the College, he states: "I am son of George Skupholme of London, where I was born. I was twenty-one years of age last October, and was brought up in London, and made my studies there,

THIMELBY, *alias* ASHBY, born in 1614, has been already noticed.² Three of his brothers were educated by the English Fathers of the Society, both at St. Omer's, and at the English College, Rome. They all assumed the *alias* of Ashby. They were, it is probable, taught at the school privately kept by the Fathers of the Derbyshire District, at the house of the Hon. Anne Vaux, Stanley Grange, near Derby.³

WILLIAM THIMELBY, born in 1605 was at the age of eighteen admitted as an alumnus of the Holy Father in the English College, Rome, October 2, 1623. He left the College for Belgium, October 1, 1626, though we do not find that he entered the Society.

HENRY THIMELBY joined the same College, as a convictor among the alumni, at the age of nineteen, October 18, 1628, in the name of Thomas Ashby. He was born in 1609, and, after completing his philosophy left the College for England, October 9, 1631, with the character of one who possessed excellent talents and the sweetest disposition. On entering the College he states: "1628. My father is Richard Thimelby, my mother was Mary Brookesby, and my name is Henry Thimelby. I was born and brought up in Lincolnshire, and was afterwards sent by my parents to St. Omer's College, where I made my humanity studies. My parents are of the higher class and Catholic. My eldest brother is a knight. I have two sisters married, one to Mr. Conquest, the other to Sir William Persall, knight. My relations are of good families, and for the most part Catholic. I was a Catholic from my birth, and by the grace of God have lived as such. The love of study and an attraction for the Italian language have brought me to Rome by the advice of Father Rector for my higher studies.

EDWARD THIMELBY, born in 161 $\frac{1}{2}$, entered the English College, Rome, as a convictor, in the name of Ashby, November 30, 1636. He left the College, November 12,

as also at Cambridge, where I took my degree of B.A. My father is a merchant, in the middle class of life, and a schismatic or heretic. I was in his employ, and was converted to the Catholic faith about two years ago by the efforts of the Rev. Father Ashby, in consequence of conversations I had with him. I have suffered somewhat for the faith. Before my conversion I exercised the function of a preacher for a short time. It is my desire to enter the priesthood.

² *Records*, pp. 643, 647, seq.

³ For an account of this school, and its dissolution by the Privy Council, see *Records*, vol. i. pp. 316, seq.

1639, with the character of a "naturally amiable disposition, and of considerable advance made in his studies."

On entering the College he made the following statement :
"1636. My name is Edward Thimelby. I was born at Irnham within the county and diocese of Lincoln, in the ancient family mansion, in 1615, on the feast of St. Mark the Evangelist, and was baptized the same day by a Father of the Society of Jesus, who was Superior. Immediately after my birth, I was carried by my grandmother, Mrs. Helen [Eleanor] Brookesby, into Leicestershire. She took care that I should be instructed in the Catholic faith by Father William Wright,⁴ and on her death, left me in charge of her sister, Mrs. Anne Vaux, and under the guardianship of the said Father. I was then about ten years of age. My parents are neither noble nor ignoble ; their property is by no means small, and this they have neither squandered nor very greatly increased. My father whose name was Richard, though he lived to be advanced in years, never inherited the estates, for he died in the lifetime of my grandfather, John, who reached the age of nearly a hundred. My mother, who is daughter of Robert Buxby [Brookesby] and of Helen, daughter of Lord Vaux, managed the family affairs with admirable prudence. But our happiness was short-lived, for she was carried off by a lingering consumption, leaving us orphans. She brought my father fourteen children, of whom six were sons. The first was John, the heir to the property, and a knight, who has a son by his wife Elizabeth, daughter of Thomas Savage, Viscount Rocksavage. The next is William, formerly a convictor of this College ; then Henry, who after a five years' course at St. Omer's College, likewise became a convictor of this Seminary, where he made his philosophy ; next, Robert, who died at St. Omer's College, about the same time that my mother and sister Anne deceased in England ; next comes Richard, who is now in the Society of Jesus, and making his philosophy at Liege ; and then I come, who am the youngest of the sons. My eldest sister, Elizabeth, married to Richard Conquest, who alone, of a very large family, is a Catholic, has children ; (2) Mary, who was married to Sir Richard Persall, knight, a Catholic, closed a most innocent life without issue ; (3) Anne died in London at the same time that my mother died in the country, and hence neither heard of the other's death ; (4) Helen, after labour-

⁴ Father William Wright, the founder of the Leicestershire mission. See his biography, *Records*, vol. ii. pp. 275, seq.

ing under a painful disease, at length succumbed to it with such resignation as to exhibit to all the bystanders a death more to be desired than dreaded ; (5) Catherine, who lives at home with my brother, and is unmarried ; (6) Dorothy, who passed to Heaven as an infant ; (7) Winefred, now an Augustinian Nun at Louvain, having desired from her earliest years to take the veil ; (8) Francisca, who being sent back to England to recover her health, is to return and join her sister as a nun in the same Order, as soon as possible. As regards religion, I have scarcely a relative who is not prepared to suffer all for the profession of the Catholic, Apostolic, and Roman faith. I studied in the house of my maternal Aunt Vaux in the county of Derby,⁵ with other gentlemen's sons, until I was fourteen, under the tuition of several Fathers of the Society of Jesus. I then went to St. Omer's College, where I made my humanity course for about four years."

"Edward Thimelby," says Dodd,⁶ "of an ancient and worthy family at Irnham in Lincolnshire, being sent abroad for education, entered into an ecclesiastical state, and lived a considerable time in Rome, in the family of an eminent Cardinal. He was afterwards made Provost of the Collegiate Church of St. Gery's in Cambray, where he died about 1690. He was a person of remarkable piety. Some verses composed by him may be seen in the beginning of Cressy's *Church History*."⁷

1638. MATTHEW THIMELBY, of Yorkshire, was admitted to the English College, Rome, as a convictor, in the name of George Paulett, December 6, 1638. He was ordained priest,

⁵ Stanley Grange, near Derby. See above.

⁶ *Church History*, vol. iii. p. 479, citing the Douay Diary. In *Records*, vol. ii. p. 644, note. Edward is erroneously called Edmund, in the quotation from Dodd.

⁷ Mr. Peacock in his *Yorkshire Catholics*, pp. 12, 13, mentions several of this family as recusants (1604). He says of Mr. John Thimbleby [Thimelby] of Normanton parish: "This was a member of an old Lincolnshire family. They were originally of Poolham manor, near Horncastle ; but subsequently, by the marriage of Richard Thimbleby with Elizabeth, sister and co-heiress of Sir Godfrey Hilton of Irnham, that estate came into the family. They were always Roman Catholics. At the restoration of the old faith under Mary, Mrs. Elizabeth Thimbleby, a nun, lent a cope and a chasuble to the church of Irnham, which were reclaimed by Mr. John Thimbleby on the accession of Elizabeth. The John Thimbleby mentioned in the text was probably the grandson of the above. The male line of the Lincolnshire Thimblebys ended in 1712, on the death of another John Thimbleby of Irnham. His heiress, Mary, had married Thomas Clifford [Gifford] of Chillington, county Stafford. The estate passed out of her descendants' hands by sale a few years ago."

June 29, 1643, and sent into England, September 18, 1645. On entering the English College, he states: "My true name, and that of my father is Matthew Thimelby. I was born and brought up in Yorkshire, and have lived six years at St. Omer's, where I made my humanity studies. The condition of my parents and principal friends is of fairly good standing, and both my parents are descended from ancient houses, though their circumstances have changed, and they are reduced to poverty. I have many brothers and sisters, one my senior, the others younger. All my relations are Catholic, except one uncle. I was always a Catholic, and ever desired, and still desire to embrace the ecclesiastical state."

In the Louvain MS. we read :

In 1615, a widow made her profession, named Elizabeth Clifford, daughter to John Thimelby of Irnham in Lincolnshire, Esq., of ancient house, who, becoming a Catholic when this daughter was about fourteen years of age, was so constant in his religion, that for more than fifty years (being almost a hundred years at the time of his death), he suffered persecution. He was not permitted to pay the statute, but always two parts of his estate [were taken.] Once he was a prisoner in Lincoln Castle, and his sons were taken from him and put to divers lords to keep ; but God's grace so prevailed, that none of them could be induced to heresy. Many other times also he was again put in prison. His daughter was brought up by her grandmother, by reason that her mother died when this child was but three years old, and her grandmother being a Protestant, brought her up morally and married her according to her degree ; but she, liking better her father's religion, gave herself to the reading of Scripture, that she might the better confute the adverse party ; for finding the heretics to halt both in good life and in their opinions, she would dispute with the parsons, and speak so well in favour of Catholics, as if she had been one herself. Being married at the age of twenty unto Henry Clifford of Brackenbury, Esq., in the county of Lincoln, of near kindred to the Earl of Cumberland, she had nine children, of whom five died young, but were all christened. Her husband being a Protestant, she remained so too, although well-minded ; until at length she had scruple to live so long against her conscience, and so by her father's help got, with her husband's liking, to be reconciled (for her husband was rather Catholic-minded than anything else). But after this he was enticed to go with the Earl of Cumberland into Spain [this probably was the expedition against Spain sent out in 1597] ; and being desirous to have experience in such matters, went with him as one of the chief men in his fleet, but had such ill-luck in the voyage, that he died there. Whereupon his widow, like a good mother, took care of her children to bring them up Catholics. The eldest son and two daughters were provided [already] of temporal means, and the younger son was taken by a rich man in the same shire, who having no children, intended to make him his heir. But the mother, seeing he was there bred up in heresy, resolved to take him thence ; and rather, for his sake, to come with him over seas,

that he might have Catholic teaching. Thus, having placed her son in the College of St. Omer's, and living in that town a retired life, she came once on a pilgrimage to our Lady of Sichem [near Louvain]. It happened that on her return from thence into this town, it being then Holy Week, she was unwilling to travel at that holy time, and begged one of the Fathers of the College of St. John to find her some place that she might not lodge at an inn; he therefore got her to be lodged and boarded in our Father Confessor's house here, for one fortnight; during which time she got a desire to come amongst us, and asked if she might not be admitted. Having been a widow some sixteen or seventeen years, she made a most happy choice, and so was professed at the age of fifty.

A little further on, speaking of Sister Winefrid's father, the MS. says :—

Richard Thimelby of Irnham, was brother to Sister Elizabeth Clifford. He married the daughter of Mrs. Brookesby. This Mr. Richard Thimelby suffered much for the Catholic faith, being yet a youth, he was taken from his parents to be brought up a heretic with the Earl of Lincoln. Afterwards, upon a false accusation, he was put in prison, being suspected of having intelligence from beyond seas about State matters, and this was for having got into his hands a letter written by Father Parsons, wherein he proved that he had never been against the King of Scots, and that if the King were a Catholic, he would prefer him above all others; also, that on such an occasion [naming it], he had assisted him with so many ducats. Some who heard Mr. Thimelby read this, made it such a matter of suspicion, that he was first put in prison in the country, and afterwards in the Tower; yea, it was said that he should be executed. But by the earnest labour and suit of good friends, he got himself at length cleared of that imputation, after almost a year's imprisonment. Divers times he sustained severe losses in the persecution of those times. He was always a harbourer of priests and religious men, keeping one in residence in his house, besides the entertainment of strangers; and Almighty God preserved them, so that among so many searchings as they had, never any was taken. Once the searchers came running up where the priest was at Mass, having suddenly entered the house; but thereupon, Mrs. Thimelby found a device to call them down to her about some question, and turned their minds so, that they got a strong conceit nothing was to be found, for they supposed that the family had had warning of their coming and so they departed away without more ado. This good gentleman had many children, and Winefrid was the thirteenth. He died when she was but five years old. Her eldest brother Sir John sent her over with her sister Frances. This latter was so sickly, that she was sent back after a time to England, to see if change of air would benefit her. Winefrid was professed in 1635; but Frances having returned from England better, received the habit upon trial just before the death of Sister Elizabeth Clifford, who died happily on Wednesday in the same week, at the age of seventy-eight years, and twenty-eight of her profession.

A still older MS. gives the following account of Sister Frances.

In 1643, Sister Frances Thimelby, who had taken the habit [as novice] in 1642, went out by the counsel of the doctors for her health. She went to Liege on the 22nd of September, where falling dangerously sick, she desired to be professed a member of our community, but she died before the grant from hence reached her. Wherefore she obtained from the Superior of the Ursulines [where probably she was staying] to make her profession conditionally, that if she recovered, she might be free to come back hither. She was professed on the . . of April, and died on the 21st of that same month, 1644.

In another MS. we find the following confirmation of Dodd's statement.

Mr. Edward Thimelby Provost of St. Gervis in the town [of Cambray] acted as witness to a legal act at the Convent of the Benedictines there, at the beginning (either 4th or 5th) of December, 1676.

The REV. WILLIAM CLIFFORD, son of Henry Clifford and Elizabeth Thimelby his wife (see pedigree), was a very holy priest. The following memoir of him prefaces a reprint of his work : *A Little Manual of the poor man's daily devotions*, by W. C. Sixth edition. London : J. Dempsy. 1735.

The author of this book was Mr. William Clifford, a priest of the secular clergy. He was son of Mr. Hen. Clifford of Brakenburgh, and Mrs. Eliz. Thimelby of Irnham (who in her widowhood retired to the monastery of English Nuns in Louvain, became religious, and was very much esteemed both for her piety and parts). He was lineally descended from the ancient and noble family of the Clifford's who were first barons, and afterwards Earls of Cumberland. By right of succession the Barony fell to him (his father coming out of the family before the Earldom was conferred on it) and he might justly have assumed the title of Lord Clifford. But so great was his humility, that nothing displeased him more than to hear this mentioned; and when any took the liberty to speak of his noble extraction, he presently checked that discourse, saying he valued the character of priest above all titles of worldly honour; and therefore desired not to be taken notice of any other account.

The English Seminary at Lisbon being newly founded, and standing in need of able and discreet Superiors to take the government of it, the late Right Rev. Lord Bishop of Chalcedon,⁸ made choice of Mr. Clifford for one. The event showed he was not mistaken in his judgment of him, for whosoever has been acquainted with the history of that College, cannot but be convinced that the preserving of it was owing to the prudence, patience, and piety of Mr. Clifford. He had indeed incredible difficulties to struggle with, both from the strange humours of the founder, and the extreme poverty the House laboured under; but Mr. Clifford, by patiently supporting the one, and by his wise conduct and management as to the other, so far overcame all, that he left the

⁸ Dr. Bisshop, well known for his controversy with the Anglican Archbishop Bramhall.

College in a flourishing condition. His next employment was the government of Tournai College in Paris, which the Cardinal Richelieu granted to the Lord Bishop of Chalcedon, for the education of the English Clergy. Whilst Mr. Clifford was Superior of this House, he had under his care (besides other worthy members of the clergy) the late Right Rev. Lord Bishop Leyburn, and the much esteemed Dr. Gage, who was Doctor of Sorbonne, and died President of the English Seminary in Douay.

After some years spent in the mentioned employments, Mr. Clifford retired to the Hospital called "The Incurables" [in Paris], where he divided his time betwixt his own private devotions and his charitable assistance towards the poor infirm persons of the said hospital, whom he often served with his own hands, and edified with his pious discourse. But the charity he showed them did not make him forget the poor of his own country, for during his retreat in that Hospital, he composed two excellent books for their sakes, the one called *Christian Rules*, the other, this present *Manual*, which (such was his humility) he judged only fit for the poor and persons of a mean capacity, and therefore styles it accordingly.

Though Mr. Clifford had, as he thought, sequestered himself from the world by lying hid in this pious retreat, yet the sweet odour of his most virtuous life broke forth abroad, and drew many to partake of his advice and profit by his example. Amongst others, the late Abbot Montagu,⁹ after the death of the Queen-mother of England [Henrietta Maria, to whom he was almoner], retired to the Hospital where Mr. Clifford lived; and when this humble priest saluted the Abbot at his first entrance with those words: "My Lord, you are come to help me to die." The Abbot replied: "No, Mr. Clifford, I am come to learn of you how to live." Indeed, his chief motive in choosing that retirement, was the great opinion he had of Mr. Clifford's virtue and hopes of profiting by his example.

The usual conduct of God's providence towards His best servants and most beloved friends, is to exercise their patience with long and painful infirmities. This trial was not wanting to Mr. Clifford, and he bore all the tedium of a long sickness, not only with patience but with such cheerfulness and sweetness as extremely edified all that came near him. Abbot Montagu frequently visited him in his sickness, and when he found him draw near his end, he urged him by many obliging expressions to signify what he should do for him. The holy man for some time remained silent; but the good Abbot pressing again the same question, Mr. Clifford answered him in these words: "My Lord, the only thing I desire of your lordship is, that you will procure a hive for St. Peter's bees;" meaning thereby (as he afterwards explicated himself), a house in Paris for the English Clergy. The Abbot promised to comply with his request; and although the small remainder of his life, after Mr. Clifford's decease, did not permit him to execute this promise, yet God Almighty, Who does the will of those that fear and serve Him, did by other means effect what the pious

⁹ The Hon. Walter Montagu, brother to the puritanical Earl of Manchester. He was converted in London by the venerable Père Surin, S.J. Being afterwards ordained priest, he was first Abbot of St. Martin's, near Pontoise, and afterwards of Nanteuil. He died at the Incurables on February 5, 1677, after having been for many years ecclesiastical Superior to the Community of English nuns at Pontoise.

Mr. Clifford so much desired. The end of this holy man was suitable to his life, most pious and Christian, and as he lived amongst the poor, so also would he be buried amongst them, leaving it expressly in his will, that his body should be interred in the churchyard belonging to the Hospital, the common burying-place of such poor as died there.

Dodd (quoting a Douay MS.), says of this saintly priest : "His ancestors were Earls of Cumberland, and as I am informed, he himself might have claimed the title, had he not voluntarily declined all honours. He being ordained priest, had his education in the English College at Douay, whence he returned into England on the mission. Afterwards he was persuaded to take upon himself the government of the College at Lisbon, where he continued a very little time ; his inclinations being rather to obey than command. The difficulties and obligations of the latter state made such an impression upon him that, though he was excellently qualified, he took a resolution never to hearken to any proposals of that kind for the future. However, this did not hinder those who had an opinion of his merits, from endeavouring to have him promoted. In 1660, he was upon the list for the episcopal dignity, in conjunction with Mr. Carr, Mr. Lee, Mr. Falconer, Mr. Ellis, and Mr. Lassels. Dr. Gage was sent agent to Rome on that affair, and was resolved to make use of his interest for Mr. Clifford, which he being informed of, it so offended him as to endanger an old friendship.

"When Dr. Leyburn resigned the Presidentship of Douay College, 1670, the chief of the clergy had their eyes upon Mr. Clifford for the office, which he refused with his usual tokens of displeasure. A few months afterwards, he willingly embraced a preferment in the next life, which was the only one he sought after. He died, April 30, 1670, in a hospital in Paris, where he had spent the greater part of his time in assisting the poor and sick. He concealed many rare qualities under the veil of humility, and seldom appeared but when he was called out to plead the poor's cause, and reconcile jarring parties, which were his two darling employments. It was observable in him that he never was a friend to any man's passions, though he had the greatest respect imaginable for his person or cause. This was his constant rule in the several controversies that happened among the clergy in his time. In fine, as the poor were his care while he was alive, so he was not unmindful of them after his death ; leaving the interest of two hundred pounds for ever, towards publishing a

book called *The Poor Man's Manual of Devotion*, which he took the pains to compose himself, with a strict injunction that his executors should give it away *gratis*. He wrote also, *Christian rules proposed to the virtuous soul aspiring at holy perfection, &c.*, 8vo. 1655, 1665. 'Observations upon all the Kings' reigns since the Conquest,' MS. 'Collections concerning the chief points of controversy,' MS."

In connection with the Abbot Walter Montague's conversion to the faith by Father Surin, we give the following interesting particulars from the Louvain MS. previously quoted. He was, as we have said, brother to the Earl of Manchester, and was residing in Paris as Attaché to the British Embassy, when he and some other young Protestants resolved, out of curiosity, to go to Loudun to witness the exorcisms of the Ursuline Nuns there, which was then the talk of all France. Father Surin (of saintly memory) was in charge of the exorcisms at this time, and, probably through some intimation from on high, desired young Montague to hold the hand of Mère des Anges while the prayers were being recited. The evil spirit had declared he would, when forced to leave, cause the name of Joseph to appear on the hand of the religious. This was known to Montague and all the assistants. The names of Jesus and Mary had, it seems, been graven in her hand on a previous occasion, for several evil spirits had had possession. On this occasion the exorcism freed the nun from her tormentor, who, however, departed with great violence, so that she was held with main force by several persons. At the moment when he went out, Montague, who held the hand wide open, saw distinctly on the palm, in red characters, the name "Joseph." It is believed to have remained so for some years; but meanwhile the supernaturalness of this fact decided the young man to study the Catholic religion, and he seems finally to have made his abjuration in the hands of the Pope himself.

FATHER ROBERT DICCONSON was a native of Lincolnshire, born in the year 1642. From the *Menology* of the Society he appears to have made his studies in the University of Oxford, preserving his faith and morals unimpaired in the midst of heresy and licence. He entered the Society in Belgium, at the age of twenty-one, in 1663. Having spent some time upon the English Mission, he was recalled, and was for a few years Professor of Theology and Sacred Scripture at Liege. He was also Rector of Ghent, besides filling other responsible

offices in the Society. The Provincial, Father Warner, in a letter to the Father General, dated May 23, 1680, recommends him as one of three for the post of Rector of Watten and Master of Novices. He died at Liege after a short but painful illness. The archives of the Society contain the following account of him :

Father Robert Dicconson most diligently cultivated to his latest breath the excellent disposition he had imbibed from his virtuous parents, in the practice of every kind of piety. He observed all his Rules with such strict accuracy as to avoid the slightest shadow of a transgression. Some Fathers who had narrowly observed him for many years testified that they could never detect him in the least fault on this head. So remarkable and constant was the modesty of his countenance, his gesture, discourse, and every action, that he was known throughout the neighbouring country as "Father Modest." This was justified by the admirable gravity and cheerfulness of countenance, conjoined with modesty, which he always showed ; and, inasmuch as all his actions were modelled by the same, his life might truly be esteemed a *vera effigies* of discreteness. A living picture of modesty, shall we style him, or rather, of one deprived of life ? For, whilst consecrating his entire being, absolutely and perfectly, to the Author of life, to Whom all things live, he strove also to cut off all exterior movements of life, except only such as were needed for the greater service of God. Hence, as often as he attended the scholastic disputations as an auditor only, he would remain, to the astonishment of his companions, almost immoveable during the whole time, never for a moment leaning back upon his chair, nor once lifting his eyes, nor even his hands, to brush away the swarms of flies that were tormenting him. We find this practice of not leaning back noted down in the first rank, in a list of acts of self-mortification he was accustomed to exercise.

His exterior composure of body was the index of a soul ever directed towards God, and resting in God as in its centre ; whilst he seemed to the beholder to be ever exclaiming : *Sursum corda ; quæ sursum sunt sapite ; quæ sursum sunt querite, non quæ super terrum.* And we are fully convinced that this was indeed the Father's action of mind. Steadfastly fixed in the highest point of his soul, and treading upward with firm step, he despised all grovelling earthly things, and, adhering to the immutable Good,¹⁰ he himself contracted a certain immutability. Hence nothing that was subject to change could move him, nor aught allure him ; nothing could disturb, nothing interrupt the pure intention of his heart towards God. Nothing had power to bring about any relaxation of his unwearied spirit in the Divine service, or diminish the great fervour of his soul. Always himself, he thus ever carried an even tenour of soul through the various duties required by obedience, which, though otherwise distracting, never disturbed his interior and habitual repose in God. The known will of God enabled him promptly to sustain whatever burdens were imposed upon him, how numerous soever ; "sucking honey from the rock, and oil from the hardest stone."¹¹

¹⁰ *Mihi autem adharere Deo bonum est* (Psalm lxxii. 28).

¹¹ Deut. xxxii. 13.

With these dispositions he lived for some time in the English Mission. Recalled thence, he taught philosophy and moral theology, explained controversy, was Socius Master of Novices, Rector of the House of Tertiaries at Ghent, several times Professor of Sacred Scripture, and at the same time Spiritual Father. While filling this last office he fell into his mortal sickness. From the very commencement of it he had a presentiment of his speedy death, although the medical man could discover no such danger. One of the Fathers, although struck with his tranquillity of soul whilst under such an impression, yet taxed him with want of courage in admitting such an idea. But others at the time, and all afterwards, formed a different opinion. From the intense sufferings of the Father they concluded that some more severe and hidden disease had caused him to form his opinion, though meanwhile he strove to conceal from them that pain which he could not hide from himself.

Thus he remained for nearly three weeks, gathering copious fruits of patience. But at the end of the third week, and upon the very first day that the sufferer took to his bed, the medical man discovered that a severe gangrene was formed in the bowels, and distinctly pronounced that he could only survive a few hours. Then the Father, sending for his confessor, made a general confession of the whole of his most innocent life, and begged to receive his Viaticum and the Sacrament of Extreme Unction. After receiving the holy rites, he made a short but fervent address to his brethren, who were dissolved in tears. Then, feeling his strength fail, he asked them to recite the prayers and recommendation of the soul, during which he never ceased to embrace with tender devotion his crucifix, and pictures of our Blessed Lady, and Saints Ignatius and Francis Xavier. In about two hours he regained strength, and with exultation of soul and great courage uttered many fervent expressions of his readiness to suffer or to die, and of an entire resignation of himself into the hands of God. As there appeared no immediate danger of death, he begged us to leave him, which we did, two remaining to keep watch.

The Father spent the Friday night with moderate sleep and intervals of pious ejaculations, as also part of the Saturday. On that day the Father Confessor (as he had done the day before, and knew it would please him) suggested to him to meditate upon Christ fixed to the Cross. The Father replied, "But now circumstances are altered; Saturday is a day sacred to the Blessed Virgin; I will now meditate upon our Blessed Lady standing at the foot of the Cross, and I will die at the feet of our Lord." Shortly afterwards, and one hour before mid-day, his strength again failing, he asked that the commendation of the soul might be repeated. It had scarcely commenced, when the Father placidly expired, falling asleep in the Lord, in Whom throughout his whole life from his very infancy, dead to himself and the world, he had ever rested. He left behind him a great void, with the sweetest odour of virtues.

THE THOROLD FAMILY.—This old Catholic Lincolnshire family gave five of its members to the English Province of the Society. A sixth also, Anthony, noticed below, became a novice, but leaving soon after, probably on account of ill-health,

he entered the novitiate of the Franciscans, and died there before the time of his profession.

FATHER THOMAS THOROLD, a native of Lincolnshire, was born in 1600. After his early studies at St. Omer's, he was sent to the English College, Rome, and entered it in the name of Thomas Carvel, aged twenty-nine, as a convictor among the alumni, November 1, 1629. He was ordained priest February 2, 1633, in the Church St. Anne in the Borgo. Having completed his course of theology, and defended its different theses in the Roman College with success, in August of that year, he entered the novitiate of the Society at St. Andrew's in Rome, September 7, 1633. Having spent his two years' probation with edification, he was sent to Belgium, and from thence crossed over to England in the month of October, 1635.¹⁰

On entering the English College he made a very brief statement to the effect that he was a native of Lincolnshire; that his parents were of good estate; his relations partly Catholic, partly heretic; that he was converted from heresy seven years previously (1622); and that he had then no intention of entering the ecclesiastical state.

He is mentioned in Dr. Oliver's *Collectanea, S.J.*, under the head of Carwell. After filling the chair of Philosophy and Moral Theology, he was professed December 13, 1643, and sent to the English Mission in 1647. He served in the College of St. Ignatius, the London District, for many years, and in 1655 is named as its Rector, and also the Vice-Provincial in England. His exemplary life and apostolical zeal are mentioned by Oliver, and his death in London, August 9, 1664, æt. 64.

FATHER EDMUND THOROLD, senior, was born in 1657, and entered the Society at Watten September 7, 1677. He is mentioned as Superior of St. Winefrid's Residence, North Wales, in 1701 and 1704. In 1688, at the period of the Revolution, he was missionary at Welshpool, and was seized with his lay-brother companion, William Christopher, thrust into prison, and kept there in much suffering for nine months, when they were both discharged, no one appearing against them.¹¹ He died in 1715, aged fifty-eight.

FATHER EDMUND THOROLD, *alias* EPIPHANIUS and TURNER, was probably a nephew of the last-named Father. Born in

¹⁰ English College Diary.

¹¹ This event will be more fully noticed under "St. Winefrid's Residence."

1669, he entered the Society at Watten, January 20, 1687, and was professed March 21, 1704. He served the mission of Market Raisen in this College for many years, and is said to have died there, December 16, 1732, æt. 63.

ALEXANDER THOROLD.—Of this member of the Society we have no information, beyond the fact of his death being recorded May 21, 1681, among fourteen others who died that year.

FATHER GEORGE THOROLD was born in 1673, entered the Society September 7, 1691, and was professed June 19, 1709. Soon after his ordination, and in the year 1700, he was sent to the Maryland Mission, where he laboured for forty-two years, and died there, November 15, 1742, æt. 69. He was Superior of that extensive mission from March, 1725, to June, 1734.

ANTHONY THOROLD was son of Sir Robert Thorold, Knight. After completing his humanity studies at St. Omer's, he was sent to the English College, Rome, in 1651. On his entrance he states as follows—

"1651. My name is Anthony Thorold, I am son of Robert Thorold. My mother was of the celebrated ¹² Roper family. I was born, and, until I went to Flanders in 1646, I always lived in my father's house at Grantham in Lincolnshire. My father is a Knight, and all my relatives are of good families. I have three brothers and three sisters, and many more relations, for the most part Catholic. My father is as yet a schismatic. I was always a Catholic. I went to St. Omer's College November 1, 1646, and having completed my course there, I am come to Rome, not so much for the study of philosophy as impelled by an ardent desire of entering the Society of Jesus, having been called by God to that mode of life six years ago."

The English College Diary states that he entered the College as a convictor among the alumni, October 3, 1651; left for Flanders April 4, 1652, where he entered the novitiate of the Society, which he left again a few months after, and entering the Order of the Friars Minor, died in their novitiate. He was probably cousin to Eugenia, the Abbess of Pontoise, mentioned below.

¹² Celebrated, that is, not for any worldly renown, but for a more honourable distinction, its near relationship with Sir Thomas More. Every reader will remember that Margaret, the devoted daughter of that illustrious martyr, married into the Roper family.

Daniel Thorold, a captain of the royal army, lost his life at the battle of Naseby.¹³

Clifton Thorold, of Lincolnshire, in the assumed name of Francis Benson, entered the English College, Douay, as a student, December, 1638.

Thomas Thorold, of Berwick, was admitted to the English College, Rome, as a student, November 15, 1649, in the name of Robert Thompson, aged twenty-three. He left Rome for England, without taking the College oath, about May 2, 1650, having been found unfit for study.

On entering the College he states that he is son of William Thorold and Frances his wife, who was of the family of Hayward. He was born at Arborfield in Yorkshire, was in his twenty-third year, and had studied at St. Omer's College for six years.

Henry Thorold, son of William and Mary Thorold, was born in Berkshire, 1662. He studied at St. Omer's College for four years, and entered the English College, Rome, October 11, 1680, in the name of Henry Darcy, aged eighteen, and left the College on the 24th of April following. He states on his entrance—

"My name is Henry Thorold. I am son of William and Mary Thorold; I was born in Berkshire, and am in my nineteenth year. I studied my humanities for four years at St. Omer's College. My parents are in moderate circumstances. They are Catholics, as I have always been. I have nine brothers and three sisters."

Eugenia Thorold, daughter of Edmund Thorold of Hough, near Grantham, Esq., and his wife Jane, sister of Sir Robert Thorold of Heath, Baronet, was professed a nun of the Order of St. Benedict, at Ghent, the 27th of December, 1639. She was elected the third Abbess of the Monastery of Pontoise, December 24, 1661, and died December 21, 1667, in her forty-fifth year. She was eminent for a spirit of peace and silence and an admirable suavity of manner, which rendered her pleasing to all.¹⁴

Her younger sister, called in religion Dame Christina, was professed at Boulogne (where the community first settled), on the 14th of September, 1657, and died on the 29th of April, 1699, in her sixty-second year, "having been a mirror of patient suffering during thirty years of continual illness, in the course of which she always performed her spiritual exercises exactly, and was ever employed in some charitable work for those around her, as far as her strength permitted."

¹³ Lord Castlemaine, *Catholic Apology*. ¹⁴ Pontoise Diary and Necrology.

In 1642, Mary Thorold entered the Third Order of St. Francis at Nieuport, in her seventeenth year, and took in religion the name of Mary Clementina.

In 1648, Elizabeth Thorold entered the same Order in her twenty-second year, as Sister Christina Bernardina.

Later on, another of this family was professed at Pontoise, on the 15th of February, 1671, as Dame Anna Catherina. She was the daughter of Sir Robert Thorold of the Haugh, Co. Lincoln, second Barone. (who died about 1695), and of Catherine, daughter of Sir Henry Knollys, of Grove Place, Hants. Dame Anna Catherina's brother, Sir Robert, third Baronet, died *s. p.* in 1706, when the baronetcy expired. His sister died at Pontoise on the 7th of September, 1707, aged fifty-four, professed thirty-six years.¹⁵

¹⁵ From the Extinct Baronetage we learn that William Thorold, lord of Marston and Blankney, co. Lincoln, Sheriff of that county in 5th and 6th of Philip and Mary, and part of the 1st Eliz., died Nov. 24, 1569. By his first marriage he had three sons and a daughter (the eldest son being represented now [1837] by Sir John Thorold, Bart.), and by his second wife, Margaret, daughter of Sir Robert Hussey of Halton, in same county, he had two sons, namely, Sir Edmund Thorold of the High Hall in Hough, who married Eleanor, eldest daughter and co-heiress of William Audley, gent. (whose wife was Jane, daughter and sole heiress of Alexander Haugh, Esq., of the Haugh), and Robert Thorold of the Low Hall in Hough. The line of the elder of these two brothers, Sir Edmund of the High Hall, terminated with Sir William Thorold, who married Anne, daughter of Sir Charles Dallison, Serjeant, (probably the two Dames at Brussels, O.S.B., were her sisters), who died *s.p.* in 1666. His brother,

ROBERT THOROLD of the Low Hall in Hough. = AGNES, second daughter and co-heir of William Audley of Hough (the two brothers married two sisters).

ANTHONY THOROLD, Esq. (eldest son) of the Haugh. = CATHERINE, daughter of Ed. Haselwood, Esq., of Maidwell, co. Northampton.

WILLIAM THOROLD (second son) obtained from his father the lands of Harmeston, co. Lincoln.

SIR ROBERT THOROLD of the Haugh, created a baronet, June 14, 1644. = HON. KATHERINE ROPER, daughter of Christopher, Lord Teynham.

SIR ROBERT, second baronet. Died about 1695. = CATHERINE, daughter of Sir Henry Knollys, of Grove Place, Hants.

ANTHONY. Died a Franciscan novice. [See text].

SIR ROBERT, third baronet. Ob. *s.p.* November 30, 1706, when the baronetcy expired.

DAME ANNA CATHERINA of Pontoise. Professed 1671. Ob. 1707. [Text].

The Annual Letters of the Province have been already quoted, as showing the sufferings of this College during the severe persecution arising out of Oates' feigned Plot. The report adds: "In the Residence of St. Hugh might be found admirable instances of the patience and zeal of the missionary Fathers, forced to a continual change of abode and places of concealment, under the ever varying circumstances of their lives." The death of Father Robert Neale, one of the missionaries, aged eighty-eight, is then recorded. He had always stood his ground amidst the general confusion and alarm, and proved a help and consolation to many, frequently visiting the afflicted Catholics under cover of the night, assuming various characters, sometimes that of a serving-man, at other times the garb of a labourer.¹⁶

The Annual Report for 1688-90 relates to the city of Lincoln, and will be given under that head.

For the state of things in 1700, we refer to the extract given from a letter of Father Humberston the Provincial, in p. 159.

In 1710, the Report says that the College of St. Hugh then embraced a part of Leicestershire. There were at that time six Fathers in it. Father John Holland, the Superior, was most zealous, both as a Superior and a missionary. Among the rest, Father Andrew Norris was highly distinguished, a man of apostolical zeal and no less prudence. Father Thomas Gavan was confined to the house by severe and painful illness, but was most useful in affording an edifying example of marvellous patience under his sufferings. He died in this district in 1712, æt. 66.¹⁷ In 1710, six conversions to the Catholic Church were made. Twenty-four baptisms, and eighty general confessions, with nine cases of Extreme Unction, are recorded. There were two hundred and thirty-six Catholics under the care of the Fathers.

¹⁶ FATHER ROBERT NEALE, whose real name seems to have been KENT, was a native of Lincolnshire, born in 1600. He entered the Society in 1631; was professed July 2, 1641; and died in this College, February 27, 1688, æt. 88. All his missionary career appears to have been spent in his native county. ROBERT KENT, *alias* NEALE, probably a nephew of the above, was born in 1643; he entered the English College, Rome, in the name of Neale, as an alumnus of the Holy Father, October 11, 1662; was ordained priest March 5, 1667, and sent into England, April 3, 1668. On entering the English College he states: "I was born in Lincoln, December 10, 1643, and am son of Anthony Kent. My parents are respectable and moderately rich. My relations on my father's side are heretics, but on my mother's, Catholics. I have seven brothers. I was converted from heresy about four years ago by means of my good mother, and was received into the Church by a Jesuit Father."

¹⁷ See p. 468, the Gawen family.

The following Fathers either served in or were connected with this District.

FATHER THOMAS JENISON,¹⁸ another of Oates' victims, was a native of the county of Durham, and born in the year 1643. Though brought up in the errors of Protestantism, he gave, even then, some early marks of his future piety and holiness of life. When only ten years of age he diligently read the Bible, and frequently attended the Protestant church, with great recollection. Having once entered a Catholic chapel, the altar, the sacred pictures, and all that he saw, inspired him with strong sentiments of devotion which he never again lost, and with a desire to learn more of Catholic tenets. This docility was quickly rewarded with the gift of faith, and in due course with a vocation to the religious life. He went under instruction, and was reconciled to the Catholic Church; then, to avoid any temptation of returning to his former errors, he abandoned his country, his friends and expectations, made over to his brother a considerable fortune to which he was heir, and entered the English College, at St. Omer, where he made his humanity studies. His friends left no means untried to induce him to return, holding out flattering worldly prospects; but, weary of all perishing things, he chose rather to embrace a life of voluntary poverty in the Society of Jesus, which he entered in the year 1663 at Watten. Here, during the usual two years' noviceship, he laid in a stock of solid virtues, in which, as also in his severer studies, he was eminent among his companions, and thus prepared himself for the life of a zealous apostolic missionary. In every branch of learning he made great progress, especially in mathematics. But, though capable of teaching all the higher sciences, and for some time employed in doing this, yet no occupation humbled him more, so great was his feeling of self-contempt. He was sent upon the English Mission in 1675, and there laboured during four years for the salvation of his neighbour with remarkable diligence and truly apostolic zeal. He took every opportunity of doing good in his father's house. This man, although a Catholic, led a life by no means in accordance with his profession, and was, moreover, exposed to the danger of abandoning his faith by the bad example and counsel of a priest whom he retained in his

¹⁸ The old Durham family of Jenison, which furnished the English Province with many members, is noticed in the Residence of St. John the Evangelist, or the Durham District.

house as his confessor. The event corresponded with these beginnings ; for when his son was accused by Oates of the pretended plot and thrown into prison, this unhappy priest, with the father, the brother, and one of the sisters of Father Thomas, all apostatized. Nor did their crime end here ; for his brother, together with the priest, actually turned King's evidence against Father Jenison. The priest, moreover, brought the like false charge against the Fathers of the English College in Rome, where he had studied ; and after the death of Father Ireland, he even endeavoured, by oath, to calumniate the memory of that martyr, though he had received innumerable favours at his hands.

Father Jenison, at the time of his apprehension, and most probably from his first arrival in England, was chaplain to Sir Philip Tyrwhitt in Lincolnshire. In the narrative of Father Peter Hamerton, which we have partly copied in pp. 20, seq., an account of Father Jenison's apprehension by Oates is thus given : " From our lodging they went to my Lady Tyrwhitt's house, where with their rude beating at the door, threatening to batter it open if not presently let in, they frightened the good lady extremely. Although Mr. Oates was never in the house before, he went straight to Mr. Jenison's chamber, where, as soon as he entered, he saluted him with a 'Good morrow, Mr. Jenison;' to whom the good Father replied, 'Good morrow, Mr. Oates.' The Doctor (Oates) finding many papers upon his bed, put them into a bag, and in the interim commanded the good gentleman to rise, 'For I arrest you,' said Oates, 'in the King's name.' 'I am,' replied Mr. Jenison, 'the King's most obedient servant, and am most willing to obey the King's pleasure.' No sooner was he apparelled, but they led him down the stairs. When they came to the door it rained extremely. Mr. Oates took coach ; sent the poor Father afoot to Newgate, a long mile or more. The next morning my Lady Tyrwhitt sent for me to comfort her, little thinking we had run the same risk that night. However, I waited upon her ladyship, and used my endeavours to persuade her no harm could come of it, for I knew we were all innocent, and never, so much as in thought, acted anything against the King and Government."

In Newgate, Father Jenison was kept in the closest confinement, almost buried from the memory of man ; all intercourse and converse with friends being interdicted. He bore the misery of the place, and its many hardships, and insufficient food, with an indomitable courage, and an entire conformity

to the Divine will. The report of the apostasy of his father and the rest of the family and the conduct of the unhappy priest, and his own brother, caused him the deepest affliction. He neglected no opportunity, however, of remedying the evil; for by letters written in a truly apostolic spirit, he rebuked his brother, and seriously warned him to retract his false evidence against him. Meanwhile, our Lord abundantly compensated him for all these afflictions by an exuberant joy; so that, filled with spiritual consolations, he would often, in the fervour of his heart break forth into these or similar ejaculations: "Oh, how sweet it is to suffer for Christ." At the end of a year his constitution sank beneath the severity of his close confinement, and he was called away to the rest of the children of God, dying on September 27, 1679, at the early age of thirty-six, having been sixteen years in religion. He had not as yet made his solemn profession. The Annual Letters for the time call him a man of tried virtue, who was inflamed with the desire of suffering for Christ.

FATHER ANDREW NORRIS, *alias* BAINES, was a native of Lancashire, and born in 1655. Having made his humanity studies at St. Omer's, he was admitted in the name of Baines, among the Pope's scholars, October 3, 1673, at the age of nineteen. He received minor orders, December 22, 1674, and entered the novitiate at St. Andrew's, Rome, July 30, 1676, after completing his philosophy.

On entering the English College he states: "My true name is Andrew Norris. I am son of John and Elizabeth Norris (formerly Beuvoye), was born at Speke, Lancashire, and baptized by Mr. Melling in 1655 or 1656. I was born in May, 1655 or 1656, and was brought up and educated in Lancashire until I was fourteen or fifteen years of age, when I was sent to St. Omer's College, and there studied humanities for four years. My parents and relations are of the higher class, and all are Catholics. I have three brothers, but no sister. My father and friends suffered much for religion."

Father Norris was serving at Lincoln at the period of the Revolution in 1688, and fled into Yorkshire with Fathers William Every and Peter Hameron, *alias* Young. He was seized and cast into York Castle with Father Every, but soon after liberated, and in 1701 and 1704 was Rector of this College, and, as we have seen, is praised for his apostolical

zeal and prudence in the Annual Report for 1710. He died, January 26, 1721, æt. 65 or 66.¹⁹

FATHER WILLIAM EVERY, was probably a brother of Father Francis, a native of Yorkshire. He was born in the year 1648, and entered the Society in 1669. We have just recorded his committal to York Castle, where he was detained for nine months. He died, May 3, 1698. His fellow prisoner at York, Father Henry Hamerton, administered to him truly paternal assistance during a severe illness in that prison.

MISSIONS.

Boston.—This ancient town, overlooking the sea and the fens, was in former times occasionally visited by the Fathers of the College in their circuits. In the last century, this duty appears to have devolved upon the resident missionary at Lincoln. One Father excuses himself in 1781, for not being regular in his annual call, "because I have not a soul to visit." In later years the Society expended a considerable sum in building a chapel and presbytery, which it supplied with a missionary for some time, and in 1858 ceded it to the Bishop of Nottingham.

¹⁹ Two of his brothers entered the Society: (1) CHARLES NORRIS, born in 1646, in Lancashire, who was admitted to the English College as a convictor among the alumni, October 16, 1663, aged about seventeen years, and took the College oath May 1, 1664. He received minor orders July 19, 1665, and, having obtained the necessary dispensation, entered the Society. After this we do not trace him. (2) FATHER RICHARD NORRIS, a younger brother of Andrew and Charles, was born in Lancashire in 1658. He entered the English College, Rome, as a convictor, at the age of nineteen, October 6, 1677. Having received minor orders in 1679, he left the College to enter the Novitiate at Naples, November 9, 1680. He suffered much during the Revolution, and will be more fully mentioned under the head of Exeter. He died June 21, 1717. The reader will find a very interesting account of the Norris family of Speke Hall, in *Lydiat Hall and its Associations*, so often quoted above. Three members of the Society of the name of John Norris are mentioned by Oliver:—JOHN NORRIS, born in London, 1672, son of Andrew and Charity Norris. He entered the English College, Rome, as a student of the Holy Father, on October 18, 1691, aged eighteen, and passed to the novitiate at St. Andrew's, April 5, 1692. After his profession he was Rector of Ghent, 1715 to 1719, and Superior of the Residence of St. Thomas of Canterbury, or the Hampshire District, 1720 to 1728. He also served the mission of Gifford's Hall in the College of the Holy Apostles, in 1759, and died, it is said at Burton in Sussex, May 10, 1754. JOHN NORRIS, a scholastic of great promise, died at Liege, June 15, 1676, aged twenty. JOHN NORRIS, born August 12, 1726, entered the Society in 1749, and died a novice at St. Omer's, February 22, 1751.

Claxby (the Fitzwilliams), has been briefly mentioned,¹ with a biography of its missionary Father John Pansford, and will be further alluded to in the narrative of Father Peter Hamerton, given under the head of "Lincoln."

Two members of the Fitzwilliam family were scholars of the English Fathers at St. Omer's, and the English College, Rome: (1) WILLIAM FITZWILLIAM, born in 1633, who entered the latter College, as a convictor, at the age of nineteen, under the name of William Villiers, and left for England after completing his philosophy, May 11, 1665. On entering the College he states: "My true name is William Fitzwilliam. I am son of William Fitzwilliam and Frances Hilliard, both Catholics and of distinction. I was born in Lincolnshire. I have no relatives surviving on my father's side, and have an only sister married to Lord Percy; on my mother's side, are two uncles and two aunts living in the county of Suffolk. But for the oppression of Catholics by the heretics, my parents would be living in very good circumstances. I made my humanity studies at St. Omer's College."

GEORGE FITZWILLIAM, probably brother of the above, born in 1650, entered the English College, Rome, in the name of George Villiers, aged twenty, on September 29, 1669. He took the usual College oath, received minor orders in January and March, 1670, and left the College, June 3, 1676. There is no record of his ordination. John Villiers, a native of Lincolnshire, born in 1635, entered the Society at Watten, at the age of nineteen, in 1654. He died in the Maryland Mission in 1665, at the early age of thirty. He was probably of the same family, under the assumed name of Villiers.

Driby, near Horncastle, Lincoln.—FATHER HENRY HAYES was missionary at this place early in the eighteenth century. He was born in 1676, entered the Society in 1698, was professed in 1716, and was Superior of this District for some time, about 1722. In 1731, he was appointed Rector of Ghent, and died in England, October 15, 1739, æt. 63, in the Kent missions.

Dunstan, Lincoln (Mr. Walpole's). We find two Fathers serving this mission in the last century, one of them being Father Francis Wignall.

Irnham.—This old mission is considered to have been continued from Catholic times without interruption, and to

¹ Vol. ii. p. 650.

have been served by the Fathers of this District throughout, until it was ceded to the Bishop of the diocese in 1845. We have already stated it to have been the seat of the Thimelby family, from whom it passed by marriage, first to the Lords Arundell of Wardour, then to the Lords Clifford of Ugbrooke, by Eleanora Arundell, Lady Clifford.

Kingerby Hall, the seat of the Young family, has been frequently alluded to in previous volumes.²

The earliest missionary we trace there, is FATHER WILLIAM ANDERSON, *alias* SHEFFIELD. He was born, June 12, 1689, and entered the Society, June 7, 1721. He served this mission for many years, entering upon it about 1743, after having been stationed in the Suffolk District. He was chaplain to Mrs. W. Knight, the tenant of the old Hall, and died at the same place, August 25, 1764, æt. 75, being at the time Superior of the District. He is said to have been a great astronomer. The next and probably the last resident missionary, was Father Joseph Johnson, who succeeded Father Anderson in 1764, and left for Sir Henry Hunloke's, Wingerworth, Derbyshire, in 1782. Father Richard Knight, after this time, came here occasionally from Lincoln.

Lincoln.—This ancient mission of the Society has been shortly noticed,³ with some details relative to the remains of the "Little St. Hugh," and the inspection of his tomb in 1791. The first missionary we can trace was Father John Grosse, *alias* Felton, in 1615, to about 1645. He died from his sufferings in Lincoln Goal, a few weeks after his discharge from custody, February 27, 1645, æt. 65.⁴ Father John Hudd followed, and was likewise a prisoner for the faith in Lincoln Castle. After his liberation by the King's forces, on their retaking Lincoln, he remained bedridden for the rest of his days, and died in the year 1649, æt. 78.⁵ Father Thomas Forster also died in the same prison, March 31, 1648.⁶ Father Peter Hamerton was there in 1680, and from that period until the year 1870, when the mission was finally given up to the Bishop of the diocese, the resident missionaries can be traced with

² Vol. i. pp. 624, seq.; vol. ii. pp. 651, seq.

³ *Records*, vol. ii. p. 652.

⁴ See his biography in *Records*, vol. ii. pp. 637, seq. Also further particulars in vol. i. pp. 619, seq. Appendix.

⁵ *Records*, vol. ii. pp. 640, seq.

⁶ *Ibid.* p. 642.

tolerable certainty. Among these was FATHER ANTHONY CARROLL, a native of Ireland, born September 16, 1722. He entered the Society at Watten in 1744, and was professed in 1762. Soon after his ordination at Liege in 1754, he was sent to the English Mission, and after serving the Catholics of Lincoln for some time, he left in 1764. He accompanied Father John Carroll⁷ to Maryland, where he arrived June 26, 1774, returning to England the following year. After serving the missions of Liverpool, Shepton-Mallet, Exeter, Worcester, &c., he went to London, where he came to an untimely end, September 5, 1794; as appears by the following extract from the *Gentleman's Magazine* for that year, part ii. p. 1055.⁸

Deaths.—Aged about seventy-four, Mr. Robert [Anthony] Carrol, a Roman Catholic priest. He had stopped at the end of Red Lion Court, Fleet Street, to shelter himself from the rain, and was followed by three men, one of whom gave him a violent push, which turned him quite round, he then gave him a blow which drove him across the pavement into the kennel, and falling on the edge of the curb he received a wound on the right side of the head, which occasioned his death. Mr. C. lay for some time unobserved by the neighbours, but was afterwards seen near the place where he fell in company of three young men, one of whom was observed to have hold of him by the arm, upon which Mr. C. did not appear to lean as if he stood in much need of such support. They all passed down Fleet Street together, and were no more seen by the spectators near Red Lion Court. Where a coach was taken for him is not yet known, but he was carried to St. Bartholomew's Hospital in one, with his head much bruised, and speechless, and continued speechless till one o'clock in the morning of the 6th, when he died. The men who brought him discharged the coach, and gave the nurse a small present, then took leave, and have not since been heard of. A letter in Mr. Carrol's pocket led to a discovery of his place of abode, which was at No. 33, King Street, Holborn. He had been robbed of his watch, and, it is supposed, of what money he had in his breeches-pocket, as none was found therein; but in a side coat pocket the nurse found a purse containing eleven guineas, and a single guinea wrapped in brown paper. Mr. C. was a man of irreproachable character, and some property, having left a will in which he bequeaths about £500 to two nieces residing in Ireland, with some other legacies.

In the early part of July, 1687, Bishop Leyburn,⁹ in the course of his visitation, came to Lincoln, where the then

⁷ First Bishop, and then Archbishop of Baltimore. See his biography, *Records*, vol. iii. pp. 397, seq.

⁸ Father Carroll translated some of Father Bourdaloue's sermon's, under the title of *Practical Divinity*, 4 vols. 1776.

⁹ John Leyburn was the fourth son of John Leyburn and Catherine Carr, and nephew to Dr. George Leyburn, President of the English College, Douay, from 1652 until he was succeeded by his nephew, John, in 1670. John Leyburn was educated at Douay, and was for some years

missioners, Fathers Peter Hamerton, William Every, and Andrew Norris, received him with honour, and presented one hundred and forty-nine persons for confirmation. At this time everything wore a flourishing appearance, and Catholics seemed to have grounds for hoping that the faith would again prosper in England.

The Annual Letters for 1685 and following years describe the Society's chapel at Lincoln as not very spacious, but neatly decorated, and much frequented. A sermon was preached every Sunday and holiday. There was also a school, at first of moderate dimensions, but the number of scholars flocking to it became so great that it was proposed to purchase larger premises. Means were provided for this, and an agreement almost completed for buying one of the principal houses in the city, when the rumoured approach of the Prince of Orange put an end to all such thoughts.

The report for 1688 states that Father Peter Hamerton and two other Fathers, who were then resident there,¹⁰ with a chapel and college, were zealously labouring in the Catholic cause.

During the same year, upon the commencement of the alarm, the mob, excited by some Protestant ministers, who feared the return of the Catholic faith, made a sudden onslaught upon the chapel and school, vociferating that they would tear Father Hamerton piecemeal. Finding that all three priests had shortly before withdrawn from the city, they turned upon the chapel and presbytery, and nearly levelled them to the ground, first carrying off all the books and furniture, of which they made a bonfire. The stones, woodwork, beams, and other materials were seized and exposed to public auction, not a vestige remaining. Of these a certain individual

tutor to Mr. Brown, the eldest son of Viscount Montague. On resigning the Presidency of Douay in 1676, he became Secretary to Cardinal Howard in Rome. He was consecrated Bishop in September, 1685, and made Vicar-Apostolic in England. On his arrival, an apartment was allotted to him in St. James' Palace, with a stipend of £1,000 a year. After some time, he made his pastoral visitation throughout the kingdom, administering Confirmation to great numbers, there having been no Catholic Bishop resident in England since the year 1629. Upon the Revolution of 1688 Bishop Leyburn was at first committed prisoner to the Tower, but afterwards released upon the ground of his peaceful and inoffensive character. . . . An eye was kept upon him, and he was obliged to communicate to the authorities his places of abode. Thus he spent the remainder of his days, dying a very old man about the year 1703" (See Dodd's *Church History*, vol. iii. pp. 466, seq. Also the Douay Diary).

¹⁰ Fathers William Every and Andrew Norris.

purchased a large lot, and built himself a warehouse with them, which, however, shortly afterwards fell down, whether from bad workmanship or other cause is uncertain. It appeared to many as a clear manifestation of the Divine anger, punishing the rashness of the man who had dared to turn the consecrated materials to common uses. Father Hamerton and his two companions, finding no safety in the neighbourhood, arrived at length, after a long and difficult journey, at the house of a friend, where they recruited their exhausted strength. Soon after their arrival an alarm was given of the approach of a rabble, and they were compelled to betake themselves to a narrow hiding-place under the tiles of the roof, and exposed to the weather. Here they lay hid for nearly two days, during which time Father Hamerton, who was in very suffering health, nearly died from want, aggravated by the cold, which, owing to a heavy fall of snow, was then intense. They succeeded in escaping, and reached the county of York, where they were soon after betrayed and given into custody. A few days later, Fathers Every and Norris were taken before a magistrate, and by him committed to York Castle, where they were detained for nine months. Father Hamerton was so ill that the doctors declared he could not be removed without risk to his life. Afterwards, somewhat recovering his strength, he was, by the intervention of his friends, permitted to retire to his brother's house, from whence, when affairs became more tranquil, he departed for London.

FATHER PETER HAMERTON, *alias* YOUNG, was the youngest of the three sons of Philip Hamerton, Esq., who resided at Monkrood, near Pontefract. He was born in 1638; and entered the English College, Rome, under the name of Young, as a convictor, October 21, 1660, æt. 22, after completing his humanity course at St. Omer's College. He entered the Society at Watten in the month of May, 1661, and was professed on August 15, 1678. He was recalled from Belgium by Father Thomas Whitbread, the Provincial, in September, 1678, as we have already seen from his personal narrative, a portion of which is given in the general history of Oates' Plot."

By this time [he continues] the plot was of a prodigious growth. Prisons were filled, and proclamation to banish Catholics out of London was published. Whereupon I went to Mr. Whitbread to know his commands concerning myself. He told me he was

" Pp. 22, seq.

admonished for Newgate, and that I could be no longer serviceable to him. You must, saith he, shift for yourself as well as you can. We took leave of each other, and I immediately went for Lincoln. In my journey I called upon Sir Robert Thorold, where I found Mr. Strainge, who desired me to send him to some place where he might be out of danger.¹² I told him it was a difficult undertaking, yet if he pleased to try his fortune in Yorkshire I would send a letter to my father, where he might be welcome. He willingly embraced the motion. When he came thither he found all the trained band raised and drawn to Pontefract, a little mile from my father's house, which was every night beset with a guard of soldiers which stood upon a hill overlooking the house to give an account of every one that passed in and out. As God would have it, all that time they never searched the house; yet he stayed there about three weeks, in which time he made his spiritual exercises. I, thinking the fury not to have reached those parts so timely, took an occasion to visit my father. When I came to Bantry I met a Protestant gentleman, who, upon discourse, told me he was stopped at Doncaster and carried before the mayor, to give an account of whence he came and whither he was going. I applauded those proceedings, and told him none ought to take such things in ill part, considering how dangerous the times were represented. How fair I carried it, yet his news to me was harder of digestion than that night's supper. The next morning my road being through that town I summoned together all my thoughts how to pass those guards. I resolved as soon as I entered the town to take up at the first great inn, where, having refreshed my horse and myself, I asked my way to my Lady Win's, a known Protestant, who lived about ten or twelve miles from that town in the same road I was to pass; then I ordered my horse to be led into the open street, to the end the guards who stood at the bridge might see from whence I came; the stratagem had effect, the guards, thinking I had lodged there all night, let me pass without any stop or hindrance.

When I came to my father's house Mr. Strainge was much rejoiced to see me. Every one admired how I could pass, representing how dangerous it was even to stir a mile from home, for watch and ward was kept at every town and village. At this time the danger was so eminent, Mr. Strainge and I within a day or two resolved to try our fortune in some other shire. For the next day I came to Monkrood (the name of my father's house) my brother's house was searched by the directions of one that went to the guards at Pontefract, and acquainted them he saw a priest go

¹² This was FATHER RICHARD STRANGE, a native of Northumberland, born in the year 1611, who entered the Society in 1631, and was professed, November 21, 1646. After teaching at St. Omer's College for some time, he was sent to the English Mission, where he laboured for a long period to the benefit and consolation of many. He was appointed Rector of the house of tertians at Ghent in 1671, and in 1674 was declared Provincial. He died at St. Omer's College, April 7, 1682, aged seventy-one. He was author of the *Life of St. Thomas of Hereford*, Ghent, 8vo. 1674, pp. 333, dedicated to the Duke of Tuscany. Dr. Oliver thinks he published an English translation of Father J. Eusebius Nieremberg's treatise, *De Adoratione in Spiritu et Veritate*, pp. 481, besides an address to the reader. Father Southwell (*Bib. Script. S.J.* p. 720) says that he had prepared some other works, which Oliver thinks were never published.

thither at night, but he was mistaken, as the event will show, for he came to my father's. Nevertheless they followed their guide, called my brother's servants out of their beds, and searched the house most narrowly. Having finished their search, and finding nobody, my brother invited them to a glass of ale. After they had drunk something plentifully, they reflected of the disturbance they had given the gentleman of the house, and to make him satisfaction they beat their guide severely; he cried out he was mistaken, he meant to Monkrood. They called him rogue and rascal; "is it not sufficient," said they, "to have made fools of us by deceiving us once, discomposing the gentleman and his family, but you must persuade us to it a second time?" "We shall pass in our way homewards by the gates, let us call and see;" the more he exclaimed in this manner the more they beat him. In fine, in their return to Pontefract, where their court of guard was kept, albeit they passed by Monkrood, they did not so much as call, yet that gentleman whom they sought, Mr. Strainge, and myself were there that night.

Now it is high time to remove our quarters, which we did the next morning, but where to be much better we knew not. Danger there was in removing, yet inevitable danger in staying. Mr. Strainge resolved I should not leave him, and to take him with me was a hard task, for his looks, words, and the fright he was in, spoke what he was. Nevertheless, we ventured together, and made towards Lincolnshire. We passed the guards at Doncaster, not being examined. The next day we came to my Lady Southcote's, at Bliborough, where I left him in charge with Mr. Dormer and my lady, who undertook to send him safe to Sir Robert Thorold's, whither he intended to go, in hopes to hear something from Mr. Eaires, of Eastwell, concerning the searches made after him at Sir Henry Benefield's. Now I was only to shift for myself, and knew not whither to go better than my old quarters, where, although I was well known, having lived there eight or nine years together, yet knowing the family to be well-beloved by all their neighbours, I judged myself pretty safe, and most secure of a hearty welcome. I kept my station in all the troubles, when all the rest of the priests within twenty miles round, saving one old man of eighty years of age, who died within the first year, had fled the country. I never went out of the house or came in save by night. I helped all my neighbours round. I visited the sick in quality of a doctor, and for that purpose I made a little book of receipts, which I always carried in my pocket. When urgent business called me out in the daytime my apparel was a livery, which I made different from all the liveries in the county, that I might be taken for a stranger. Many to whom I went let me privately in at a window, and kept me shut up unknown to all their Protestant servants for several days together, so that my whole time was a continual imprisonment, as well abroad as at home. For three or four years I never went further than Mrs. Compton's chamber walls upon the account of the aforesaid charitable visits. I have lived so retiredly, even to this day, that not one Protestant neighbour knows that I either am or have been at Gersbye this six years and upwards. Several messengers have come for me in one night, some calling me eastward and some westward. I always went with the first, unless the other occasions were more pressing. Sometimes the places I was called to were at that distance that betwixt eight at night and eight in the

morning I have ridden about thirty miles. In the depth of winter, towards the latter end of December, about eight or nine at night, being with a friend, word was brought unto him his house was to be searched that night. They not having any secret place I was counselled to shift for myself. It being extremely cold and misty I had great difficulty to find my way over the wild wolds, yet after having ridden eight or nine miles, I ventured to the place which the day before I had left upon the like occasion, choosing rather to be taken there than lost upon the wild heath and starved with cold. When I came to my journey's end I entered, according to my custom, at the back door; a Protestant servant, who knew me not, took me for a thief, and had I not fled too nimbly from him, would have knocked me down, as afterwards he told his fellow-servants. Although I was well mounted and warmly clad yet the night air and want of rest brought me into a high fever, in which I was in great danger, and if Mrs. Compton and her good family had not been extraordinary charitable and careful I should scarcely have recovered it. In the time of my weakness we were frightened with a report that Sir William Waller was coming into the county to search all Catholic houses. He was already at Newark, and was daily expected at Lincolnshire, where he was to inform himself of the most remarkable Catholics. If so, we were certain to be put in the title pages, the family having always had the honourable character of zealous Papists, insomuch that a Protestant lord of the county was wont to call it the nursery of Popery. However, we provided against the threatening storm, and not being in a condition to be put into a private place for fear of catching cold, and yet so weak as that I could not rise, Mrs. Compton, out of her particular care, sent me in the coach, and the better to disguise the business, her good sister and Mrs. Rilye went with me. The first night we went to Mr. Fitzwilliams' at Clixby, and the next day to Twigmore, twenty miles from Gersbye, where I received a hearty welcome. As the coach came into Twigmore yard Mr. Fitzwilliams was turning away a knavish fellow, who the next day reported it about that side of the county a priest was come to Twigmore in a coach. I must confess I was worse frightened at this report than I was at the news of Sir William Waller, but now I was for it to stand my ground, not being able to ride a horse back, and the coach being returned home I had no convenience to remove. The report died, and I remained there a week or ten days, in which time the good people so recruited my strength that I was able to return homewards as far as Clixby on horseback, where Mrs. Compton and her sister met me with her coach, and carried me home, where she kept me ever since, continuing her charitable care both for my health and safety. My person was never much aimed at in particular. Only a false penitent, whom I was wont to rebuke for his scandalous life and abusing his wife, gave out that he fell on purpose to betray me. For this end he went to a justice of the peace for a warrant, but the justice put him off, and gave notice to some of his Catholic friends to acquaint us with it. Yet we were kept in continual fright lest he should go to some other justice, who might grant him his request. Many such passages after some reflection might occur, but they were so common in those days we seldom after they were passed kept them in our thoughts, one thrusting out another; for I may truly say for the two or three first years no man could promise himself one hour of safety. How

many I have baptized, how many reconciled, how many buried and assisted at their death I cannot exactly say, for I durst not note them down according to my wonted custom, yet I may presume to say above a hundred, with an assurance I am much within compass.

Father Hamerton retired to London from his brother's house when the times had become more tranquil, probably in the following year, 1690. In 1701 he was acting as a missionary Father in London, and in 1704 was appointed Provincial. He held that office for five years, and died in England, November 29, 1714.

Father Henry Hamerton, whose biography is given under the head of Pontefract, in the Residence of St. Michael the Archangel, where he suffered severely in the Orange Revolution riots, resided at Lincoln for some time after his release from prison.

Among the papers in the Archives de l'Etat, Brussels, is a packet¹³ containing twelve original Briefs of Pope Innocent XII. for establishing confraternities in various towns in England served by the Society. These confraternities were of our Lord dying upon the Cross, and of our Lady the Mother of Dolours. Among these places is Lincoln, "Pro capella S. Hugonis, C.P., S.J., Civitatis Lincolnensis in Anglia" (two Briefs).

The chapel which was subsequently erected in place of the one destroyed by the mob, stood near the Church of St. Peter at Arches. The present chapel, which was enlarged in 1854, was mainly built (in 1799) by a Mr. Best, a convert, and formerly a Protestant minister. He had filled some office in the Cathedral of Lincoln, and was desirous of making restitution to the Catholic Church for the benefice which he had held in the Establishment. He therefore bought the lease of the present premises, upon which the house was already built, but not completed, and erected the chapel at his own expense. Subsequently, however, the Society purchased the whole property from him.

Market Rasen.—Mr. George Young, of the Kingerby family, informs us that there was always a Lincolnshire tradition that this place was from a very early period a mission of the Society, and that it once possessed a good library.

In 1782 Father Richard Knight, for many years the mis-

¹³ *Carton Varia S.J.*

sioner of Lincoln, built here the first public chapel in this part of England. It was in the upper part of the presbytery, and was replaced by the present chapel in 1823. The mission continued under the care of the Fathers of the District until the year 1859, when it was given up to the Bishop.

Among other missionaries was the Rev. Willoughby Brewster, the last of the English Carmelites, who was employed by the Fathers Provincial to serve this mission. He was born at Market Rasen in December, 1770, educated in Belgium, entered upon this mission in 1796, and died in his native town, January 11, 1849, æt. 79, having served the mission for fifty-three years. He gave to Mr. Young the seal of his Order, being the last member of it in England. At the time of the Catholic Emancipation he thus filled up the return required by Government: "No superior, no inferior, the last man."

THE RESIDENCE OF ST. JOHN THE EVANGELIST, OR THE DURHAM DISTRICT.

Continuation of Records from 1678.

THIS Residence embraced the counties of Durham and Northumberland. In the year 1678 the staff of missionary Fathers numbered nine; at the end of the seventeenth century, and from that date till the year 1773, the average number was about eleven.

In 1701 the following Fathers were serving this District :

Freville, Ralph (Superior).	Saltmarsh, Edward.
Layton, Philip (Procurator).	Tockets, Alexius.
Crosby, John, <i>or</i> Roland.	Smith, John.
Riddle, William.	Widdrington, Robert.
Haggerston, Henry.	Widdrington, Henry.
Haggerston, John.	Brown, George.
Hyde, Francis.	Birbeck, Gervase (novice, sick).
Collingwood, Thomas.	

In 1704 the same names occur with the exception of that of Father John Smith.

In the year of the Suppression of the Society (1773) we find mention of the following Fathers, and of the missions served by them.

Alnwick. Strickland, William. Died in London, April 23, 1819, æt. 88.
Berrington. Digges, Francis. Died at Berrington, November 28, 1791, æt. 70.

Callalay. Pleasington, Joseph. Died at Alnwick, May 29, 1781, æt. 66.
Durham. Brent, Henry. Died at Irnham Hall, January 9, 1784, æt. 69.
Ellingham. Warrilow, William. Died at Newcastle, November 13, 1807, æt. 70.

Haggerston. Hanne, Charles. Died at Ellingham, April 27, 1799, æt. 88.
Hardwick. Rose, Christopher. Died at Durham, July 8, 1826, æt. 85.
Longhorsley. Howe, Joseph. Died at same place, May 2, 1792, æt. 81.
Newcastle-on-Tyne. Walsh, John. Died at same place, May 26, 1773, æt. 74.

Pontop. Leckonby, Thomas. Died at same place, February 19, 1778, æt. 61.

Stella Hall. Turner, Richard. Died at Salisbury, May 14, 1794, æt. 78.
Swinburne Castle. Saunderson, Nicholas. Died at Alnwick, 1790, æt. 60.¹

¹ The ages in the above list are remarkable, as they give an average of seventy years to each Father.

FATHER MATTHEW WILSON, *alias* EDWARD KNOTT.—This distinguished member of the English Province, of which he was twice Provincial, was born at Catchburne, in the county of Northumberland, in 1582, of respectable parents, who, with the rest of his family and relatives, were non-Catholics, one brother, sister, and cousin being excepted. He entered the English College, Rome, for his higher course, and was at the age of twenty years admitted among the alumni of the Holy Father on October 10, 1602, under the assumed name of Edward Knott. He received minor orders in January and February, 1603; was ordained subdeacon and deacon in March, and priest on March 27, 1606, entering the Society in Rome on October 2, following. He gave great edification in the College, and left for England on April 6, 1622.²

Anthony Wood,³ in his notice of Dr. Christopher Potter, makes mention of this Father.

It must be now noted that a certain Jesuit, known sometimes by the name of Edward Knott, and sometimes by that of Nicholas Smith, and at other times by Matthew Wilson (which was his true name), born at Pegsworth, near Morpeth, in Northumberland, did publish a book entitled *Charity Mistaken*, &c., whereupon our author Potter answered it by another, entitled, *Want of Charity justly charged on all such Romanists as dare affirm that Protestantism destroyeth salvation*, &c. Oxon, 1633. Which book being perused by Dr. Laud, Archbishop of Canterbury, he caused some matter therein to be omitted in the next impression, which was at London, 1634. But before it was quite printed, Knott before mentioned, put out a book entitled *Mercy and Truth*, &c., printed beyond the sea, 1634. Whereupon William Chillingworth undertook him in his book called *The Religion of Protestants*, &c., which contains an answer only to the first part of *Mercy and Truth*, &c. For though Chillingworth had made ready, when this came out, a full examination and confutation of the second part, yet he thought not fit to publish it together with this, for reasons given in the close of the work. Afterwards Knott did publish, *Infidelity Unmasked, or a Confutation of a book published by Mr. William Chillingworth, under this title, The Religion of Protestants*, &c. Ghent, 1652. Which is the last time that I find Knott mentioned; for he dying at London on the $\frac{1}{4}$ of January, 1658, according to the English account (buried the next day in the St. Pancras Church near that city) no body that I yet know vindicated Chillingworth against him.

Going abroad [says Dodd],⁴ Father Knott became a Jesuit, and a considerable man of his Order. He was for some time Prefect of Studies in the English College, Rome; afterwards Vice-Provincial, and in 1643 chosen Provincial. Towards the latter end of his time

² English College Diary.

³ *Athen. Oxon.* vol. ii. p. 86. Edit. 1721. Dr. Christopher Potter, Dean of Worcester, &c. Died at Queen's College, Oxford, March 3, 1645.

⁴ *Church History*, vol. iii. p. 106.

he resided for the most part in London. . . . Father Knott was a person generally esteemed for learning, especially in what regarded controversy. He entertained Dr. Potter and Mr. Chillingworth, two noted Protestant divines, chiefly concerning the security of salvation in the Protestant communion, where matters were handled with great skill on both sides. The origin and progress of the contest was from what Father Knott had observed in conversation amongst the vulgar sort of people, who charged Catholics with uncharitableness for denying salvation to all that died out of the communion of their Church. Father Knott took some pains to explain this matter, and render it so clear that Protestants might easily see what ground there was for the accusation. In order to this, about 1633, he published a short treatise called *Charity Mistaken*, to prove that Christ had left but one Church in one communion; that out of this Church and communion there was no regular way of being saved; and that in consequence of this, Catholics esteeming theirs to be that true and only Church, were obliged, if they talked coherently, to say there was no salvation out of their Church; and from thence he inferred that it was mistaken charity to allow salvation promiscuously to persons of any communion. However, this assertion was not taken so universally as not to admit of some reserve for God's extraordinary mercies in calling some persons to repentance, as also for unavoidable ignorance or any other excusable incapacity, that any one out of the Church might lie under. And therefore it was not allowed to censure any particular person, only conditionally, if he either neglected a good life, or voluntarily opposed the Church, when the articles of religion were sufficiently proposed to him. Now this fair representation of the case seemed to put Catholics and Protestants upon the same footing as to charity. For it does not appear that Protestants will allow the Church of Rome to be a saving Church without this restriction be admitted. The controversy was taken up by Dr. Christopher Potter, Provost of Queen's College, Oxford, who in the same year answered Father Knott in a book entitled, *Want of Charity justly charged against all such Romanists*, &c. To this Father Knott replied in 1634 in a book called *Mercy and Truth maintained by Catholics*, &c. Afterwards Mr. Chillingworth, a great master of the reasoning faculty, undertook the cause in favour of Dr. Potter, and gave the world a specimen of his wit in a very subtle piece—*The Religion of Protestants a safe way*, &c. It appeared first in 1636, in 4to, and was soundly answered by Father Knott in 1652 in a work styled *Infidelity Unmasked*. To make use of Mr. Wood's words, "Nobody that I yet know of vindicated Chillingworth against him." The truth is, his method was so new and extraordinary, that no one of his party could follow his steps without danger of infidelity and betraying the cause of the Church of England into the hands of sectarians of all denominations. Chillingworth was afterwards attacked by several writers of the Roman Communion, especially by Cressy, White, Lacey, Floyd, Worsley, Woodhead, and Sargeant, who, as a certain person observes, have driven him almost out of the territories of Christianity.⁵

⁵ It may not be generally known that the unhappy Chillingworth was once in the Society. Born in Oxford in 1602, he became a student of Trinity College, 1618, and afterwards Fellow and M.A., 1628. Becoming acquainted with Father Fisher, sometime after, he was brought over to the

Upon the expiration of his noviceship in 1608, Father Wilson was appointed Penitentiary in Rome. After filling several other offices in the Society, he was professed September 30, 1618. "Each year," says Dr. Oliver, "added to his reputation; indeed, he shone as a radiant luminary by the fervour of his religious spirit, by his exemplary zeal and discretion, with his transcendent talents and vigour of intellect. He was sent upon the English Mission in 1641. In 1643, a very critical juncture, he was appointed to succeed Father Henry More as Provincial, and in that capacity assisted, in November, 1645, at the Eighth General Congregation of the Society, in which Father General Vincent Caraffa was elected seventh General in the place of Father Mutius Vitelleschi. The prudence and ability which he displayed in his government led to his re-appointment of Provincial the second time, on March 23, 1653, as successor to Father Francis Foster, and

Catholic Church, and went to one of the English Colleges abroad, where it is said he entered the noviceship, but left again in 1631. Various reasons for this are assigned. He himself attributed it to his dislike of Catholic doctrine, this being the most rational motive that could be alleged. Others, even Protestants, say that being of a proud imperious temper, he thought his parts were not sufficiently considered, while he could not submit to those abject employments which novices are put to in order to test their humility. When a Catholic, he published the motives of his conversion, in ten powerful reasons (printed in *Records*, vol. i. p. 539). Upon his relapse, Father Knott, who had known him abroad, put him in mind of the said motives, making a recapitulation of them in a small treatise, "A direction to N.N., being an admonition to Mr. Chillingworth to attend to his own arguments." This unexpected attack made him at last prefix an answer to his own motives by way of addition to his former work, *The Religion of Protestants a safe way*, &c. When this work was ready for the press, Archbishop Laud, suspecting the author's principles, ordered it to be revised by Dr. Prideaux, who much disliked it, as favouring Socinianism or any other heretical system; and the authors chiefly consulted by Chillingworth made him still more suspected of being no friend to the Church of England. However, the work was generally applauded, simply because it was anti-Catholic. In return for it, he was made Chancellor of Sarum in 1638, but the promotion was delayed for some time, as it was long before he could be prevailed upon to subscribe the Thirty-Nine Articles, deeming it inconsistent with his views to confine himself to creeds and forms of doctrine, so that some question very much whether he subscribed with *unfeigned* assent, as the law requires. The general character given of him is as follows—Mr. Hobbs says he drove his enemies before him: but then he gave terrible wounds to his friends; Cressy allows that he was nimble in pulling down, but did not know how to build up; Father Knott compares him to the crow that went out of Noe's ark, but could not find the way back again. Notwithstanding his loose religious notions, he remained loyal to his Prince; for being taken prisoner by the rebels in Arundel Castle, in 1643, he died about a month after at Chichester. The parson of Petworth, who buried him, made this remarkable reflection: he threw his works into the grave after him, declaring that they were infectious, and so ought to rot with the author (See Dodd, as above).

he died in that office in London, January 11, 1656, in his seventy-fourth year. The Summary of the Deceased of the English Province for the year 1656 thus notices his death: "Father Edward Knott having filled with satisfaction most of the duties of the Society, and been twice appointed Provincial of the English Province, died at the end of the third year of his second Provinciate, January 14, 1656, in the twenty-eighth year of his solemn profession, when almost seventy-three years of age. He was a man of penetrating and subtle genius, and it was remarked of him when sitting among the Provincials in the Eighth General Congregation of the Society, that in delivering his opinion he invariably added some new light to the utterances of preceding speakers. On this account likewise he maintained a high position among the definitors. He also wrote some learned and argumentative works upon the controversies of his day, so that he was held in especial odium by the heretics, and was for some time confined by them in prison."

A few of this Father's letters are extant in the archives of the Province, and relate principally to business matters.

Father Wilson was feeble in constitution, but indefatigable in labour. He wrote the following works:

1. *Charity Mistaken*. St. Omer's, 1630. 12mo., 130 pp.
2. *Mercy and Truth, or Charity maintayned by Catholiques*. By way of a reply upon an answer lately framed by Dr. Potter, to a treatise which had formerly proved that charity was mistaken by Protestants; with the want whereof Catholiques are unjustly charged, for affirming that Protestancy unrepented destroys salvation. St. Omer, 1634. 4to, 206 pp.
3. Directions to be observed by N. N. (*i.e.*, William Chillingworth, who had been converted by Father John Fisher as above). London, 1636. 8vo.
4. *Christianity Maintained, or a Discovery of sundry Doctrines tending to the overthrow of Christian Religion, contained in the answer to a book entitled Mercy and Truth*. St. Omer, 1638. 4to.
5. *Infidelity Unmasked, or the confutation of a booke, published by Mr. William Chillingworth, under this title: The Religion of Protestants a safe way to salvation*. Ghent, 1652. 4to, 949 pp.

THE JENISON FAMILY.—FATHER ROBERT JENISON, *alias* FREVILLE and BEAUMONT, is briefly noticed in More's *History of the English Province*, page 425, and in Southwell's *Bibliotheca Script. S.J.* He was born in Durham in 1590, of a respectable family; entered the Society in 1617, and was professed on October 15, 1630. He was Superior of the English Mission for some time, and was a most strict guardian of religious discipline in his own person and in his subjects; being remarkable also for devotion and piety. He was, it appears, the

eldest son, and actually renounced a considerable patrimony to embrace the religious poverty of the Society of Jesus. He was appointed Rector of the House of Third Probation at Ghent, and died October 10, 1656. For some time he served the mission in the Hampshire District (the Residence of St. Thomas of Canterbury), and probably died in it. Dodd⁶ observes, in his notice of this Father, that being sent upon the mission he lived in great reputation for piety and learning, as he was known to the world by several books of controversy. Though a martyr to the stone, which ultimately occasioned his death, he gave the highest example of patience and resignation. Father Robert, under the assumed name of Beaumont, was among the Fathers who were seized by the Government pursuivants at the Residence in Clerkenwell. His name is inserted in Gee's list of priests and Jesuits in and about London, 1623.⁷ Father Robert Jenison was the author of "A paire of spectacles for Sir Humphrey Linde, to see his way withall; or an answere to his booke called *Via Tuta*, a safe way, wherein the booke is showed to be a labyrinthe of error, and the author a blinde guide." By J. R., Permissu Superiorum. Rouen, 1631, 8vo, 530 pp. Dodd attributes to this Father two other works, printed in 1612 and 1613. Father Southwell, in the *Bibliotheca, S.J.*, does not mention, and probably did not know of them; the dates, indeed, show them to have been published some years prior to the author's entrance into the Society. The works are (1) *The overthrow of Protestant pulpit Babels*; (2) *Purgatory's Triumph over Hell*.

Two more of this family are noticed in the English College Diary.

1. The REV. THOMAS (or FRANCIS) JENISON, at the age of thirty, entered the English College, Rome, November 6, 1633, in the name of Francis Gray, of Durham. He took the College oath on May 1, 1634, and after receiving minor orders was ordained subdeacon and deacon in March, and priest, March 22, 1637. On the 15th of the ensuing October he left the College for Placentia, where he was socius to the Father Procurator of this College for about six months. He afterwards became confessor to the English Nuns at Gravelines. He was a man of remarkable piety, but little suited for study. His character when here was excellent.⁸

⁶ *Church History*, vol. ii. p. 414.

⁷ See *Records*, vol. i. pp. 139, 141, 679. ⁸ English College Diary.

On entering the College he states: "1633. My name is Francis Gray, *vere* Jenison. My father's name is John Jenison, he was born in the diocese of Durham, and spent his life at his own house, called Walworth, from whence he married a lady of the ancient family of Gerard, of Lancashire, the daughter of Sir Thomas Gerard, knight. I was born in the county of Lancaster, my father having been compelled to retire thither by the violence of the persecution. I have an elder brother possessing a large property, together with my father's house at Walworth. I have three brothers and two sisters, all members of the Church. I was a Catholic from my cradle, and have come voluntarily to this College with the desire to study and do all in my power to assist my country, immersed in heresy."

2. THOMAS JENISON, *alias* THOMAS GRAY, was born at Newbiggin, Yorkshire, and was one of a family of six sons and a daughter. Educated partly at St. Omer's, he was admitted to the English College, Rome, as a convictor among the students, September 30, 1634, aged nineteen. He left for England February 19, 1637. Liability to continual headaches unfitted him for study, his skill, however, as a violinist was very remarkable. He died a few months after.⁹

The REV. MICHAEL JENISON, a secular priest, born 1628, in the county Durham, has been already noticed.¹⁰ He mentions two uncles, one of whom was probably Father Michael Jenison, *alias* Gray,¹¹ while John Thompson was the name borne by the other, who died in Rome, July 27, 1637. John Thomson, was the *alias* of Father John Gerard, son of Sir Thomas Gerard, knight. The relationship between the Jenison and Gerard families is clearly shown in the statement of the Rev. Thomas (or Francis) Jenison, given above.

FATHER THOMAS JENISON, who died in Newgate, September 27, 1679, a victim of the Oates' persecution, was a member of the same family.¹²

FATHER THOMAS FREVILLE.—A Father bearing this name is mentioned in the records of the Province. Several of the Jenison family passed by the assumed name of Freville. This Father probably entered the Society about 1664, and was

⁹ English College Diary.

¹¹ *Records*, vol. iii. p. 117, note.

¹⁰ *Records*, vol. iii. pp. 117, seq.

¹² See his biography in pp. 614, seq.

professed August 15, 1681. In 1680 he was removed from Brussels, and in October of that year was Penitentiary at Loreto, whence he was sent to Rome, and in 1684 acted in Paris as Procurator for St. Omer's. In the same year he was a missionary in the College of the Holy Apostles, or the Suffolk District. The Annual Letters mention that James II., when Duke of York, had known him at Brussels; and, while he was subsequently at Paris, the King occasionally used him as his confessor, in the absence of Father John Warner. He died in London, April 2, 1701.

FATHER RALPH JENISON, *alias* FREVILLE, was born in 1638, entered the Society about 1658, and was professed August 15, 1674. He was Superior of this District in 1701, and had probably been so for many years. His zeal and activity as a missionary appear from the Annual Letters of the District, given below. He died March 19, 1719, æt. 84.

He was no doubt Superior at the date of the letter from which the following is extracted, 1679. It was probably addressed to a Father of the Society under an assumed name. It exposes the sad state of division to which Catholics were brought through some taking the condemned oaths of allegiance and supremacy. Endorsed—"I received this letter the 23rd of May, 1679."

Dear Sir,—. . . I desire you also to entreat Mr. Harrison, if he have not answered it already, to answer as soon as he can, the last part of mine to him, for the schism amongst poor Papists increaseth daily. I have a letter of one friend to another, wherein he writes : "Most here are resolved to take the oath, being warranted by books, and advice of their council since." A regular, a strange confusion. Pray give us your opinion : perchance more is said than true, but, however, it is certain that numbers of the best quality take it, and are persuaded thereto by divers of their teachers. The French oath (I never saw it), which is said to be not much unlike it, is alleged ; all the refusers of it of any ordinary quality are condemned of *Premunire*, and in close prison. These scruple at it chiefly because the declarations I mentioned in my last, censure it in very high terms, as that it cannot be taken without a most evident and most grievous injury to the Divine honour ; that it contains many things openly contrary to faith and salvation, and command severely that it be by no means taken. Could not a new order be procured from Hilton ? It were extreme well if any lawful authority could persuade all to conform, for I think it is very hard upon those who refuse it do it merely out of a scruple of conscience, and would upon all occasions prove themselves as loyal and obedient subjects to his Majesty as any in the kingdom. I truly pity their condition, poor people, and absolutely persuade myself that amongst their many great troubles, this schism is the greatest

to them. If I could any wise conceive to their assistance I should be extreme glad, and think all my labours very well bestowed. This is all, dear Sir, from your most humble servant,

R. FREVILL.

For Mr. Peter Beaugrand, at Mr. Nathaniel Rechs' house, next door without Ludgate, London.¹³

FATHER MICHAEL JENISON, born in 1655, entered the Society in 1675 at Watten, and made his profession, February 2, 1693. He was for some years chaplain to the Webb family of Canford in Dorsetshire, and after a lengthened missionary career died at Watten, November 17, 1735, aged eighty-two.

Two members of the English Province having the name of WILLIAM JENISON are mentioned by Dr. Oliver; of these, however, we possess very scanty information. Both are stated to have died in England; one on September 9, 1683, the other, December 15, 1685. Of these one entered the Society December 7, 1675, at the age of twenty-three.

The three following were probably brothers belonging to the Jenison family of Walworth, Durham.

1. FATHER JOHN JENISON, born in 1728, entered the Society at Watten, September 7, 1745, professed February 2, 1763. In 1769, he succeeded Father Robert Constable as missionary at Wardour Castle, and nine years later was removed to Preston to take the place of Father Joseph Smith. On December 9, 1775, he left Preston and resided for a short time at a little distance from Wigan, but he does not appear to have been occupied in any missionary duties. He then went to Belgium, where his intellect gave way, and he died at Liege, Dec. 27, 1793, aged sixty-four. Dr. Oliver calls him a brilliant classic scholar, but of a restless and eccentric disposition. His colleague at Preston, the late Father Nicholas Sewell, states that he published some Latin poetry.

2. AUGUSTINE JENISON was born at Lower Walworth, near Darlington, in the county of Durham, April 20, 1735.¹⁴ He entered the Society at Watten, in 1755. In 1763, he was serving the mission of Ellingham in his native county, and afterwards removed to Wardour Castle. He was certainly

¹³ From *Collectio Carduelli*, vol. ii. p. 176, Brussels Archives.

¹⁴ Dr. Oliver observes in a note (1845): "One of the family, Comte de Jenison of Walworth, settled at Munich, whose son was recently Ambassador for Bavaria at Paris, and actually represents his Court at St. Petersburg."

there in the early part of the year 1771, and for a time gave edification to his congregation. Unhappily, however, through neglect of the spiritual duties of meditation, self-denial, humility, and vigilance, he fell so deeply as to read publicly his recantation in Lower Donhead Church, late in October 1772. This lamentable event obtained great public notoriety, and as usual was made the utmost of by the adversaries of the Catholic religion. After his fall, Jenison went to Scotland, where bigotry received him with open arms; for some time he resided in Aberdeen, and was much admired and followed as a preacher. At length, by the special mercy of God, he was, in the very pulpit, brought to a sense of his sin and to repentance. The Right Rev. Bishop Geddes gave the prodigal the tenderest reception, and had the consolation of witnessing his retirement to the College of St. Omer, in December, 1784, where he died nine years later, in sentiments of sincere contrition. The Venerable Bishop Milner in his last pastoral letter for Lent, dated Wolverhampton, February 1, 1826, makes the following mention of him, "After his scandalous fall, he obtained an opulent benefice near Edinburgh, with other comforts of life, as they are called, but felt himself so miserable in his conscience, that he suffered *a hell upon earth*, to use his own words, in a letter that passed through my hands, to the person who had been the occasion of his apostasy. The conclusion of his story was that he privately withdrew himself from his situation, first to London and then to the Continent, where he passed the remainder of his life in poverty and penance."

FATHER JAMES JENISON, a younger brother of the above, was born in 1737, and entered the novitiate at Watten at the same time. He was long a missionary in England, and died at Bath, January 22, 1799, in his sixty-second year.

The Douay Diary mentions that AUGUSTINE JENISON, born August 1, 1674, entered that College in the name of Johnson, April 24, 1696, as an ecclesiastical student.

The records of the English Benedictine nuns, preserved at St. Scholastica's Abbey, Teignmouth, state that on June 2, 1688, Margaret and Monica Jenison, daughters of Mr. Jenison of Walworth in the county of Durham, entered the convent of Cambray. The first at the age of eighteen left the convent, which she had probably entered for her education; the second at the age of fifteen became a nun, and was professed as

Dame Augustin. July 20, 1713, Mary and Elizabeth Jenison went to the same convent, probably as scholars only, since the register does not give them the additional name, usually assumed in religion. These are said to have been daughters of Mr. John Jenison of Little Walworth. A Miss Teresa Jenison took the habit of the "Blue Nuns" in Paris, June 2, 1722, and was professed, July 24, 1723. In 1745, she was chosen Vicaress, or second Superioress, and was re-elected in 1751. She died, April 21, 1770, in the forty-eighth year of her profession.

We have given a short biography of Father John Armstrong, *alias* Strange and Alanson, who entered the Society in 1621, and died in 1660.¹⁵

His two brothers entered the Order of St. Dominic. Of these ROBERT ARMSTRONG, born in 1603, after making his early studies in England was admitted to the English College, Rome, October 4, 1623, in the name of Robert Strange, aged about twenty. Having completed his philosophy, he left the College to join the Order of St. Dominic, September 10, 1626. On entering the College, he states: "My name is Robert Armstrong *alias* Strange. I am son of a farmer in the county of Northumberland. I was always a Catholic, and my parents have been so for thirty years. I have four brothers and two sisters, and six other relations, who are all Catholic. I made my studies at Hexham."

THOMAS ARMSTRONG, born in 1607, was admitted to the English College, Rome, October 27, 1631, at the age of twenty-four, under the assumed name of Thomas Strange. He left the College, January 22nd following, to enter the Order of St. Dominic at the Minerva, Rome, from whence he was removed to Naples. On entering the College he states: "My true name is Thomas Armstrong; I am son of Robert and Margaret Armstrong, and was brought up in the county of Northumberland. My parents are of the middle class. My father suffered eight years' imprisonment for the Catholic faith, and died a few years after his release. My mother is living. I have three [? four] brothers (two of whom are well known in this College), and two sisters; also many relatives, of whom, thank God, scarcely four are heretics. My mother, brothers, and sisters are all Catholic. I studied grammar in England, and syntax under the Fathers of the Society in Ireland, with whom I lived for two years. I left Ireland two

¹⁵ *Records*, vol. iii. p. 112.

years ago. I was always a Catholic, and desire to enter the priesthood, and to be sent upon the mission, to assist in the conversion of my country."

Dr. Oliver, in his *Dominican Gleanings*, p. 450,¹⁶ mentions Robert and Thomas Armstrong; the former devoted himself to the service of the poor, and reconciled many to the Church of God, dying in the odour of sanctity, May 5, 1663. The latter was engaged chiefly among the gentry. He died, May 20, 1662.

We learn from the records of the English Benedictine Nuns of Pontoise,¹⁷ that Mary Teresa Armstrong was professed there in 1747. She afterwards (in 1784) joined the Dunkirk Community, and died at Hammersmith, July 24, 1800, aged seventy-three. She is stated to have been a convert to the Catholic faith, but no account is given of her parentage.

The Annual Letters for this residence are chiefly confined to the troubles in the Revolution of 1688, and will be given under the heads of Durham and Gateshead (Newcastle-upon-Tyne), to which they specially relate.

In 1710, they state that the Residence comprised Northumberland, Cumberland, and Durham, that thirteen Fathers were serving the District "*laude dignissimi*;" particularly Father William Brinkhurst, who is called a lover of labour, patient, and of a retiring spirit.¹⁸ Father Francis Hyde was Superior, and receives due praise. Father Ralph Jenison was still a missionary distinguished by his laborious and fruitful work during a space of forty years, and although seventy-five

¹⁶ Collections illustrating the History of the Catholic Religion in the Western Counties of Cornwall, &c.

¹⁷ *Pontiniacum*, where was the Cistercian monastery that sheltered St. Thomas of Canterbury during his exile, and where the relics of St. Edmund, a later occupant of the same see, still repose.

¹⁸ His proper name was MEARA. Dr. Oliver calls him by his *alias* of Brinkhurst. He was a native of Berks, born in 1677, and entered the Society in 1698. After his studies and ordination he was sent to England, served from 1707—1710 in the Worcester District, and was professed February 2, 1716. He died at St. Omer's, August 26, 1728, æt. 51. George Meara, *alias* Brinkhurst, probably his brother, was born in 1675. Educated at St. Omer's, he entered the Society at Watten in 1694. After serving the London District for some years, he died at St. Omer's, October 4, 1739. John Meara, *alias* Brinkhurst, a secular priest, brother of the above, was born in 1676, and after his humanity studies at St. Omer's, passed to the English College, Rome, for his higher course, and entered on October 14, 1698, in the name of John Meara, *alias* Brinkhurst, of Berks, aged twenty-two, son of William and Mary Meara. He was ordained priest, March 3, 1703, and left the College for Paris, September 5, 1704. Susan Brinkhurst, probably of the same family, entered the Third Order of St. Francis at Newport in her sixteenth year, and took the name of Susan Gabriel in religion.

years of age, he performed all his extensive journeys on foot. Father Alexius Tocketts, who had no fixed residence, was employed in continual work as a *missionarius excurrens*. Father Thomas Pierson, although sixty-five years of age, made all his missionary excursions on foot, content with an allowance of eight scudi a year for all his expenses. Whilst Father Francis Anderton, William Riddle, Andrew Norris and Henry Widdrington, are named as highly distinguished. The Catholics under the care of the Fathers of the Residence amounted to 1688. Thirty-four converts to the Catholic faith were made that year. There were 331 baptisms; 161 cases of Extreme Unction, and 274 general confessions. The total number of conversions to the Catholic faith in the English Province during the last nine years is reported to be 3537.

Among the papers in the Archives of the Residence are two old bonds from Ralph Clavering, Esq., the one dated September 30, 1691, to Miss M. Sackville of Witton Shields, Northumberland, for £150:10 the other dated January 5, 1693, for £361:14:2 to Gerard Salvin, Esq.;¹⁹ both sums being held in trust for the Society of Jesus.

Among other benefactors we find the names of Clavering, Hebdon, Forcer, Riddell, Lady Jane and Sir Carnaby Haggerston. Lady Jane Haggerston of Haggerston, widow, gave a small sum, by her will dated September 16, 1710, to the Right Hon. William Lord Widdrington, Baron of Blenkey, who signs a declaration of trust that the gift was for the assistance of the Jesuits of the Northern District. The document is dated May 1, 1712, and witnessed to by Charles Widdrington and Walter Tancred.

Three members of the WIDDRINGTON family of Stella Hall entered the Society; viz., Fathers ANTHONY, HENRY, and ROBERT.²⁰ "What relation," asks Dr. Oliver, "was Anthony to Sir Edward Widdrington, Baronet, whose portrait, as laid out in a Franciscan habit after death, is still at Lulworth, with this inscription: 'Vera effigies illustrissimi Dni, Dni Edwardi Widdrington, Equitis et Baronetti, ætatis sui 57, obiit anno 1671, 13 Junii.' Was he not made a Baronet, August 8, 1642?"

Father Henry Widdrington's native county was the chief sphere of his missionary labours. He was for some time

¹⁹ In *Records*, vol. i. pp. 297, and 299 note, a short mention is made of the Salvin family of Croxdale.

²⁰ See *Records*, vol. iii. p. 129.

Superior of the District. Fathers Henry and Robert Widdrington are said to have purchased the premises in the Old Elvet, Durham, which were occupied by the Fathers of the mission until 1827. Father Robert Widdrington is further alluded to at Biddleston, page 646.

In 1679, and following years, a warm controversy was carried on regarding the heretical oath of allegiance and supremacy required to be taken by Catholics, which even led to a kind of schism. The oath had been condemned by the Holy See. Among the religious and secular priests, the Fathers of the Society were conspicuous in opposing it, and several wrote against it. Many papers on the subject still exist among the MS. of the English Province, now in the *Archives de l'Etat, Brussels*.²¹ It had been deemed prudent on the part of Superiors to impose silence upon the English Fathers regarding it. Father Anthony Widdrington had written against it a paper intended to be private, but which by accident found its way abroad. Being considered "a little too smarte," he was desired to "get it back," and promised "to try and do so, but feared it was too late, many liking it verie much." Father Anthony, writing to the Provincial from Paris, December 16, 1679, in explanation, says that a friend of his had shown his paper to a Mr. Holk, that he himself had never given the least occasion either in meetings or in discourse, but having his paper by him, had lent it to one who told him how great damage others made by their publicly maintaining the oath; that he had no intention to increase clamours, but as the adversaries had shown themselves in their true colours and were ready to sign anything, he adds, "I hope you will find all the harm fall on their side, and that nothing can reflect on us, where nothing else is proposed but the bare cause of Church and religion, which I hope will neither be a discredit nor a danger to defend, not that I presume to take it on myself, nor shall engage in anything. But my paper will serve as a defence to some, and give encouragement to others here to persevere in the best principles."

William Widdrington of Widdrington Castle, Northumberland, having raised considerable forces for the King in the beginning of the Civil War, joined the Duke of Newcastle's army in the North. He was created Lord Widdrington, 19th Charles I. (1644), and was one of his most active generals. When King Charles II. was upon his march from Scotland, he appeared again in arms; and, in order to facilitate that enterprise, led

²¹ See Stonyhurst MSS. *Collectio Cardwelli*, vol. ii.

a body of men to assist James Earl of Derby, in Lancashire, where he lost his life near Wigan, in an engagement with Colonel Lilburne's forces. He married Mary, sole heiress to Sir Anthony Tyrell of Blackney; by whom he had seven sons, one of whom, Colonel Widdrington, was killed at the battle of the Boyne. Another, named Ralph, lost an eye at sea, in the Dutch wars. A third, Roger, was killed at the siege of Maestricht. He had also a daughter married to Sir Charles Stanley, son of Sir Robert Stanley, a younger son of William, Earl of Derby. Echard²² says: "The Lord Widdrington is distinguished as a man of singular courage and bravery; and as great and graceful in his person as any in the nation; much exalted by nature above the tallest men of his age, of a very fair fortune, of which he expended thirty-five thousand pounds in the service of the late King."²³

Of the Haggerston family two members joined the Society: the first being HENRY HAGGERSTON, third son of Sir Thomas Haggerston by his wife, Margaret Howard, the date of whose entering religion does not appear. He was a missionary in this District during 1701 and 1704, and died in it, March 12, 1714. John Haggerston, Henry's younger brother, entered the Society at Watten, September 7, 1680, and was also a missionary in this Residence, where he died in 1726.

The eldest son of Sir Thomas Haggerston, a captain in the King's service, was killed in Lancashire.²⁴

We read in Canon Raine's *York Castle Depositions* that on October 27, 1679, Francis Collingwood was charged by the perjurer Robert Bolron, before the Mayor of York, with being a Seminary priest. Bolron states: "Last night, being upon a search with his assistants for priests and Jesuits, he found in the house of Mrs. Widdrington a man in bed who called himself Francis Collingwood, and that in the trunk of the said Collingwood, this informant found a pewter box used by Popish priests for holy unction, and likewise found in his pockets a paper with characters on it, entitled, 'Edward Coleman's characters,' a book concerning the baptism of infants, used only by Popish priests, and a blue ribbon with a crucifix on it called a stole, used by Popish priests upon christening of

²² Vol. ii. p. 709.

²³ *English Peerage, Catholic Apology, Echard's History, &c.*, quoted by Dodd, *Church History* vol. ii.

²⁴ *Catholic Apology.*

children." Canon Raine in a note says : " The accused person asserted his innocence, stating that he was servant to Mr. Philip Constable of Everingham. He was bound over to appear at the assizes in £200, and two sureties of £100 each. At this time there were several persons in York Castle charged with similar offences, about whom there are no depositions in existence. John Robert Berry accused of a treasonable and dangerous conspiracy. Francis Ayscough, gentleman, and Thomas Coates for the same. Francis Osbaldeston, Anthony Langworth, William Allanson, and Simon Nicholson, upon suspicion of being Popish priests. All these persons had refused to take the oath of allegiance [and supremacy] and were detained in prison in consequence."

MISSIONS.

Alnwick, became a resident mission in comparatively modern times.¹

The first missionary we find here was Father Talbot in 1755. The property was purchased by the Fathers of the Society about the same time, and conveyed to Ralph Clavering, Esq., of Callaly Hall in trust for them.

Mrs. Mary Butler, widow, who died March 2, 1752, gave some small tithes, about £35 a year, to Father Henry Sheldon, the Provincial, "for a fund for one of that Order to be settled at or near Stourton Grange, in Northumberland, or in some

¹ There are here many ruins still visible of the religious houses with which Alnwick and the neighbourhood abounded. Amongst them was the abbey of Premonstratensian Canons founded in 1147 by Eustace Fitzjohn, who, through his marriage with Beatrice, daughter and heiress of Ivo de Vesey, became lord of Alnwick. He dedicated it to St. James and the Blessed Virgin, and endowed it amply. The Abbot was summoned to various Parliaments in the reign of Edward I. The ruins are beautifully situated at a short distance from the Castle, near the banks of the Aln, which are shaded with hanging woods. At no great distance are the ivy-clad ruins of Hulme Abbey, on a sloping eminence embedded in venerable groves. This was the first Carmelite monastery founded in England. Among the English barons who went to the Holy War in the reign of Edward III. were William de Vesey, lord of Alnwick, and Richard Grey. Out of devotion they visited the monks of Mount Carmel, and there found a Northumberland gentleman, Ralph Freshborn, who had signalized himself in a former Crusade, and had taken the monastic habit. When Vesey and Grey were about to return to England, they pressed the Superior to allow their countryman to return with them, and leave was given on condition that they founded a monastery of Carmelites in their own country. Freshborn at length fixed upon the site of the present ruins, induced, it is said, by the great resemblance the adjoining hill bore to Mount Carmel in Palestine. The convent was built in 1240 by Freshborn, who became the first Abbot. At the dissolution of religious houses, Henry VIII. hung some of the monks and cast others into prison.

convenient place in that neighbourhood, and not to be removed to any other county.² One Mass every month was to be said for ever for the soul of Launcelot Ord, Esq., and Margaret, his wife ; as likewise for the soul of the donor's aunt, Mrs. Elizabeth Ord, and for her own soul. She wishes the priest enjoying the fund to live at Stourton Grange, or within six miles of it ; but if this could not be, then power is given to the Provincial to fix it in some other locality within the county, where most good could be effected.³

The tithes were a dangerous species of property for a Jesuit to possess. They were immediately sold, and the produce forms the present foundation for the Alnwick mission, to which the Provincial applied it. Two Protestant claimants soon afterwards appeared, but were bought off. The present chapel was built by the Society in 1835. The incumbents continued in regular succession until the mission was given up to the Bishop of the diocese, July, 1857.⁴

Auckland, or *Bishops' Auckland*, was served from Durham. The funds of the District formerly allowed £2 2s. per annum salary for the attendance. Also 21s. a year for a room, and later on 31s. for a house "to assist at Auckland."

Berrington, Northumberland, was served by the Fathers for many years. Father William Pendrill, *alias* Birch was there early in the last century. Others followed in succession until late in the century.

Berwick-on-Tweed was attended by the Fathers of this District for many years, but we do not find that they had a fixed residence here. A sum of 42s. a year was allowed out of the funds of the Society to the Father who served the place.

FATHER JOHN WORSLEY was seized here in the Revolution of 1688. He was born in 1658, and entered the Society in 1677. After the usual course of studies he was ordained priest, and sent to the English Mission. During the troubles,

² Stourton Grange was then the residence of William Ord, Esq.

³ The original of this document, which is remarkably quaint both in its diction and spelling, is preserved in the archives of the Residence.

⁴ Among other Fathers at Alnwick, was Father Nicholas Saunderson, *alias* Thompson, who died there in 1790. Father John Thorpe, in a letter to Father Charles Plowden from Rome, January 8, 1791, says : "The death of Father Nicholas Thompson is a loss. I knew his piety and charity. He was the oldest acquaintance I had. We were together under Mr. Occleshaigh in Lancashire, who had been a student in the Jesuits' College at Wigan."

he was apprehended for being a priest and Jesuit, and during nineteen months was confined in a very damp dungeon under ground, all this time he was never once permitted to see another priest. Every feeling of humanity seems to have been forgotten by his keepers; but, like St. Ignatius the martyr, under like treatment, he rejoiced in his sufferings and privations, and regarded his chains as invaluable ornaments and jewels. He was removed at length to the Court of King's Bench, London, and was there tried and acquitted. In the Stonyhurst MSS.⁵ is a letter from Father John Clare (Sir John Warner) Provincial, to the Father General Gonzales, dated January 15, 1690, in which he mentions "Father John Worsley, who two years ago, on returning to Lord Fitzjames, a natural son of our King, was seized and imprisoned, and now with much difficulty and expense we bring him up to London, that he may be there adjudicated upon."

The Annual Letters, speaking of Father John Worsley, record that in order to increase his sufferings, two felons were confined in the same cell with him, one of whom was an obstinate heretic, and died there covered with ulcers. The Father was oppressed by hunger, for his pittance of bread was so small, that he had not half sufficient nourishment. The populace had been excited by the ministers of the various sects to such a pitch of madness against the very name of Jesuit, that for the first sixteen days of his imprisonment he was unable to procure bed-clothes, although he offered money for them, and when he succeeded in obtaining some, he was moved to share them with a poor Irish Catholic soldier, who, but for the Father's assistance, would have perished from the cold. To these trials was added that of finding that a great number of toads, and even snakes, had been bred in his damp dungeon. To keep them off, he was obliged to use a chafing dish containing charcoal, as long as his poverty allowed him to do so. He was three times called to the bar for trial, and would undoubtedly have been convicted and hanged but for the absence of two constables who had apprehended him, and were personally acquainted with him.

On recovering his liberty in London, he is supposed to have gone on to St. Germain, Paris, the Court of King James II. He probably died soon after, as his name does not appear in the Catalogue for 1700.

⁵ *Angl.* vol. v. n. 10.

Biddleston, Northumberland, the seat of the Selby family, was a fixed mission of this Residence from late in the seventeenth century until an advanced period in the last. Father Robert Widdrington is the first missionary we can trace there.⁶

Callaly Castle, Northumberland, the seat of the ancient Catholic and loyal family of Clavering, who were sincere friends and benefactors of the English Province in the most trying times, was a very old chaplaincy of this Residence.

Burke's *Landed Gentry* says that from this family sprang the Veseys, Lords of Alnwick, the Laceys, Earls of Lincoln, the Eures, Lords Eure, in the male line, and the Altons, and many other eminent houses on the female side. They entered England under the banner of the Conqueror. Callaly Castle was the abode of William de Callaly in the beginning of Henry III.'s reign, and of his son Gilbert, in the same reign, who granted it with the Manor of Yetlington, to Robert Fitz Roger, Baron of Warkworth and Clavering, who assumed the surname of Clavering, and that grant being confirmed by the Crown, Callaly has remained ever since in the possession of the family. Robert de Clavering, who died in the reign of Edward IV., was the father of Robert, ancestor of the Claverings of Learchild, supposed to be extinct, and also of the Claverings of Tilmouth.

We discover two members of this family as having been

⁶ In allusion to his having assisted James, Duke of Perth, in his conversion to the Catholic faith, the *Orthodox Journal*, September, 1837, contains several letters of the Duke, in which Father Widdrington is mentioned. In his first letter he says: "After the death of the late King (Charles II.), his present Majesty (James II.) showed me a paper concerning the true Church. [Probably the paper written by Charles II. himself alluded to in p. 94.] In this I met with such forcible arguments in favour of the Catholic Church, that I could not rest till I had thoroughly examined the subject by reading, conversation, and reflection. When I had entirely cleared up the first points, I found myself obliged to examine other controverted points of doctrine, and, in doing this, I endeavoured to divest myself as much as possible of all partiality and prejudice. Father Widdrington, a Jesuit, eminent for his piety, showed me on this occasion very great friendship, and was extremely useful to me." He then mentions a great difficulty he had, lest his embracing Catholicity should be ascribed to a desire of pleasing the King, rather than to a desire of saving his soul. However, the Duke overcame this scruple, and was received into the Church. "God alone," he says, "could discover to you the peace, the joy, and contentment of heart which I have since felt." He intended to have kept his change of religion a secret, until the King should have declared his will concerning some important affairs then under his consideration; "but Father Widdrington, having by mere accident discovered the secret, gave information of it to Father Mansnerk, a Capuchin and confessor to the King, and I have therefore no doubt that his Majesty is already acquainted with it."

students at the English College, Rome (briefly alluded to in *Records* vol. iii. p. 128 note), viz., THOMAS CLAVERING, born in 1627. He entered the English College as one of the alumni of the Holy Father, in the name of Thomas Coniers, November 14, 1649, and having been ordained priest, April 4, 1654, was sent into England, March 4, 1657. On entering the English College, he made the following statement: "My name is Thomas Clavering. I am son of Sir John Clavering, Knight, of Northumberland, a Catholic, and now dead. My mother's name was Riddell, daughter of Sir Thomas Riddell, Knight, a Catholic, of Durham, of noble and ancient family. I have only one uncle on my father's side, a heretic. My maternal grandfather is still alive, as also are three uncles, all Catholics. I have always studied at home. Before the present terrible times my family was rather wealthy. I shall be twenty-two years of age on the 1st of July next, and was converted to the Catholic faith two years ago by means of a secular priest, named Salthouse. I have come to Rome in order to render myself fit for the priesthood, should such be the will of God, and thus to assist in the conversion of England."

On May 22, 1657, he became the confessor of the English Benedictine nuns at Pontoise. The Lady Abbess (Neville) in her chronicle thus mentions him: "1657. Divers were clothed and professed, and all other proper occurrences went on very prosperously. Providence, which sweetly orders and disposes all things for the greater good of His servants, had permitted that though they had made use of several good priests, yet none was yet settled with them for a ghostly Father, God reserving this for one most proper for them, Mr. Thomas Clavering. He was made priest at the Roman [English] College under the Jesuits there, whom he much respected, and they again gave a high commendation of him to my Lady Christina [Forster, second abbess] whose kinsman he also was. His arrival fell out very happily on the 22nd of May, just before the benediction of my Lady Christina, to attend her at the ceremony, and assist on those many pressing affairs, which fall on every house in a new beginning settlement." He retained his chaplaincy for thirty-seven years, and died January 24, 1694.

Burke, in his *Landed Gentry*, mentions the above Sir John Clavering, who married Anne, daughter of Sir Thomas Riddell, and had, besides other children, (1) Sir Robert, knight banneret, colonel in the Royal army, who died unmar-

ried ; (2) Ralph, successor to his father ; and (3) William, ancestor of the Claverings of Berrington. Sir John Clavering died a prisoner in London for his loyalty to Charles I. Ralph Clavering, having likewise zealously espoused the Royal cause, suffered imprisonment, and was obliged eventually to go beyond seas. He returned with Charles II., and having married Mary, daughter of William Middleton, Esq., of Stockheld Park, Yorkshire, left a daughter, who married Gerard Salvin, Esq., of Croxdale, Durham, and a son, his successor, John Clavering, born 1659, who married Anne, daughter of William, Lord Widdrington, and had a daughter, Anne, married to F. Maire, Esq., of Hardwick.

The REV. RALPH CLAVERING, of the Learchild branch, was born 1655. The Diary of the English College, Rome, states : "Ralph Clavering, son of Thomas and Mary, in Northumberland, came at the age of twenty-eight to the College, May 2, 1683, with high recommendations from the Rev. Father Hitchcock, O.S.B., President of the English Benedictines of Douay, where he had made his humanity studies for five years ; also from Father John Clare (Sir John Warner, Bart.), Procurator at Paris. On the 11th of May he was admitted to the College as an alumnus, by Father William Morgan, Rector, was ordained priest, April 13, 1686; and left for France, 1688, not having completed his studies, but having made three years of moral theology. On entering the College, he states : "1683. My name is Ralph Clavering. I am son of Thomas and Mary Clavering, born at Learchild, Northumberland. I am twenty-eight years of age, and studied partly at Berwick, partly at Carlton, and at Douay for five years, where I made my humanities. My parents' condition is moderate. I was born a Catholic. I have two brothers and four sisters, and have suffered much for the Catholic faith. It is my desire to enter the priesthood, and then to return to England, and labour for the salvation of souls."

The tenth and last Abbess of the English Benedictines of Pontoise was Anne Barbara, daughter of Ralph Clavering, of Callaly Castle, and his wife Mary, daughter of Nicholas Stapleton, of Ponteland and Carleton, in Yorkshire, professed at Pontoise (as Dame Mary Anne) on October 5, 1751, being then in her twenty-first year. The community being obliged to separate in 1784, from want of temporalities, she, with four of the choir nuns and two lay-sisters, joined the English Benedictines at Dunkirk. She had governed her own community

more by example than precept, being always foremost in every regular observance. In her new abode she was a model of humility, meekness, and obedience. Expelled in 1793, with the Dunkirk community, by the French revolutionists, she underwent with her sisters the hardships of eighteen months' imprisonment, and then, with them, was permitted to return to England, in May, 1795, whither she was accompanied by her brother, the Rev. Nicholas Clavering, who, with the community, settled at the old convent at Hammersmith. There, on the 8th of November of the same year, 1795, Lady Abbess Clavering departed to our Lord at the age of sixty-four, after she had been professed forty-four years. Her brother, the Rev. Nicholas (who had been the last chaplain of the Pontoise community), survived her by ten years, dying on October 18, 1805, at the age of seventy-seven.

Anne Widdrington, daughter of Lord Widdrington, was paternal grandmother to Lady Abbess Clavering, and another of Lord Widdrington's daughters was seventh Abbess of Pontoise. The records of the English Augustinians of Bruges show that a Sister Gertrude Clavering was professed there in 1757, and died 1794.

Augusta Lucy, the present Lady Bedingsfeld (wife of Sir Henry Bedingsfeld, Bart.), was the only child and heiress of Edward John Clavering, Esq., the late proprietor of Callaly; and that ancient Catholic property has now passed by sale into Protestant hands.

Father Henry Widdrington, who has been already noticed, was chaplain at Callaly for many years, in the early part of the last century, and died there in 1729, at the age of sixty-one. He and Father Widdrington were probably sons of Lord Widdrington. The last chaplain we find at Callaly was Father Joseph Dunn, who left it for the Preston mission in 1775.⁷

Durham was most probably the principal residence of this District, which in the old days of persecution usually passed by the title of "Mrs. Durham," or the Durham mission. In the reign of James II., that brief gleam of sunshine, so full of hope to Catholics, the Fathers of this Residence had opened a College here, one of ten which the English Province had established in various towns. Father Thomas Pearson was then Superior, (1687). When Bishop Leyburn came to Durham, on his circuit through England, no less than one

⁷ A short notice of Father Dunn is given in p. 396.

thousand and twenty-four persons were presented to him for confirmation. Father Pearson's chapel and school, both of which he had built, were burnt to the ground by an excited mob, inflamed to madness by the "No Popery" cry.

FATHER THOMAS PEARSON was born during 1645, at what place does not appear. He probably entered the Society about 1666-7, and was professed on February 2, 1685. The Annual Letters of the Province for this Residence in 1685, &c., report that active operations were carried on at Durham, and great progress in Catholicity made during that favourable period, under Father Pearson. Crowds, it is said, flocked to the chapel, and numerous scholars frequented the College. The Father had erected a chapel of some size, and by his zealous efforts a public school had been opened, which was well attended. From the very large number confirmed by Bishop Leyburn, may be estimated the progress of the Catholic religion at the time. The supplement to the Annual Letters furnishes an account of the commotions at Durham in 1688: "In the beginning of December, 1688, a storm burst forth, which had been impending for several days. A numerous and violent mob rushed into the chapel with such fury that in a few moments everything was destroyed from top to bottom. The roof, walls, floor, and altar were reduced to ruins. The cross itself was publicly burnt, and they did not even spare the boards and rafters, which were also burned, and the tiles smashed to pieces. Their determination seemed to be to root out, if possible, every vestige of the Catholic religion.

"From the chapel, the mob turned off to the houses of the Catholics, where they rioted with almost equal violence: entering with drawn swords, not only in the daytime, but by night also, breaking open all boxes, chests, cupboards, &c., and plundering whatever furniture they could lay hands upon, and sacrilegiously mutilating all sacred pictures, images, and books. During the riots, a very marked incident occurred. Whilst the holy crucifix of our Lord, together with other Catholic and sacred articles, were being consumed in a bonfire, some woman, who had conducted herself more insolently than the rest, fell into the flames, from what cause does not appear, and before the bystanders could rescue her, her whole body was so burned that she shortly afterwards expired. During the raging of this mob of incendiaries and robbers, not only the Catholics, but many of the Protestant inhabitants feared for their lives. Several of the principal Catholics were thrown into prison, and

others carried off to London by the constables. The resident Fathers of Durham were compelled to fly and wander up and down in disguise, keeping to the most difficult and unfrequented roads, and venturing out only at night. They passed their days, sometimes their nights also, in the open fields and woods, though it was now winter."

Father Pearson survived the storm, and probably returned again when tranquillity was restored. He died on his old mission, the 4th of February, 1732, at the great age of eighty-seven years.

We have already seen that the Annual Report for 1710 states "how Father Pearson, although then sixty-five years of age, always traversed his rude mission on foot, contented with an annual allowance of eight scudi for his expenses."⁸

The Jesuit Fathers are traced down to the year 1825-6, when the mission was ceded to the Vicar-Apostolic of the District. The late Father John Scott was then the resident priest. He had been directed under obedience in May, 1824, to take into the mission house an aged Father who was superannuated. Whilst making preparations, and removing the old floor of the back parlour, an arched vault was discovered beneath, and two or three coffins exposed to view. They probably contained the remains of missionary priests, as it was not unusual, in the cruel times of persecution, to bury upon the premises. The new floor, however, was laid without further investigation.⁹

In the person of Father Richard Holtby this mission is carried back as far as 1585. It had for missionaries Fathers Ralph Corby, the martyr, Hugh Whitfield, afterwards a prisoner at Newcastle-upon-Tyne, Thomas Pearson, who saw (as has just been recorded) the destruction of his chapel and school in 1688, Robert Widdrington, Thomas Waterton, &c.¹⁰

The mission was given up about 1825 or 1826. The

⁸ About 35s.

⁹ We meet with a case of secret interment in the personal narrative of Father John Gerard. Father John Curry, who died in Father Gerard's house in London, between 1594 and 1597, was there privately buried; "for," observes Father Gerard, "we are obliged to bury priests in secret, who are forced to live in secret."

¹⁰ FATHER THOMAS WATERTON was, according to Burke's *Landed Gentry*, the second son of Charles Waterton, Esq., of Walton Hall, by his wife Ann Gerard. Dr. Oliver calls him the eldest son and heir. He was born June 4, 1701, entered the Society in 1721, and was professed February 2, 1739. He served for many years in this District, and died August 13 or 16, 1766 (See Waterton pedigree, Walton Hall, "Residence of St. Michael").

secular clergy having likewise a chapel in Durham, and being desirous of building a larger one, it was considered that there was not sufficient work for both. The Society therefore retired, giving up their old chapel and presbytery to the Bishop, in favour of the new undertaking, and after selling the rest of their property established the present mission of Wakefield. The chapel and presbytery at that place were built by the Society, and the chapel was opened March 10, 1828.

Ellingham, Northumberland, appears to have been a residence of the Haggerston family in 1753. Father Francis Mannock, *alias* Arthur, son of Sir Francis Mannock, of Giffard's Hall,¹¹ was chaplain there early in the last century. The latest Father mentioned is Father Matthew Joy. He entered the Society in 1762; was at the "Little College" at Bruges, at the time of its destruction in 1773; and died at Ellingham, much respected, February 21, 1798, æt. 56.

Haggerston, near Berwick, the seat of the ancient Catholic family of that name, always kind and faithful benefactors of the Society, was an old mission of the Residence. Two of its members entered the Society, namely Henry and John Haggerston. Father John Thornton was chaplain there for many years, until his removal to Ellingham in 1753. He probably belonged to the old and respectable family of Thornton of Yorkshire. Two other members of the Thornton family entered the Society, James and Robert.¹² The last chaplain known to have resided here was Father Charles Hanne, in 1773.

Hardwich, near Hartlepool, the seat of the Maire family, was for many years served by the Fathers of St. John's Residence, and so continued until 1824, when the estate passed into non-Catholic hands. The last chaplain was Father Christopher Rose, who spent most of his life there from 1771 until 1824. He died at Durham, July 8, 1826, æt. 85.

A memorandum in the archives of the Residence says: "Francis Maire, Esq. (eldest branch), married Anne Clavering of Callaly, and died in 1746, a few days after the mansion had been attacked and plundered by a 'No Popery' mob.

¹¹ He is briefly noticed in p. 367.

¹² In *Records*, vol. iii. p. 125, John Thornton, Esq., is mentioned, and in p. 126, note, the above three Fathers are briefly noticed. The family is conspicuous in Mr. Peacock's *Yorkshire Catholics*, among the "recusants and nonconformists."

Mrs. Maire fled, and in her flight lost her shoes. She thought her man-servant George was with her, but finding afterwards that he had been confined to bed by a bad fever, she felt convinced that she had been protected by her angel guardian in his shape. Mr. Penswick was chaplain there at that time. Mrs. Anne Maire died May 6, 1783."

Six members of the Hartbushes branch of the family of Maire entered the English Province, as shown in the pedigree.

1. FATHER CHRISTOPHER MAIRE was a younger son of the family at Hartbushes, in the county of Durham (a branch of the Maires of Hardwick, and of Lartington, county York,) was born, March 6, 1697, entered the Society, after completing his humanity studies at St. Omer's in 1715, and was professed, February 2, 1733. After teaching humanities at St. Omer's, and philosophy and divinity at Liege, he was appointed Rector of the English College, Rome, in the autumn of 1744, and held that office until 1750.¹³

We read in Father Raymond Diosdado Cabellero's *Life of Father Boscovich*:¹⁴ "Boscovichius, et Christopherus Maire celeberrimus Astronomus, à Benedicto XIV., delecti fuerunt, ut sumptibus Pontificiis ambo universam ditionem Ecclesiasticam peragrarent, ad telluris magnitudinem et figuram inveniendas et geographicam simul ditionis ejusdem chartam delineandam. Suscepti laboris fructus clarissimi duo isti viri quinque opusculis expositos et in dicto opere comprehensos eidem Benefactori Pontifici dedicarunt. Secundi et tertii opusculi. Auctor est Maireius; reliqua scripsit Boscovichius." Dr. Oliver, from whom we have quoted, believes that the work was issued from Pagliarini's press at Rome, in 4to, 1755. He also gives the following extract from a letter of Father John Thorpe in Rome: "When Father Maire was engraving his map of the States of Urbino for the Cardinal Legate Stoppani, his Eminence desired him to join Father Boscovich's name, to give it credit. The true author, Father Maire, answered that, as he himself would think it an affront to be called a joint author, if he had no hand in it, so he thought Boscovich might take it amiss to have his name so placed; but if the Cardinal desired it, he would mention that the map had been drawn from observations in which Boscovich was concerned,

¹³ Alban Butler, *Lives of the Saints*, in a note to November 18th, calls him "an able mathematician," in allusion to his measurements of St. Paul's Cathedral, London.

¹⁴ *Biblio. Script. S.J.* p. 108, supplement i. Romæ, 1814, 4to.

MAIRE, OF HARTBUSHES, CO. PAL. DURHAM.

From Surtees' *History of Durham*, vol. i. p. 52.

JOHN MAIRE, of Hartbushes, second son = MARGARET, daughter of GEORGE MEYNELL,
of ROBERT MAIRE, of Hardick—1666. of Dalton, co. York, Gent.

CHRISTOPHER MAIRE, = FRANCES, daughter of — INGLEBY, of Hartbushes. of Lawkland, Esq., co. York.		ELIZABETH.	MARGARET.	DOROTHY.	JOHN. Living 1666.
GEORGE MAIRE, of = —, daughter of Hartbushes, which JOHN HUSSEY, of he sold to George Marnhull, co. Silvertop, of Min- Dorset, Esq., sister steractes, Esq. of GILES HUSSEY, Died at Cliff, near Esq., an eminent Piersbridge, about painter. 1766-7.	Rev. HENRY. Born 1714.	Rev. PETER [S.J.]. Born 1707; died in York.	Rev. CHRISTOPHER [S.J.]. Born 1687. ¹ (Douay Diary).	Rev. WILLIAM. Born 1699. ¹ (Douay Diary).	JOHN. Died unmarried.
	[THOMAS MAIRE, S.J., born 1703, and JAMES MAIRE, S.J., born 1705; may probably have been of this family.]		MARY EUPHRASIA. A Poor Clare. Born 1707.	CATHERINE EUGENIA. A Poor Clare. Born 1718.	
JOHN MAIRE, a druggist in Holborn. Died unmarried about 1786-7.	Rev. EDWARD [S.J.].		Rev. GEORGE [S.J.].		

¹ Surtees has the following note: "Roman Catholic Ecclesiastics.—Henry resided many years at Cliffe and died there. William resided in York, and was accidentally drowned in bathing. Christopher was an eminent mathematician, and was employed with Father Boscovitch in surveying and planning the Pope's estates. He died at Ghent in Flanders."

At the foot of the Pedigree Surtees says: "*Ex informi*. Sir Henry Lawson, Bart."

The same Surtees, vol. i., p. 53, also contains a full Pedigree of the Maires of Hardwick, compiled as far as 1779, by J. C. Brooke, *Somerset Herald*. We do not trace any member of the Society in this branch. William Maire, fourth son of Thomas Maire, of Hardwick, co. Durham, and of Lartington, co. York, is described as of Elvet, in Durham. Ob. 1769. A Roman Catholic Bishop in *paribus infidelium*, viz., of Cinna, and Vicar-Apostolic of the Northern District. His eldest sister, Anna Anastasia Maire, married Sir Henry Lawson, of Brough. She died November 5, 1764.

to which wonderful humility of Maire's the Cardinal acquiesced. What a pity it is that Father Maire had not some spirit for the credit of our Province and nation. He is a man who, perhaps, has not his equal, on many accounts. Yet all the recompense he received for this meritorious labour was a present of twelve copies of his own map. In March, 1757, he left Rome for St. Omer's and thence retired to Ghent, where he died among his brethren, to whom he was justly endeared by his incomparable merits, February 22, 1767, æt. 70. In a letter from Rome, March the 21st, of that year, Father Thorpe thus expresses himself: 'Poor Christopher Maire! I have often regretted his quitting Rome, and never expect to see his equal come again. His primitive candour of mind, with even one-tenth part of his knowledge, will at any time form a very amiable character.' Christopher Maire's father died May 30, 1726."

2. FATHER THOMAS MAIRE, born April 18, 1703, entered the Society in 1720, and was professed February 2, 1738. He served the mission of Gateshead for some time, and in 1740 was resident in the Lancashire District. He died at Leicester, December 3, 1752.

3. FATHER JAMES MAIRE, born March 26, 1705, entered the Society in 1725. In 1739 he was Prefect of St. Omer's, and on February 2, 1743, was professed. He served the mission of Oxburgh, Bures Hall, and died in February, 1746, at the early age of forty-one.

4. FATHER PETER MAIRE was born July 28, 1707, entered the Society in 1726, and was professed in 1745. He was for some time confessor to the nuns at York, and was drowned while bathing in the Ouse, July 24, 1763, æt. 56.

5. FATHER EDWARD MAIRE, a nephew of the above Fathers, and son of George Maire, Esq., by his wife, a sister of Giles Hussey, of Marnhull, county Dorset, Esq., was born November 18, 1725; entered the Society in 1742, and was professed in 1760. He died in the house of his elder brother, John, a druggist, in Holborn, April 13, 1797.¹⁵

6. FATHER GEORGE MAIRE, brother of Edward, born March 21, 1738, entered the Society at Watten in 1754. He

¹⁵ "Giles Hussey, Esq., so distinguished for his portraits in pencil, was a native of this place, where he was born 1710, on his paternal estate. He always drew the human head by the musical scale, proving that, however correct it might appear to be in nature or art, yet by this ordeal it was invariably improved in the beauty of its proportions" (Gorton's *Topog. Dict.* title "Marnhull").

died at Aston in Staffordshire, in 1796, æt. 58. He was for some time Minister at the English College, Rome, from about 1764 to 1770.

Sir Henry Lawson, Bart., of Brough Hall, mentions him in a letter to Dr. Oliver, dated September 18, 1831. "With the greatest gratitude I express my obligation for the pains he took in my education during my five years' abode in the English College, Rome, when my health did not allow me to attend the public schools.—R.I.P."

The REV. HENRY MAIRE, another brother, born May 19, 1714, became a secular priest; was chaplain at Cliff, in Yorkshire, and died November 5, 1775, æt. 61. He was educated at Douay, and took the College oath on February 24, 1733, in the presence of the Vice-president, the Very Rev. Francis Petre, and his own uncle, the Rev. William Maire, Professor of Philosophy. Henry Maire is described as of Hartbushes, in the diocese of Durham, and was then in his second year's philosophy.

The REV. WILLIAM MAIRE, of Durham, probably the third son of George Maire, Esq., was born February 26, 1699. He was an alumnus of Douay, and took the College oath October 28, 1717. His name occurs in several entries in the Douay Diary as a Professor of Philosophy.

Another WILLIAM MAIRE described in the Douay Diary belonged to the diocese of York or Chester, was born January 14, 1704, and took the scholars' oath, September 8, 1726, in the presence of the Reverend G. Kendal and William Maire.

Two of the same family became nuns in the Abbey of the English Poor Clares at Dunkirk:—Mary Euphrasia Maire, born in 1707, professed September 29, 1728, died February 22, 1779, æt. 72; and Catherine Eugenia Maire, born 1718, professed May 1, 1735, died July 11, 1770, æt. 52.

Long Horseley, Northumberland.—This place was served by the Fathers of the District for many years. Gorton¹⁶ says, "Here is a strong ancient tower, which formerly belonged to the Horseley's, but is now (1833) converted into a Catholic chapel, with a house for the priest. It is a plain square building with a deer-park adjoining it." The Hon. Mrs. Widdrington, in 1733, gave the Society "£400, the interest to go towards the support of a priest (being of the Society) for ever, in and for the parish of Horseley."¹⁷

¹⁶ *Topographical Dictionary*.

¹⁷ This donation was many years ago made over by Superiors to the Bishop of the district.

Morpeth was served for some time by the Fathers who resided at Long Horseley.

FATHER THOMAS WILKINSON, one of the missionary Fathers of this Residence, who was poisoned in Morpeth Gaol, January 12, 1681, æt. 43, out of hatred for the Catholic faith, was a native of Lancashire, born 1638, and entered the Society September 20, 1667. His further history is unknown, from the loss of records in those times of persecution. We gather news of his tragic end, as a victim of the Oates' persecution, from the following account of him preserved in the Archives in Rome : "In the year of our Lord 1680, the thirty-second of Charles II.,¹⁸ during the raging of a dire persecution against Catholics, Father Thomas Wilkinson, a priest of our Society, and a missionary, a man of the strictest morals, remarkable for his other great virtues, and rendered dear to all by his singular modesty of manner, after having for a length of time escaped the snares and efforts of the pursuivants, who used every exertion to apprehend him, was at last betrayed by a perfidious wretch (who in consequence of his crime became a fugitive upon the earth), and was committed to a foul prison. Owing to the state of the place and his own extreme personal indigence, he was exposed to many and severe sufferings, which he bore with invincible patience. Notwithstanding the severity of his sufferings and the squalor of his prison, when an opportunity of recovering his liberty presented itself, he considered it to be more consistent to suffer these grievances for the name of Jesus than to seek his safety by even a lawful flight. For it happened that the prison in which he was confined was utterly ruined and blown to the ground by a furious tempest. His fellow prisoners, thieves of the lowest class, with other rogues and vagabonds, all of them to a man took advantage of the accident, and escaped in the confusion and consternation attendant upon it.¹⁹ He alone remained, and the next day voluntarily delivered himself up to the authorities, a proof of his conscious innocence, and an example which his enemies might envy. He was therefore a second time committed to prison [*Morpeth*], where, though more kindly treated, he continued to suffer much on account of his extreme poverty. After some months' imprisonment he was called to the bar at

¹⁸ This calculation ignores the Commonwealth, and places Charles II. as immediate successor to his father in 1648.

¹⁹ The reader cannot but here recall the imprisonment of SS. Paul and Silas at Philippi, narrated in Acts xvi. 23—28.

the assizes for trial, and was indicted, as usual, for high treason, as being a priest and a Jesuit, but, no witness appearing to prove that he was either, his trial was postponed till the next assizes, contrary to all right and justice, and he was detained in prison. It is supposed that his death was the result of the disappointment of his enemies in having failed to procure evidence for his conviction, and from their general hatred for the Catholic faith. It occurred thus: Father Wilkinson, finding himself unwell, desired a medical man to be called. A surgeon immediately attended, a man of low character, and a sworn enemy to the very name of Catholic, and especially of the Jesuits. After feeling his pulse he is reported to have said that he would give him a speedy release from all his pains and sufferings. His words soon proved true, for instead of medicine he gave him a dose of poison, which in a few hours accomplished its work. Father Wilkinson was making his usual morning's examen of conscience when he suddenly felt an icy chill come over him, accompanied with a copious and continued flow of blood from nearly every vein in his body, which did not cease before his death, and even lasted after it. He rapidly grew worse, and at one o'clock at noon, and about four hours after taking the poisonous drug, he breathed his last.

"The truth of this occurrence is attested by all who were present with him, by no means few in number, and men of the best repute, who were his fellow-prisoners for the faith. This was fortunate, as his enemies attempted to persuade the public that the Father had committed suicide; and those who had extolled him during life as a holy man now defamed him after death as a self-murderer, and denied him Christian burial. They actually buried him on a dung-heap, exposed to the insults of a fanatical mob, which heaped all kinds of filth upon his grave. Of this indignity I myself, William Riddell, was an eye-witness. And thus did they strive by all possible means to blot out the remembrance of this holy man for ever. But the memory of the just is in benediction, whilst the wicked perish in their wickedness, which proved to be realized, for not many weeks after, this surgeon was seized with a mortal sickness and died, and having been found to have committed suicide, was likewise denied Christian burial. Providence so ruled it for the justification of His faithful confessor that nearly ten years after, on his body being dug up, it was found perfectly incorrupt, and as white and flexible as that of a living person,

whilst the linen in which it was wrapped and the coffin were quite rotten. Father Thomas Dicconson, priest and missionary of our Society, who both saw and touched the body, bears witness to this fact.²⁰

FATHER WILLIAM RIDDELL, the writer of the above narrative, was then a boy of ten years old. He entered the Society in 1687, and appears to have resided for his whole missionary life in the northern district of St. John the Evangelist. We have already seen that in the Annual Letters for 1710 he is mentioned as "truly worthy of singular praise." He died in the Residence of St. John, at the early age of forty-one, on March 29, 1711. We have no information as to his descent, but he belonged probably to the ancient family of Riddells, staunch Catholics in the county of Durham. PETER RIDDELL, another Father, we presume, of the same northern family (Dr. Oliver in his *Collectanea* thinks that he was a son of Sir Thomas Riddell, of Gateshead, and of his wife, Elizabeth Coniers), but of whom we possess no records, died in the Maryland mission. Two other members of the family were scholars at the English College, Rome. These were THOMAS RIDDELL, of the county of Durham, born 1632, who entered the English College as a convictor, December 20, 1651, and left for Paris after completing his philosophy, April 7, 1654; also ROBERT RIDDELL, of Northumberland, *alias* CAREY, born in 1644, who entered the same College as a convictor, October 4, 1664, and, having been ordained priest, left for Flanders, June 8, 1669. On entering the College, Thomas Riddell made the following statement: "1651. Dec. 20. My name is Thomas Riddell. I am son of Thomas Riddell, of Durham, where I was born. As a boy, I lived at home; but in my youth, among various uncles in the country, and the last three years I spent at Antwerp. My father (like both my grandfathers) is a Knight, with a rental of some £1,000 a year. I have no brother, but four sisters, of whom my three youngest are still Protestants. I have studied in various places in England, and for the last two years in the College of the Society of Jesus at Antwerp. I was a Protestant until my fifteenth year: then crossing over to my father, who had a little before been converted to the faith in Belgium, I was instructed by him. My father wished me to seek admittance to this Seminary for the sake of my education."

The Diary of the College states that he entered on

²⁰ Father Dicconson has been noticed under the head of Stonyhurst, p. 401.

December 20, 1651, and left for Paris after making his philosophy, April 7, 1654.

We read in Canon Raine's *York Castle Depositions* that on November 14, 1679, Thomas Riddell, Esq., was charged by Robert Bolron, the notorious purjurer, before two justices, of high treason.

The informer styles himself as of Newcastle-upon-Tyne, miller,²¹ and states that at Barnbow Hall in the county of York, in the year 1677, he see one Killingbeck,²² a Romish priest say Mass in Barnbow Chapel, having on the vestments used by the Romish priests when at any time Mass is said; that in the said year he did see the said Killingbeck at a general consultation held in Barnbow Hall, where it was concluded the murdering of the King, and of all Protestants that would not immediately turn Roman Catholics; that the said . . . Killingbeck did promise in the name of his master, Thomas Riddell of Fenham, Esq., that he would contribute liberally for the carrying out of the said design, and that his master had given him such instructions before he came from home; that he see a list entitled, "A list of the actors and contributors engaged in the design of promoting the Roman Catholic religion, and establishing a nunnery, &c.," which list he hath heard several Papists say was the list of those that had engaged themselves in the design of killing the King, among which names he see the particular names of Thomas Riddell of Fenham, Esq.; Sir Thomas Haggerstone of Haggerstone, Baronet, as also the contributions given by them for carrying on the said design, but does not remember how much it was that they or either of them did give; that he did hear them conclude and agree immediately to establish a nunnery at Dolbank, near Ripley, in hopes that their design of killing the King should take effect, which nunnery was accordingly established about Michaelmas, 1677; that he suspects there may be found in the house or custody of the said Sir Thomas Riddell several papers or writings relating to the

²¹ Canon Raine, in a note, adds: "The informer is busy at his native place. He tries to make victims of two of the greatest gentlemen in Northumberland, but without success, although he would be sure to cause them much annoyance and vexation. Mr. Riddell was son of a well known cavalier, Sir Thomas Riddell of Fenham. The services of the father ought to have been a sufficient guarantee for the loyalty of the son. Sir Thomas was Governor of Tynemouth Castle, and colonel of a regiment of foot for Charles I. He was so conspicuous a person that a price of £1,000 was put on his head. He escaped to Antwerp in a Berwick fishing-smack, and died there, a ruined exile, in 1652. Sir Thomas Haggerston was Governor of Berwick. His father, the first baronet, had been colonel of a regiment of horse and foot, under the Earl of Newcastle, and his brother, John Haggerston, was killed at Ormskirk, in the King's service, 1644."

²² Robert Killingbeck is mentioned more than once by the witnesses in Sir Thomas Gascoigne's trial. In the same *Depositions*, &c., p. 238, is a list of upwards of sixty-five natives of Northumberland in gaol for refusing the oaths of allegiance and supremacy, July, 1683. Among them we read: Riddle Thomas; Clavering, Ralph and John; Collingwood, William; Fenwick, John; Thornton, William and Henry; Riddell, Thomas; Widdrington, Francis and William; Collingwood, Robert; Fenwick, Thomas and John; Carnaby, Ralph; Errington, William; Neville, Henry; Robson, William and Godfrey,

horrid plot against the life of his sacred Majesty and Government, as also that there does lie lurking in the said house the said Killingbeck, or some other Romish priest.

Newcastle-on-Tyne and Gateshead.—These two towns really form but one, being connected by a bridge over the river. Gateshead was originally called "Goat's-head," *Ad Capræ Caput*. There was formerly a Saxon monastery here, prior to 653, of which Uttan was Abbot. Gateshead House now stands upon its site. About the year 1200, perhaps long before, the town possessed the Hospital of St. Edmund and the Holy Trinity. The ruined Chapel of St. Edward stands about a mile from Tyne bridge, in the High Street. Here was formerly an extensive monastery, to which was attached a hospital. These having been afterwards converted into the Catholic chapel, were burned down by the populace. So says Gorton in his *Topographical Dictionary*. He doubtless refers to the old chapel of the Residence of St. John. Dugdale has an account of the religious houses, &c., in Newcastle, in his *Monasticon*. Three secular priests were martyred there in Queen Elizabeth's time. The Fathers of the Society served this mission from a very early period, probably co-eval with its existence in those parts. The old chapel and presbytery were in Gateshead, and were probably formed out of the ruins of the monastery above mentioned.²³

Father John Whitfield was the resident in 1654, and was seized while saying Mass, with a number of other Catholics who were present.

FATHER PHILIP LEIGH, *alias* PHILIP LAYTON, was Superior of the District, and resident priest at Gateshead, in the time of James II. He was son of Alexander and Ann Leigh, of Lancashire. Born in February, 1650, he entered the English College, Rome, as an alumnus, October 16, 1671, being in his twenty-first year. He had made his early studies at St. Omer's College. On being sent from St. Omer's College to Rome for his higher studies, his Rector wrote as follows to the Superior of the English College: "Philip Leigh is born of respectable parents, and has a brother in the Society. He has studied here for five or six years, and was first, or nearly so, in the class of rhetoric; he is likewise well skilled in singing, of a

²³ In the Archives of the P.R.O. Brussels, Carton 31, *Varia S.J.*, is a packet containing twelve original Briefs of His Holiness Pope Innocent XII. for the Confraternity *sub titulo Dom. N.J.C. in cruce moribundi ac Bma. V. Maria, Ejus Genitricis Dolorosa. Pro Capella Sti. Joannis, Neo-Castrensis, Dunelmensis, Dioc. in Anglia* (two Briefs).

good disposition, merry, candid, and docile, and in manners and conversation, and particularly in the suitable qualifications for being sent to Rome, affords the highest satisfaction to his Prefect and masters." He was ordained sub-deacon on the 9th, deacon on the 30th of March, and priest on April 13, 1675, in St. John Lateran. On March 21, 1678, he defended theses taken from the whole course of theology, and on the 27th of the month left Rome for Watten, where he entered the Society on the 20th of June following. He was generally known upon the Mission by the name of Metcalfe. His first charge appears to have been Newcastle and Gateshead.

The Annual Letters for 1688 state that there was here a "sufficiently spacious chapel, and a well frequented school." Crowds flocked to the church, and numerous scholars came to the College. Father Leigh (Layton) seems to have been very zealous, and heard more than three hundred general confessions. When Bishop Leyburn visited the town in 1687, Father Layton presented three hundred persons for confirmation. On January 20, 1688, he preached a sermon before the Mayor of the town, Sir William Creagh, which was published by Henry Hills, printer to the King. A copy of the sermon is extant in the library of Oscott, and Dr. Weedall has pronounced (in his letter in the *Catholic Miscellany*, 1826, p. 334) that it displays learning, piety, and moderation. See also page 111 of the same periodical.

After the Revolution, Father Leigh left the Residence of St. John and became chaplain to the Duke of Powis, at Powis Castle. The Annual Letters for the Residence of St. Winefrid in 1710, observe that he laboured most usefully in that Residence, though he was engaged as chaplain of the Duke of Powis, and his numerous dependents. He died at Holywell, January 30, 1716.

We close the life of this distinguished Father with the two following letters.²⁴ "Mr. Brayles" was evidently a byname for his Superior, perhaps for the Provincial, Father John Clare. The letter of 1690 was probably used in preparing the Annual Letters for this Residence.

Letter from Father Philip Layton to Mr. Brayles.

May 1, 1690.

Honoured Sir,—I received your commands of the 12th of April, and am very much at a stand how to give a particular answer, the times having been such that all papers are destroyed which might clear the point. As to the last six years you speak of, I spent one

²⁴ From Father Richard Cardwell's Collection, in the Archives de l'Etat, Brussels, vol. i. pp. 10, 13.

year and a half in the Italian progress, and the last year and a half trading has been very [? bad], for the other this little catalogue is all at present: Baptisms 40, conversions 80, confessions 320, Extreme Unctions 20. I cannot but add a remarkable passage or two. An obstinate woman had been discoursed with several times concerning religion, but without any benefit. I spoke to her at last concerning the eminent danger of her soul, which so worried her that she could not sleep for several nights. She consults her minister, but finds no satisfaction, yet obstinately refuses to go to church, praying notwithstanding to Almighty God that in case she erred in faith, He would not suffer her to go to a wrong congregation; but she might see the mercies of God to those who mean well. When she was ready on Sunday morning to go to church, and offered to go out of the door, she found herself visibly stopped twice, so that she could not go out of the house, which had this effect upon her, that she was presently reconciled, and soon after became a religious in Flanders.

I reconciled an earl's brother, who by reason of a misfortune was forced to keep private. He had great difficulty about the Real Presence, but upon his conversion Almighty God gave him so much light as to this mystery, that he was heard to say publicly to Protestants, if a priest were saying Mass in one room, and our Saviour should visibly appear in another, he would not leave the Mass to see our Saviour in His own shape. Since these last troubles, I reconciled a minister or preacher, who found so much satisfaction and joy, he said he would rather choose to rot in prison than return to the heresy he had left. An obstinate man had made sacrilegious confessions for many years, at last falls desperately ill, and when all had left him in the night, he says the devil and his good angel striving about his soul, the devil came to the bed, and would have had him away, but the good angel forced him out of the chamber, who coming to him, commanded him to go to confession, and so disappeared, which he did very penitently the next day.

Now for an example of obstinacy. Returning one time from the north, I was stopped by a sudden flood, and forced to stay all night at a stranger's house, where falling into discourse about religion, a gentlewoman owned that she had seen me every night in her sleep for a fortnight, giving her reasons for a change, and that at the very first sight she knew me, although she had never set her eyes upon me. I told her that the sudden rising of waters and my chance calling there were designed by Almighty God, but after all my discourses of religion and Providence, she continued obstinate, and refused to be reconciled. Sir, I have no more to trouble you with at present, only many thanks for all your favours.

Yours most humbly,

For Mr. Thomas Brayles.

P. LAYTON.

Letter on Father George Janion's death, 1698. A letter to Very Rev. Father Provincial, written out of the north of England, by Father Philip Layton, Superior, of Father George Janion, lately deceased, concerning the said Father's virtuous life and death.

Sir,—In obedience to your commands, I give you a short account of Mr. George Janion's exterior way of living, being informed by the gentleman who assisted him at his death that he had the

interior of a saint. Those sixteen years he lived in the north I may justly say he was in continual motion, travelling for the most part monthly one hundred and twenty miles over the desert places of Westmoreland and Cumberland without any other hopes of advantage than what he had constantly before his eyes, the greater glory of God, and assisting poor creatures, which few else would look after. No storms could ever stop him, although several times, riding alone, he was almost lost in deep snows. His zeal was so great that he could not apprehend any danger when called for by dying persons, insomuch that ill-mounted he would take rivers in times of floods, when the fords were thought by others impassable, hazarding his temporal life rather than that a soul should lose eternal. The time in particular when he exposed himself upon the breaking of a storm, it was looked on as a miraculous preservation that he escaped the ice brought down impetuously upon him. He had so clear a knowledge of what it was to see Almighty God in glory, that being called to baptize a child in great danger, he rode so violently that he could not speak one word when he came to the place. It was usual with him to ride fasting ten or fifteen miles, and having employed great part of the day in charitable actions towards his neighbours, returning home after midnight, he went supperless to bed, that others might not want the same spiritual assistance next day. He was so temperate, that he seldom took a second glass of anything stronger than small beer. He studied the contempt of himself even to a fault, and when he was despised by those who ought to have respected him, he never changed countenance. He was so content with the worst, that he scarcely afforded himself necessaries. His charity to the poor was very remarkable, making no distinction betwixt persons of different professions that he might gain all. So that when he died only ten shillings were found by him, which he had received in charity the very day he fell sick. He had ill-health continually, yet could not allow time from concern of souls to make use of such advantage as ever seemed expedient and absolutely necessary to one who several times fell down in sudden sounds [swoons] by reason of fasting and weakness of body. At last, ten days before his sudden short sickness, having completed his long and usual duty in the circuit of the three counties, going from place to place to visit his beloved poor people, worn out with perpetual labour, more than age, after the Easter obligation was over, it pleased the mercy of God to call him to his reward, and he went away joyfully, having all the advantage of the Church and perfect understanding to the last. His death was more lamented in those parts than of any other these hundred years last past.

Dr. Oliver in the *Collectanea* calls this member of the Society a lay-brother, but the above eulogium clearly shows that he was a priest.

FATHER GEORGE BROWN, *alias* PIPPARD, a native of Lancashire, born in 1670, and entered the Society in 1688, served this mission for many years. We find him at Gateshead as early as 1701, and he appears from the Procurator's book to have left St. Omer's for England, December 4, 1700.

Father Brown was during a long period the intimate friend and confessor of the Earl of Derwentwater, who was executed on Tower Hill after the rising in 1715, in favour of James III. This illustrious nobleman may justly be styled a martyr for the faith. Though tried and convicted for aiding the heir of his lawful sovereign, he was offered a pardon on condition of his renouncing, or even seeming to renounce, his religion. The account of his last days in the Tower, and of his death, was written by Father Brown at the request of Lady Derwentwater, and is preserved in the collection of Lord Petre, who lately procured the translation of the Earl's remains to Thorndon Hall. In January, 1873, Lord Petre gave to the Press a pamphlet containing the Derwentwater papers and correspondence, among which are some letters of Father Brown, most of them under the assumed name of Pippard.²⁵

Father Brown appears to have adopted the *alias* of Pippard when the rising took place. Being well known to the authorities as the Earl's confessor, he made a timely retreat to the Continent, and remained at Angers until the storm was blown over, when he quietly returned to his old mission. He appears there as late as 1728, in a list of the missionary Fathers of the Province, and probably remained until shortly before his death, which occurred at Pontoise, May 4, 1735, at the age of sixty-five.

FATHER JOHN WALSHE was resident missionary (with a brief

²⁵ In one of these letters (all of which are addressed to the widowed Countess at Hathrope, Gloucestershire), dated February 14, 1716, he says, while acknowledging a kind donation from her, she asked prayers for her late husband, "Indeed, madam, there does not pass a day wherein I do not remember him with pleasure, but I must own sincerely that it is frequently to beg him to pray for me, for I cannot bring myself easily to pray for him. However, I shall not be wanting to comply with your ladyship's pious intentions, because I know the great fruits of the Holy Mysteries will redound to the good of his family, whereof he is the glorious ornament and the great patron in Heaven." In another letter, dated the following September, he says: "It was my lord's last request by me that for his sake you would moderate your grief, and though his modesty would not permit him to say it, I hope you'll excuse me when I say that it is unbecoming, if not more, to lament the death of a martyr. The angels and saints rejoice, he himself is absorbed in joy, and while all good people congratulate with him, sure your ladyship can't continue to lament. Indeed, madam, I was often edified and pleased to see your ladyship bear up against nature, when doubtless it gave you a great struggle; but I was not much surprised to see the relict of my lord act greatly, and like himself. Continue then, dear madam, to act nobly and like yourself; to think of the happiness he enjoys, whereof Heaven has been pleased to give no small testimony. And this alone, or I am mistaken, will raise your heart to Heaven, and banish those sallies of nature which may do yourself and your family so much hurt."

interval) from about 1734 until his death here, May 26, 1773. He was born in 1700, entered the Society in 1720, and was professed at Pontoise, February 2, 1738. He was at Gateshead when the Duke of Cumberland passed through that town in January, 1746. His chapel was burned to the ground on that occasion, and he with difficulty effected his escape. When tranquillity was restored, he returned. Father Walshe was buried in St. Nicholas' churchyard, Newcastle.²⁶

Pontop, Durham, was served by Father Thomas Leckonby for many years in the last century. He received two guineas annually for a stipend.

Stella Hall has been already mentioned.²⁷ The last missionary we read of there was Father Richard Turner, who served it for many years, until 1775, when he went to Salisbury.

Swinburne Castle (Great Swinburne, Northumberland), which Gorton describes as a beautiful stone structure, pleasantly seated in an extensive park, was served for many years during the last century by Father Nicholas Saunderson.

The following extracts are made from some old returns of temporalities for the year of Jubilee, 1750. They give an idea of the various missions and number of Catholics at that date under the care of the Fathers of this District, and their incomes. The returns are generally couched in a quaint style,

²⁶ He was Superior and agent for this Residence for many years, and his accounts, many of which are preserved, were beautifully written. They present many curious items, showing the mode of living and expense of travelling in those days. Most of the missionaries were allowed a horse, as a necessary appendage to their extensive and scattered missions. By Act of Parliament Catholics were prohibited from keeping a single horse above the value of £5. The Fathers generally throughout the Province, and especially in the northern parts, appear never to have exceeded the "legal" amount. In 1749, Father Turner of *Stella Hall* is entered as giving £5 for his horse, while another Father at Biddlestone gives £6 10s. for his horse, bridle, and saddle. The Fathers, or "Factors," met annually at Gateshead. There were no coaches, only a London "stage," and the travelling was chiefly performed by post chaises or on horseback. A visitation of the District by the Provincial was a costly affair. In 1752, Father Carteret's outlay appears to have been about £42, and occupied thirty days. Tea was a great luxury in those days. An item appears: "For a pound of tea, 8s. 6d."

²⁷ *Records*, vol. iii. p. 129. *Stella* is six miles from Gateshead. The Tyne runs through it. An English army was beaten here in 1640 by the Scots, who passed the river under cover of some pieces of cannon they had planted in Newburn Church (Gorton).

no doubt for the purpose of concealment, as the penal laws were yet in force :

Durham (Mr. Waterton).—I have from Mrs. Durham £20, and a small field, computed at £3. For assisting at Bishops' Auckland two guineas, and a guinea Mrs. Durham pays for my shop there. . . . My helps have dwindled almost to nothing, not exceeding £4 these last eleven years, which is not sufficient to answer charitable calls. . . . As to customers, I reckon about two hundred and most of my own gaining.

Callaly Hall (Mr. Darrell).—My salary from this place is £10 10s. per annum. . . . Mortuaries and other perquisites £1. The number of my customers, including all ages, about two hundred and eighty Of my own gaining about half a dozen.

Berrington (Mr. Digges).—My salary from the place is £10 a year. . . . No helps that I can depend upon, but £1. Mortuaries very little, some years nothing. I have about one hundred and twenty customers that go through all kinds of business. Of my own gaining about three or four.

Ellingham (Mr. Pemberton).—A salary from Factory [the Residence of St. John] £30, and a field, valued at £8 a year. No helps, unless a little beef or the like, from Haggerstone, which latter I repay with interest. About one hundred and five customers to my shop.

Pontop (Mr. Leckonby).—My salary from Factory £33 3s. Contributors £4 and coals free. Other helps about 30s. Customers to shop about one hundred and forty-five.

Haggerston (Mr. Thornton).—My salary from the place £15 2s. From Mrs. Durham £8 per annum. Customers to shop one hundred and ten.

Stella Hall (Mr. Turner).—Salary from place £28. From Factory £12. Customers to shop on days required one hundred and seventy commonly, though few patients of mine, as most make use of another gentleman, maintained there for many years by them for that purpose.

Newcastle-on-Tyne (Mr. Walshe).—No salary from the place, but maintained by the Factory. Helps commonly £4 per annum. Customers to shop that have learned trade about one hundred and fifty. Of my own gaining about thirty, and four or five more in a fair way of recovery.

Horseley (Mr. Howe).—No salary from the place, but £30 from the Factory, and £5 to pay house rent. Customers to shop about one hundred and twenty-five. Of my own gaining about ten.

Hardwicke (Mr. Billinge).—Salary from this place £10 10s. No help, but about 20s. small presents now and then. Customers to my shop about fifty-three that have learned trade. Of my own gaining five.

Biddleston (Mr. Newton).—My salary £10 and diet. My customers about fifty or sixty.

The following extracts from returns of *Ministeria Spiritualia* will be read with interest, as they afford authentic information of the various congregations of that extensive District under the care of the Fathers of this Residence.

Mr. Thornton (Haggerston).—"Pray assure our master that our customers here fulfilled devoutly, punctually, all that was required on that occasion; there were also some general confessions, and several received their first Communion; but as for any extraordinary conversion, notable reconciliation, or any other unusual act of piety, I know of none that I can give any account of."

Mr. Digges (Berrington).—"Every one under my care complied with all the obligations that were required of them, I may say, two or three different times. I had two that had left their religion several years ago, that came back; one of them at present is an example to all that frequent me. The greatest part made general confessions, and three or four that had not been sincere in their former ones."

Mr. Pemberton (Ellingham).—"As to the queries, I answer that all here complied with their duty. I had during sixteen days an hour's prayer in the morning and another late in the evening, so that those who could not assist in the morning came in the evening. General confession, twenty-four, and one who had abused the sacraments for several years. This is all I can say for mine."

Mr. Darrell (Callaly).—"I declare that all my customers seemed to take the affair of the Jubilee so much to heart that they did not only seriously attend to the nature of the thing, and the instruction given them upon it, but showed by subsequent acts that they were desirous to practise what they had been taught. Out of two hundred and forty customers that frequented my shop at that time, there were not above half a dozen that did not make a general confession, and those six complied with their duty by fulfilling all the conditions required for obtaining it. Their serious application to their duty then has made several more regular in their conduct and more serious in the use of the Sacraments than before. I cannot allege any remarkable heroic acts either in regard of reconciliation, which there was not much occasion for, or other virtues, unless what were attended with some circumstances too private to be taken notice of, or made known to the public; and, to conclude, I am both surprised and edified to see my people so serious at their duties, and making amends for many omissions of their duties in their life past, and reconciling themselves in the most moving terms to the state of grace."

Mr. Waterton (Durham).—"I must let you know that the Jubilee proved of great comfort both to myself and those under my care. It was performed with great devotion, and in some measure with solemnity here. We had three different times set apart for it—viz., fourteen days each, during which we had prayers mornings and afternoons, with meditations and instructions, and the shop as frequented as if high days; and many presented themselves for goods who never had come before. Almost all changed for the better, many in an extraordinary manner. Out of nearly three hundred that then frequented me I had not above four or five who did not make a general review of their whole lives, and of this number above thirty and odd that of thirty and forty years had been with no body. Several reconciliations made; several other acts of virtue performed, which still show themselves, as a more diligent attendance on days of oblation, both mornings and afternoons, and particularly a monthly application to the Sacraments, which I hope, as it does at present, will continue in mine. Near twenty have, or will, I believe, enter into the true fold, drawn, as

I think, in great measure by the edifying comportment of the people on this occasion. This is the sum of what I have to say."

Mr. Turner (Stella Hall).—"Of all my customers there was not one who did not comply with their obligations, and that with a great sense of their duty, and much to the edification of others. Not above two or three general confessions, although care was taken to endeavour to make them sensible of the advantage of them. No extraordinary or heroic acts of virtue as I know of, though a more strict application to trade appears in them than before."

Mr. Billinge (Hardwick).—"All my customers, excepting seven, frequented then my shop, and of those, four have since complied otherwise with their duty. Of forty-eight that then opened their minds to me all were general, excepting about four or five. Many, disabused in most essential mistakes, by which erroneous proceedings rectified and necessary knowledge took place, by which many who for several years had done things wrong, were brought to a just way of thinking. *Occasus proxima* removed. Two, between whom an enmity subsisted for some years, on the occasion reconciled. Upon the whole of great advantage, as otherwise several of my customers would have drove on trade without discovering essential defects in the merchandise they brought, whereas a general review of their past conduct enabled me to make great amendments."

Mr. Howe (Horsley).—"All belonging to me, except a straggler or two, faithfully and devoutly complied with all requisite conditions. About fifty gave in their general accounts. One ancient person admitted, set at right, and died just after he had given full satisfaction. A couple who had lived together *malâ fide* put to rights *quoad omnia*. Some others prevailed with to be true and sincere in their accounts, and at other times a great many put right that way."

Mr. Leckonby (Pontop). "As I then had, as you know, but a bad share of health, though somewhat better now, I could not give that due attendance I could wish on that occasion, yet almost all my customers, either by myself or others, complied with all necessary conditions. Many general confessions, and many rectified in their former accounts. No notable reconciliation or heroic acts of virtue that I know of."

Mr. Newton (Biddleston).—"What happened in this part, as the prefixed time was elapsed when I came, I am entirely ignorant. My customers elsewhere performed it very devoutly. I cannot say that any extraordinary event occurs to me which deserves to be particularly recorded."

Mr. Walshe (Newcastle).—"My customers on this occasion gave convincing proofs of their having a true sense of the affair, from their constant attendance to instructions, their punctual compliance with all requisites, the subsequent fruits of a more exemplary life. Of two hundred and fifty that have learnt trade not above four or five that did not enter upon business with passing first their private accounts as a proper introduction, to complete what they afterwards did, a general review, and the other necessary conditions. Above twenty that had not visited anybody for nigh thirty years, and four or five that had not for above forty, made up in a true and edifying manner their accounts on that occasion. Several who nominally belonged to others chose to take merchandise of me, and by a right use of them ever since showed they

knew thoroughly the value of them. No remarkable reconciliations, neither was there scarce any necessity for them, excepting one about four years ago, between two considerable families, one of which is partly under my direction, and ever since a good harmony subsists between them. A remarkable instance of Christian patience and fortitude appeared in one belonging to me in this neighbourhood (1745). One Thomas Ratcliffe, a shoemaker, had been often insulted and threatened with death by some of his neighbours on account of his principles. He bore all with the greatest patience. In the month of July, 1744-45, he was met nigh this town on the high road by one of these ruffians, who told him he would put in execution what he so often threatened him with, viz., death, on account of his principles, to which he replied he was willing to die for them, which he accordingly did in a few days after, having received several wounds on the spot from the ruffian without his making any opposition. I was sent for, and attended him to his last moments, which were most pious and moving. He not only pardoned his enemy, but made all his friends do the same, and promise never to prosecute him."

THE RESIDENCE OF ST. MICHAEL THE ARCHANGEL, OR THE YORKSHIRE DISTRICT.

Continuation of Records.

THE history of this District was carried down to the year 1677, in *Records*, vol. iii. series vi. As we have before mentioned, this Residence comprised Yorkshire, and, as part of the "discipline of the secret" rendered necessary by those unhappy times, was usually called "Mrs. York." The staff of missionaries in 1678 was not more than five, and remained at the same number in 1701 and 1704. In 1710, however, there was an increase, and from that year until 1773 the average number reached to about fourteen.

The following list gives the missionary Fathers of this Residence for 1701 and 1704.

Burnett, Thomas.
Cuffaud, John.
Edisford, John (Superior 1701).
Lawson, Thomas.
Percy, Philip (Superior 1704).
Petre, Thomas.

In 1773 thirteen Fathers were serving the following places :

Brough. Hoskins, Ralph. Died there, April 15, 1794, æt. 65.
Broughton. Heatley, James. Died there, May 11, 1782, æt. 68.
Burgwallis. Sanderson, Robert. Died December 2, 1781, æt. 66.
Danby. Boone, Edward. Died there, August 22, 1785, æt. 51.
Houghton. Howard, Edward. Died at Pontefract, December 5, 1809, æt. 69.
Holderness. Maire, Edward. Died at London, April 13, 1797, æt. 72.
Kilvington. Rothwell, John. Died there, September 29, 1782, æt. 74.
Pontefract. Barrow, Richard. Died at Wigan, October 17, 1799, æt. 62.
Richmond. Howard, Francis. Died at Alnwick, May 9, 1802, æt. 78.
At Mr. Stapleton's. Meynell, Thomas. Died in London, February 1, 1804, æt. 67.
Stubbs Walden. Pile, Henry. Died in America, 1814, æt. 71.
Walton Hall. Harris, Raymund. Died at Liverpool, May 1, 1789, æt. 45.
Yarum. Nandyke, Thomas. Died there, March 17, 1793, æt. 67.
York (The Bar Convent). Chamberlain, John. Died there, January 17, 1796, æt. 69.
„ Nixon, Thomas. Died at Alnwick, November 5, 1793, æt. 59.

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The Annual Letters for this Residence chiefly apply to the missions of York and Pontefract, and will be given when those places are noticed.

In 1677 the death of FATHER WILLIAM STUART, *alias* SHARPE, is recorded. He was a native of Scotland, entered the Society in Italy, and for many years filled various offices in that country and at Douay. At length he was transferred to the English Province, and lived as chaplain to a noble family in Yorkshire until his death, May 21, 1677. He is stated to have been a man of piety, and extremely beloved by all to whom he was known.¹

1682.—The report for this year mentions that a contagious disease, a species of plague or putrid fever, broke out in the autumn and raged in some of the northern parts of England, carrying off many victims. Some of the missionaries were panic-stricken, and retired from the danger; but Father Thomas Gerard, Superior of the Residence, and Father Henry Hamerton (the missionary of Pontefract), in their accustomed fervour visited the sick, consoled them with pious exhortations, fortified them by the holy rites of the Church against the last assault of the enemy, and discharged every duty of good pastors, which work, at the date of the report, they were still continuing.

Father Gerard was attacked at the very beginning by the same disease, and, "falling a victim of charity, is, as we trust (says the writer), added to the number of the blessed, but has left a great blank behind him, both among his own brethren and among externs. He was remarkable for his amiability and simplicity of manners, combined with great innocence and candour. He was patient in labour and fervent in zeal, rendering help to his neighbour both by day and night." He was so diligent in the charge of the Residence intrusted to him, that during the short term of his office many Catholics, previously unacquainted with the Society, or feeling no esteem for it, now begged to have Jesuit Fathers for their chaplains and confessors.²

¹ Dr. Oliver asks if he was the author of "*Presbyterie's Triall, or the occasion and motives of conversion to the Catholique faith of a person of quality in Scotland, to which is subjoyned a little Touchstone of the Presbyterian Covenant*, 12mo. Paris, 1657, pp. 241." At the end of the Preface are the letters F.W.S.

² FATHER THOMAS GERARD, *alias* CLOVELL, was a native of Lancashire, born in 1640; having made his humanity studies at St. Omer's, he was admitted to the English College, Rome, for his higher course as a convictor among the Pope's alumni, October 21, 1660. He left the

In 1687, or perhaps in the previous year, the chapel at York being found too small, a mission was opened at Pontefract, whither the head quarters of the Residence were removed. The report of 1710 states that there were twelve Fathers; among whom were Fathers John Edisford, Thomas Lawson, Thomas Holland, *vere* Eccleston, Francis Mannock, *alias* Arthur, Philip Percy, and John Turberville. The number of Catholics under their care at this period is stated as 523. There were 66 conversions to the Catholic faith, 166 baptisms, 146 last anointings, and 99 general confessions.

We take the opportunity of supplementing the account of the Vavasour family of Hazlewood, given in our last volume, page 689 seq., with the following characteristic extract connected with Sir Walter Vavasour, the second baronet. It is in substance taken from the *Orthodox Journal* of April, 1817.

When Lord Strafford was sent by Charles I. into Yorkshire as President of the North, he desired his friend and kinsman, Sir Walter Vavasour of Hazlewood [the second baronet] to change his religion; "for," said the Earl, "I am determined to root all Catholicity out of my new government." "My lord," replied Sir Walter, "a more experienced politician than you can ever be, has done his utmost for nigh a hundred years to extirpate Catholicity, and he has failed; therefore I do not expect your lordship's design will succeed." The Earl looked surprised: "What statesman are you speaking of?" he said, "what is his name?" "The devil," replied Sir Walter Vavasour.

The Vavasours are likewise mentioned in the extracts, from Canon Raines' *York Castle Depositions*, given below.

College November 12, 1662, joined the Novitiate of St. Andrew's, Rome, in 1675, and, adds the Diary of the College, "died most piously in England, 1682." On entering the English College, he states: "I am son of William and Elizabeth Gerard, of the county of Lancashire. I am in my 20th year, and was baptized by the Rev. Father Howard in June, 1641. I was brought up in England, and made my humanity studies at St. Omer's College. My father is a knight and baronet, and a Catholic. I have three brothers and one sister. My parents have suffered much for the Catholic faith, as I myself have done." Father Gerard belonged to the Gerard's of Bryn. Dodd, *Church History*, vol. iii. p. 58, citing their pedigree, thus mentions Father Thomas' parents: "Sir William Gerard, Baronet, son of Sir Thomas Gerard of Bryn in Lancashire, and Frances Molyneux, daughter of Sir Richard Molyneux. He was very active in defence of the Royal cause in the beginning of the Civil War, and sold a considerable estate in Derbyshire, which was all spent in the service. Being appointed Governor of Denbigh Castle, he kept it till the King's cause was grown desperate. This was the last garrison surrendered in those parts. Sir William married Elizabeth, daughter of Sir Cuthbert Clifton of Latham, Lancashire, by whom he had several children." Dr. Oliver dates Father Gerard's death as occurring on October 5, 1682. A Catalogue of Deceased Members of the Society, in the Public Library of Louvain, says October 25th.

THE REV. THOMAS ATKINSON, martyr. Amongst the collection of papers of the English Province at Bruges in 1773, now in the Archives de l'Etat, Brussels,³ was a short MS. regarding a martyr, the Rev. Thomas Atkinson, fellow-labourer and true friend of the Jesuit Fathers of this District. This MS. was lent to Bishop Challoner, who gives an extract from it in his *Memoirs of Missionary Priests*.

*The martyrdom of Mr. Atkinson, priest in England,
March 11, 1616, (O.S.)⁴*

A venerable priest of the name of Atkinson, about seventy years of age or upwards, who had laboured in the English vineyard upwards of thirty years⁵ in this county of York, travelling on foot, and for the most part by night, from house to house, both to afford consolation and relief, and to administer the holy sacraments to the Catholics. He entertained feelings of the greatest affection and esteem for the Society of Jesus, and frequently, and with great goodwill, availed himself of the labours and services of the Fathers in the District; and, when any matter of special difficulty occurred, or any circumstance calling for mature counsel, he hastened to refer it to them with the fullest confidence, desiring in all things to be directed by them, and to defer to their advice: for which reason he chose one of the Fathers as his constant confessor, to whom he entrusted himself without reserve.

In this present year, 1616, visiting the house of a Catholic gentleman,⁶ he was seen by a heretic, who suspecting him to be a priest, maliciously betrayed him to some pursuivants. They made all haste, and meeting the priest returning from the house, apprehended him, together with the said Catholic gentleman, his wife and children, and led them off to York, guarded by an armed force. As it chanced to be the time of the assizes, they brought them straight to the President and Judges, who at once examined the priest, demanding of him if he were a priest or no? The aged

³ *Bibliothèque de Bourgoigne*, n. 2, 167. (The latter part of the fourth MS. from the Novitiate at Mechlin.)

⁴ The Rev. Thomas Atkinson was a native of the East Riding of Yorkshire, educated at Douay College (when it was at Rheims), ordained priest in 1588, and sent to England the same year. His missionary labours were chiefly confined to his native county. Bishop Challoner gives various particulars of his life from a letter written from Douay, and a manuscript by Lady Babthorpe, who knew him. He relates the fact of the martyr having broken his leg in attending the poor Catholics in the dead of winter, and the miraculous circumstances of the fetters falling from him when in prison. This being reported to the President of the North, Lord Sheffield, he sent to inquire into the truth of it, when the gaoler who had rivetted them on acknowledged that it was so. Bishop Challoner observes that a Latin Life printed at Douay, 1617, confirms the truth of the fact of the irons falling off when he was engaged in prayer, as a thing well known and attested by many; as likewise a vision he had before his apprehension, in which our Blessed Lady revealed to him that he should glorify her Son by suffering a cruel martyrdom for His cause.

⁵ This should be twenty-eight years.

⁶ Mr. Vavasour of Willitoft (Note by Bishop Challoner).

and holy man would not directly admit the fact, for fear of endangering the lives and fortunes of the said Catholic gentleman, his wife, and children ; nor would he expressly deny it, wishing to avoid even the smallest shadow or colour of a falsehood. Without any other proof, therefore, or witness (a thing which even our own wicked laws of England forbid), they condemned him to death as a traitor.

At his apprehension, they found upon him a pair of beads, some blessed grains, with a copy of Indulgences granted by the Sovereign Pontiff; these they read publicly to the people, laughing and scoffing at them, and uttering a thousand falsehoods regarding the use of them, according to the practice of the heretics. The discovery of these articles upon him confirmed them in their opinion that he was a priest, and they thereupon summoned a Jury and condemned him. On the 11th of March (O.S.), he was dragged upon a hurdle from the prison to the place of execution, and there he had his life offered him if he would take the oath, which he firmly refused to do, and was turned off the ladder. He was cut down by the hangman when only half-dead, and [dismembered, bowelled, and] quartered. He suffered all with wonderful patience, courage and constancy, exhibiting signs of great comfort, seeing the accomplishment of his long and ardent desires, and not without some foreknowledge from God, by a vision, as himself in confidence related to some friends that were with him in the same prison, where there are at present remaining about eighty other Catholics, most of them condemned to *premunire*, that is, to a loss of all their goods, and perpetual imprisonment.

A young man, a Catholic, having a desire to obtain some relics of this holy martyr, bought his stockings of the hangman. A Protestant, observing this, caused the young man to be examined by a magistrate ; and being found to be a Catholic and servant to a Catholic gentleman, he was committed to prison, where he remains and suffers with the rest. After the condemnation and death of this holy man, the Judges and Justices of Assize, perceiving that their proceedings were displeasing to the people (having condemned him against all law, without either witness or other sufficient evidence, only for having beads about him, and because he would not directly deny himself to be a priest), endeavoured to satisfy the world by afterwards producing a base wicked fellow, who gave testimony before them that the condemned party was a priest, and that he had sometimes seen him say Mass. Whereupon they greatly rejoiced, and boastingly said that they had not passed sentence upon this holy man without reason and justice.

FATHER JOHN ROBINSON, *alias* TAYLOR and UPSALL. *Records*, vol. iii. pp. 49 seq., contained the biography of Father John Robinson ; the following extracts may now be added from Canon Raine's *York Castle Depositions*, &c.

John Robinson and another for being Seminary Priests.

June 6, 1651. Luke Robinson, Esq., certifies that the evening of the above mentioned day, he apprehended two persons travelling on the back side of Malton, who would say nothing of them

selves.⁷ One calls himself John Robinson, and did produce a printed certificate, signifying he had taken the engagement ; the certificate was from the Commissioners in the plural number, but only signed by Sir Robert Barwicke. He did there own the name in that certificate, which was Thomas Fowler. The persons did acknowledge they were Roman Catholics. The other person, who calls himself John Mannering, otherwise Gravenor, did say he was a schoolmaster, and did teach Mrs. Meynell's children of Kilvington. The said John Robinson saith he was born at Upsall.

Thomas Fowler examined, 9th of June, calleth himself now John Robinson, and saith the name he did use yesterday was to get the advantage of a pass. Denies to say where he was born. Cannot answer whether he have taken any Orders from the Church of Rome. He met with Mannering on Saturday last, at Mr. Thompson's the innkeeper in Wetherby. Will not answer whether he ever saw him before. Acknowledged himself an Englishman, and hath been beyond the seas. The coats upon his back came with him beyond the seas. He was at Paris three years, and hath been in England, come Michaelmas, three years. He hath been at Rome. Was of no University in England. Doth not deny he were of any University in foreign countries. Will not deny to have received Orders from the Church of Rome. He saith often he is unwilling to bring others into the briars. He will not say what acquaintance he hath in Yorkshire. He did intend to go to Pocklington last night, having some business there, but will not name with whom, because he will wrong none. He landed at Dover when he came into England. Was never in Scotland. His father's name was John Robinson, but doth not know where he did live. He did see Mr. Mole in prison in Rome, when he was a youth.

June 9th. Re-examined. Asked whether he were in Yorkshire when the Earl of Newcastle had command there ; saith he doth not know. He hath been in Flanders, but not in Holland nor Spain. Being asked whether he hath been with him that is now

⁷ "Two suspected Seminary priests are arrested at Malton. There was at this time a great crusade against them, and they were treated with much unmerited severity. The English Mission was the destination of many of the young men in the College at Douay, and many sought their mother-country merely to lay their bones in its earth. They were chased about and pounced upon by the Executive as enemies to the State. It is melancholy to read the story of these bold and zealous men, availing themselves of every device to escape detection, disguising themselves, forging passes, travelling under assumed names, and undergoing every hardship for the sake of their religion. Almost every residence of an old Roman Catholic family had some hiding-place for a priest, to which he could escape when the searchers were abroad. At the Yorkshire Assizes in March, 1651-2, Robinson was convicted of being a Seminary priest, but was reprieved before judgment. I find that he was still in prison in 1660. It is probable that no proceedings were taken against his colleague. In March, 1657-8, I find that there were two other suspected Seminary priests in York Castle, John Fairfax and George Anne. In April, 1660, they were still in prison, refusing to answer. Fairfax was freed by proclamation in September, 1660. His fellow-sufferer had probably died in prison" (Note by Canon Raine). George Ann was no doubt Father George Ann, whose biography is given in *Records*, vol. iii. pp. 142, seq. He is there stated to have died in June, 1660, aged sixty-nine. Canon Raine supplies the additional information of his imprisonment in York Castle, and of his evident death in bonds there, a martyr for the faith.

called the King of Scots, saith he was with him at Paris. He did not know one Cox in Ireland, but did receive a message from a friend who complained that Cox had wronged him.

John Mannering⁸ saith that he is sometimes called by the name of John Gravenor, his mother being of that name. Was born near Stafford town, at a place called Hampton. Was bred a Catholic. Served one Mr. Fowler in the county of the same profession, and since hath lived with Mrs. Meynell of Kilvington, and did teach her children. He met with John Robinson at Wetherby, and stayed with him until he did eat meat, and did not know of his coming. They met on this day sennight, and did part with him at Ripon, and met again upon Monday at Osmotherley. He doth now belong to Mr. Thomas Watterton [Waterton] of Walton, and doth teach his children. He was arraigned for the death of Robert Cooper, the last Lammass Assizes and was acquit. Denieth that he was in arms against the Parliament. He was going yesterday, when he was taken at Malton, to Farburne hard by Brotherton, and saith that John Robinson was going to Beverley, as he told this examinant, and the said Robinson did undertake to know the way.

JOHN THOMPSON.—In page 47 of the same *York Castle Depositions*, we find the following particulars.

John Thompson, for being a Seminary Priest.

August 31, 1651.—Before Luke Robinson, Esq. John Smith, otherwise calling himself John Thompson,⁹ saith he never went by other names than these two ; saith that he hath no certain abode, but where his friends do entertain him for the time. Being asked among what friends he doth most reside, he doth desire to be

⁸ Not traceable as a Jesuit Father. The Douay Diary gives John Gravenor, of the diocese of Lichfield, ordained priest in 1606, and sent into England the same year. He was probably related to Father Robert Grosvenor, whose biography is given in *Records*, vol. iii. pp. 180, seq.

⁹ "Another Seminary priest, of whom Bishop Challoner, in his *Memoirs*, gives the following account: 'He was one of the secular clergy. His name was Wilks, though he was commonly known by the name of Thomson. He was born in Knaresbro' in Yorkshire; was taken at Malton upon a market-day, and set in the stocks to be gazed at by the people, almost the whole day, till a cutler of the town, making oath that he knew him to be Lord Ever's priest, he was sent to York Castle, tried and convicted, but died before execution'" (Note by Canon Raine). The above-named John Smith, *alias* Thompson, was a Father of the Society, and is identical with Father John Thompson named in the same biography of Father Robinson (*Records*, vol. iii. p. 53), of whom it will be recollected that Father Robinson says "he had as fellow-prisoner Father John Thompson, who, having long been Superior of the Fathers of the Society in that county [York], had at length fallen into the hands and fetters of the heretics. John [Father Robinson] lived in the same cell with the Father for three months, where the latter was seized with a deadly disease. This was the gaol fever, which often follows upon the squalor of a long imprisonment, through which this glorious confessor of Christ, and candidate for martyrdom, after having received from Father John the sacraments of the Church, was translated from prison to the liberty of the children of God." This was on December 21, 1651, not 1642, as is erroneously printed.

pardoned, because he is not willing to wrong his friends. He saith that he did come from Ruston in the night, last night from Mrs. Sayer's, having been there three days, and came from Mr. Trollope's house, in the bishopric of Durham about a fortnight ago, and came on foot. Being asked what place he did lodge at by the way, he is unwilling to wrong his friends, yet confesseth he lay at Yarm at an ale-house, and at a house beyond Black Hambleton, an ale-house, and that he lay at Strangrave, at an ale-house. Saith he hath been at the house beyond Hambleton before, but not at the other houses. He is by profession a schoolmaster; hath lived in divers places, but will not name any; saith he is a Roman Catholic, and became one in the family of the Lady Anne Ingleby, and did live some time with old Mr. Vavasour of Hazlewood five years, and from thence went to teaching scholars, and did teach Sir Francis Ireland his children. Being asked whether he did never teach in any other place, he will not answer. Being asked whether he be in orders from the Church of Rome or no, he will not say he is or he is not, and will not answer positively to that question. He saith he was not beyond seas. Being asked whether a man be qualified for an ecclesiastical person of that Church of Rome without he go beyond seas, he saith he must either go beyond the seas or be qualified by some person who comes from thence. Saith he was not in prison in his life but once, being carried before Sir Robert Barwicke about two years ago, who, upon examination, set him free. He saith he was then apprehended in Hemsley at one Daniel Emerson's house, and was apprehended by Major Scarffe, and was then accused for being a priest, and he did not then deny that he was one. He hath been much at the Lord Eure's house in the old lord's time, but not since. He was born in Netherdale, in Yorkshire, and his father's name was William Smith. He did take the name of Thompson, because the times were troublesome for him. He came to Mrs. Sayer's house only to see her.

Christopher Cooper of Old Malton deposes that before day he met Smith and one William Thompson going to the back side of the town, on the footway. He said they came from Rushton. Travelled early, for they had beasts going before, but the beasts were not his. He then got the constable to apprehend them, and Smith confessed that he came out of the north, and confessed that he was Roman Catholic and a schoolmaster.

William Skelton, constable of Malton, says that the night watch of Old Malton brought the two to him as suspicious persons. "He did find Popish papers about Smith, and the watchman did bring small pieces of paper, which they said they did see Smith scatter."

Luke Robinson, Esq., of Thornton Risebrough, near Pickering, was an active magistrate, and a very zealous parliamentarian. He was bailiff and member of Parliament of Scarborough, and was one of the Council of State. At the Restoration he was driven out of the House of Commons.

THE DOLMAN FAMILY.—In *Records*, vol. iii. p. 233, note, we give a short account of this old Catholic family from Mr. Peacock's *Yorkshire Catholics*. And in the same vol. p. 183, the biography of Robert Dolman, a scholar of the

English College, Rome, who after his early studies at St. Omer and Douay, passed on to Rome in 1616 for his higher course, with a view to the Priesthood, and died a holy death in the College, December 17, 1618.

We find another member of the same family a scholar of the English Fathers at St. Omer and Rome, and probably nephew of the above student, the Rev. ROBERT DOLMAN. He was admitted to the English College, Rome, for his higher studies, at the age of nineteen, on November 4, 1653, and took the College oath on the 30th of August following. After receiving minor orders, he was ordained subdeacon and deacon in April and May, and priest May 5, 1658, and was sent upon the English Mission April 5, 1660. On entering the College, he states that he is son of Philip Dolman, of Yorkshire, whose father was a knight, and always a Catholic, and suffered much on account of his faith; that he is the eldest of two brothers and has two sisters, and studied at St. Omer's College for five years.

Elizabeth Dolman, daughter of Sir Robert Dolman of Pocklington, was professed a Benedictine nun at Brussels, as Dame Helen, on April 29, 1608, aged twenty-two. She died in 1658. She was probably sister to the first named Robert, the student, and aunt to the above Robert, the priest.

The following depositions against three Catholic priests are taken from the same collection of Canon Raine.

I. The REV. JOHN ACLAM.

March 16, 1675-6. Before Sir Richard Osbaldeston, Knight. Charles Channey of Burlington, gentleman, saith that upon the first of this instant, he went by the command of his Captain Andrew Hayes to search the house of John Constable, Esq., being a Papist, for horses . . . and upon his search he seized two geldings . . . mare, and two fowling-pieces. And in his search one who was set in a room, near to another room, where there was a table spread with a linen cloth, and at one end a surplice, and at another end a vestment, which he believed belonged to a Popish priest. And this informant returned with Mr. Constable to his captain at Burlington, who then . . . that he had seized the said person. Whereupon this informant took horse immediately, and went to Mr. Constable's house again, and there found and seized the said person, who then called himself John Aclam, with the surplice and vestments, and carried them all to his captain at Burlington. And then he searched the said party who called himself Aclam, and found a ring of brass, with ten small notches and a large one; a tin box, wherein were several wafers or parts of wafers, with impressions upon them, with two written letters, and some notes about paying of mild monies for guineas, with some other papers. But afterwards he was told that the said

party who called himself Aclam was one John May, and was looked upon to be a Popish priest.¹⁰

2. The REV. EDMUND JOHNSON.

December 19, 1688. Before Thomas Denton, Esq., Cumberland. Edmund Johnson, late of Dundalk, in the county of Louth, saith that he was born at Killen, near Dundalk, and was at Rheims, in Champagne in France, in the College of St. Patrick, for three years; afterwards went to Brussels in Flanders, learning divinity with some seculars, where he remained about a year; then he travelled through Sweden, Denmark, and Norway, from whence he came and arrived at Shields in Northumberland, the 7th inst. and came from thence to Newcastle, and to Mr. Swinburn's of Naferton; from thence to Corby, from whence he came yesterday morning. That he took orders of a secular priest from Oliver Plunkett, titular Bishop of Armagh at Ardpatrik, fourteen years since, and is now going towards Whitehaven, in order to go to his native country.¹¹

3. The REV. SAMUEL BANCKES.

Aug. 14, 1676. Before Yorke Hanmer, Esq., Lord Mayor of York. Thomas Thomas, of York, gentleman, saith that within twelve days past he see Samuel Banckes, of this city, writing master, act in the office of a Roman priest within his own house, and that he see him say Mass in his own person, having upon him the robes of a priest at that time before an altar, and that he see the wine in the Sacrament in his hand, several people to the number of about seventeen being then present.¹²

¹⁰ Canon Raine adds in a note: "The penal statutes against the Roman Catholics were at this time very vigorously enforced. The houses of the gentry were being constantly searched for horses and arms; the oath of allegiance [and supremacy] was frequently put to them; and they were subjected generally to much harsh treatment. We cannot understand in these days the fever of anxiety which was excited by the real or pretended plots that were then being brought to light. The officer's evidence is confirmed by a serjeant of the name of James Lawson. The prisoner, who signs his deposition with the name of John May, says that he has been called so for thirty years. He denies that he is a priest. He says that he was born at a single house called Ash on Blakesmoor. He confesses that the box and its contents are his own property, and says that the vestments and other things belong to Mr. Constable, and 'that most of the Popish gentlemen have such.'" Many of this family of Aclam appear in Canon Raine's list of Yorkshire recusants. 1664. "Hornesey-cum-Burton, Alice Aclam, spinster; Ann, wife of Thomas Aclam. Bewhall-super-Nunkeeling, George Aclam, sen., and Elizabeth his wife; George Aclam, jun., and Margaret his wife; and Sarah Aclam, spinster." 1669. "Garton-cum-Grimston, Robert Aclam; Ellen Aclam, widow." In 1661, Peter Aclam appears in a list of persons committed for refusing the oath of allegiance.

¹¹ Canon Raine adds the following note: "A Roman priest is arrested in Cumberland, and is compelled to give the history of his life. I find that he was in prison in August, 1690, and probably he continued in durance much longer."

¹² There is no further account, but Canon Raine observes in a note: "Another proof of the active measures that were being now taken against the Roman Catholics. The accused person denies the charge."

The following Fathers were connected with this District, either by birth or as missionaries.

FATHER GEORGE WARD, *alias* INGLEBY, was a son of Marmaduke Ward, Esq., of Newby, near Ripon, by his wife, Ursula Wright, and generally passed by the alias of Ingleby. He was born in the year 1594, educated at St. Omer's, entered the Society in 1619, and was professed in 1634. He taught theology for some time at Liege, and was esteemed an able divine; he also served the English Mission, and for several years was chaplain to the Countess of Newport in London. He was recalled to Liege in 1647, and again professed theology, but returned to England in 1649, where he died, June 21, 1654, æt. 60.¹³

FATHER FRANCIS EVERY, *alias* EVER, was a native of Yorkshire, born in 1630, who entered the Society November 21, 1647, at the age of seventeen. During 1655 he made his second year's theology at Liege, and was solemnly professed February 2, 1664. In 1678 he resided at Tixall Hall, Staffordshire, as chaplain to Lord Aston. He was specially marked out as a victim by Titus Oates and his associates in the persecution consequent upon their reckless perjuries, and a reward of £100 was offered for his capture by royal proclamation, dated January 15, 1679; while £50 only was set upon the heads of other Fathers. He is frequently mentioned in the narrative of Oates, and in his and William Dugdale's examinations upon the trials of the Fathers and before the Privy Council.¹⁴ In one of these examinations¹⁵ Stephen Dugdale swears that Father Everie, *alias* Evers, Jesuit, in Tixall Hall, told him that Mr. Bedingfield [Father Thomas Mumford] had a packet of letters delivered to him at the posthouse [Windsor] which he feared the Lord Treasurer¹⁶ had notice of, and which therefore he delivered to the Duke of York, who handed them to the King. He declares that

¹³ WILLIAM WARD, probably his elder brother, was a scholar of the English Fathers at St. Omer and Rome. The Diary of the English College, Rome, states that he entered as a scholar of the Holy Father, in the name of William Ingleby, *vere* Ward, October 4, 1614, at the age of twenty-three; took the College oath, May 10, 1615, and was ordained priest, April 29, 1618. He made his rudimental studies at York. The family was of distinction in the county, and his uncle lived at Court. He died in Ireland about 1645.

¹⁴ See Analysis of Narrative, History of Oates' Plot, Appendix.

¹⁵ *Dom. Charles II.* vol. (or bundle) 412, n. 49.

¹⁶ The Earl of Danby.

the King gave them to the treasurer after he had read them, but that the King did not believe them, &c.¹⁷

The Annual Letters for 1688 make the following mention of this Father: "Father Francis Every was Superior of this Residence, and though upwards of seventy years of age, and broken in health, he bore the burthen with admirable courage and firmness. For a whole year he said Mass at different hours after midnight in order to elude the pursuivants and avoid exposing the Catholics, amongst whom he dwelt, to danger. During the months of December and January (1688) in the revolutionary storm, he was compelled to spend the whole day, until nine o'clock at night, in some ditch or hole. Then for an entire year he was confined to his room, unable to open the window for the sake of fresh air, or even to pace about it. Sometimes while shut up in a hiding-place he had providential escapes from the searchers' drawn swords, thrust through the chinks of partitions. The following case will suffice for the rest. He had arrived at a house about eleven o'clock at night, and was just composing himself to sleep, when the mansion was surrounded by forty armed men. The Father, aroused by the tumult, and guessing what the matter was, rushed out of his room half-clothed to gain the hiding-place, as he had no time for dressing. One of the pursuivants actually met him as he was going out, and ordered him to stand, as they were come for him. The Father took no heed, but pursued his way as though the order to surrender was not meant for him. Another then pursued him, shouting out the same command. At length he stopped and surrendered. For some unaccountable reason (which, considering Father Every's age and the state he was in was not unreasonably regarded as miraculous) they were unable to apprehend him, and he again escaped, and hid himself in another room, where the searchers, after a whole night's work, were unable to find him."

He died April 12, 1698, aged sixty-eight.¹⁸

FATHER JOHN EDISFORD was born in 1656, entered the Society in 1675, and was professed February 2, 1693. In 1719 he was recalled from the mission to become Provincial of the English Province, and died in office, at St. Omer's, August

¹⁷ See the General History of the Plot.

¹⁸ It is not improbable that the name of Father Francis and his brother Father William Every, was really Eure, of the family of the Lord Eure; the letter *v* having been corrupted into *v*.

13, 1720, æt 64, in religion forty-five. A letter of Father John Warner, Rector of Liege (where Father Edisford was studying his theology) to the Father General, dated March 2, 1679, says: "Brother Edisford is sick, and a spiritual remedy is being prepared for him to St. Francis Xavier."

The Annual Letters for the Residence for 1688 thus mention this Father: "In a village called Carlton¹⁹ in the Residence of St. Michael's, lived Father John Edisford, exercising there the duties of a very active missionary, and bringing about forty persons into the one true fold in the space of three years. When he heard of the troubles of York, upon the breaking out of the Revolution, thinking it time to look to himself, he first of all deposited the sacred vessels and furniture of the altar in a place of security. Then, lest those with whom he lived should suffer any harm on his account, he betook himself elsewhere, and caused the fact of his departure to be published abroad. After an absence of a few days he secretly returned to assist the afflicted Catholics of his flock. At last, being discovered, he was compelled to retire to another locality. Meanwhile the excited rabble suddenly attacked by night the house of a Catholic where Father Edisford had been accustomed to lodge in his missionary circuits. The mob spent the entire night in ransacking and plundering the house, and to a great extent ruined it. The Father had but just left for another house, where, in a short time afterwards, being discovered, he was obliged to conceal himself in a narrow hiding-hole. And here he was in no little danger of his life, for the pursuivants, vexed by a fruitless search of so many hours in every part of the house, and being still assured that the Father was hidden in it, thrust their drawn swords through every chink and crevice they could see, so that he had great difficulty to avoid them. After a few days, when the popular fury was somewhat abated, he quietly ventured out of his hiding-place, and returned to assist his flock. The whole of that winter he always travelled by night and on foot, and although exceedingly weak in health and body, yet, by the goodness of God, though he seldom returned home with dry clothes, he took no harm from it."

The Annual Letters for 1710 record: "Father Edisford is labouring in the most difficult districts, among the poorest of the poor, engaged in ceaseless excursions, during which his bed is only a wallet of straw, his drink water, sometimes mixed

¹⁹ Probably Carlton, near Skipton, Yorkshire.

with milk, his food seldom anything but dry bread, and that sometimes musty and black, and he always returns home covered with vermin."

FATHER ANTONY HUNTER, *alias* JAMES SMITH. This brave confessor of the faith was a native of Yorkshire, and was born in 1606. He entered the Society in 1649, at the age of forty-three, being already a priest. In the Catalogue of the Province for the year 1655, he appears as Superior of the Residence of St. Michael, and is stated to have been then four years on the mission.

Dr Oliver, in his very brief notice of Father Hunter,²⁰ says: "Whilst serving the mission in the north of England, during the civil wars, he was arrested and conveyed to London. At his discharge, this genuine son of the Society resumed his pastoral duties with fresh zeal and spirit." This must have been prior to his entrance into the Society. The Annual Letters of the time make no mention of the circumstance. The Report for 1650-55 thus notices Father Hunter:

"Happening to come to London, he heard that two Catholics were to be executed the next day, though they were considered to be innocent. The Father hastened to obtain, by some means, access to the condemned cell, where they were confined with eight others who were to suffer with them. Having singled out the two Catholics, he led them aside, administered to them the Sacrament of Penance and the Holy Eucharist, and prepared them for death without interruption, for their fellow-sufferers were too much absorbed in their own sorrows to notice what was going on. Nor did the Father's charity stop here. One of the Catholics, by the interest of friends, obtained a respite. The Father followed the other the next day to the place of execution, where, getting as near as he could, he stood prepared, on a signal agreed on the day before, to give the last absolution.

"While a minister was, according to custom, praying with the others, the Catholic expressed a wish to say a few last words to a respectable person whom he knew, and who was standing near. Leave was given, and he motioned to the Father, who immediately drew near, those who stood around respectfully making way, and helping him up the ladder. After a brief repetition of his confession, the Father absolved him again, and retired amongst the crowd.

²⁰ *Collectanea*, p. 120.

"The Catholic convict, addressing the people, made a profession of the faith in which he had lived, and was about to die. He was listened to by the people in perfect silence, till one individual called out to him to trust in the merits of Christ, and not in his own, as the Papists did. The Father, who was near, told him to hold his tongue, and not disturb a dying man in that way.

"On a signal given by the sufferer at the last moment, he repeated the Absolution, and finding that he had drawn much notice on himself, and that people were talking about him, he speedily retired and disguised himself."

The Report for the same period, states that Father Antony Hunter, after offering the Mass of St. Ignatius, and imploring the prayers of that Saint, succeeded in inducing a man to embrace and profess the Catholic faith, who, though convinced of the truth of it, had yet, through fear of persecution, professed himself a Protestant, and gone to church for thirty years. Through the advice of the same Father, an afflicted mother obtained of God a great blessing. She had borne two children, who had successively died a few days after birth. Being again near her time, and knowing there was great cause of anxiety for the preservation of her child's life she applied to Father Hunter for counsel. He advised her to observe the child carefully when born, and if any alarming symptoms appeared, to apply to it a particle of an Agnus Dei. The child was born, and the fatal symptoms were soon observed, but on the application of the prescribed remedy they presently disappeared, and it grew up in health and vigour.

The Annual Letters for the Province for 1679 briefly observe that:

"Father Antony Hunter, who had come to London from the College of St. Thomas, in the Sussex District,²¹ to help Father Waring in his cares and labours,²² after having strenuously laboured for some time, fell into the hands of the pursuivants, and increased the number of the captives. Indeed, such was the vigilance of the searchers and malice of the heretics that it appeared most difficult for any one to escape them."

The following is from an original letter of Father Hunter to the Father General, Paul Oliva :²³

²¹ Father Hunter was then Superior of the Hampshire District.

²² Father Waring was then Rector of St. Ignatius' College, and one of the five martyrs S.J. at Tyburn, June 30, 1679.

²³ Stonyhurst MSS. *Angl.* vol. v. n. 92.

Very Reverend Father in Christ,—
P.C.

I received your Paternity's letter, dated July 1, 1679, so full of tender and paternal affection towards us, with great consolation of soul, though, partly from an infirmity of long standing, partly from the troublesome times, and also for want of a fitting opportunity, I have been prevented from returning your Paternity my humble thanks, as I should have done.

The persecution still rages here, for on the 17th of this month six distinguished men have been condemned to death, ostensibly for high treason, but really for the sole crime of their priestly character; and they daily expect the execution of their sentence.

As hitherto in the case of others, so now in theirs, God imparts to them great fortitude and resignation, to the edification of all. Of these six, two are said to be of the family of St. Benedict, two of St. Francis, one of St. Dominic, and the sixth a secular priest. The rest who are detained in custody await the same fate, fortified with the like dispositions.

I speak with my Superior (with whom I am in daily intercourse, to my great consolation) as much as I can, and when it cannot be done in person, he visits me by letter, and, as far as possible, gives me his assistance in all things.

I implore your Reverence, as hitherto, so for the future, not to deem it too much trouble to give me a share in your devotions; and I, bound to it as I am by so many obligations, will not cease, to the utmost of my power, to commend your Paternity to God.

London, Jan. 19, 1680 St. Vet.

Your Paternity's most humble servant in Christ,
JAMES SMITH.

In the margin of the above letter Father Hunter says: "I learn from him, from whom I write these things, that the King has granted a reprieve to these servants of God during his royal pleasure."

The following is from what appears to be a copy of a portion of a letter from Father Hunter to the same Father General, giving an account of his trial, &c.²⁴

On the 28th of February I was accused before the judges and a jury of twelve men, by Titus Oates (whose face, though a most striking one, I had never seen before I was cast into prison), upon a charge, that he was present at a Mass, at which he heard me consecrating the Host, in a street called Long Acre, in the house of a certain druggist. However, on my demanding the name of this druggist, or in what part of the said street (of no great length) he lived, he could by no means tell. He then "begged" the evidence of a certain woman of equal effrontery with his own, who also swore that she saw me celebrating Mass in the house of a certain lady, of excellent character, in whose service she had lived a year ago. The lady, however, gave evidence before the court that Mass had never been said at her house during the time that she was in her service; nor did she know me, nor had ever seen me, until she visited me in prison a few days before. Yet, notwithstanding the evidence of the mistress and others, I was

²⁴ Stonyhurst MSS. *Angl.* vol. v. n. 94.

found guilty of high treason by the jury upon the testimony of this infamous accuser. I was then remanded back to prison by the judge, after I had avowed that I fully accepted death in testimony of my innocence, and of the truth of the orthodox religion, and I exclaimed in a clear voice: *Sit nomen Domini benedictum in sæcula.*

Afterwards, on the 1st of March, being called up and proclaimed amongst the criminals, as though the most wicked of all, and as charged with the most grievous crime, I was cited the first before the Bench, and asked if I had anything to say why sentence of death should not be pronounced against me. I replied that at the time of my accusation I had been deprived of any means of taking advice, and had received no information whatever (as the law required) as to the crime for which I was arraigned previously to my appearance before the court and jury, so that I was unable to vindicate myself by a proper defence, by the evidence of witnesses, and other suitable means. I maintained that at least it would be proper that other witnesses should be now examined in my favour; and this being refused, I alleged the things which I was prepared to prove by evidence, but in vain: although a person present offered to affirm on oath that he had been tempted, and offered a large bribe by my calumniatrix to join with her in bearing false witness against me. But all was to no purpose. I therefore received sentence of death, with great consolation of soul at being reckoned amongst the criminals, for love of Him Who for my iniquities was "reputed with the wicked." And I received it for an accusation that was no crime, and for no other cause than that of my character of a priest of the holy Roman Church; for, though other things were charged against me by this false witness, they were rejected by the court as fictitious and untrue, and of no importance.

However, what more than all increased my joy, already so full, was that among the most notorious of the criminals were two brothers who were condemned to death with me, whose names I had before learned, though I was ignorant whether there would have been an opportunity of hearing their confession. I therefore joined myself to one of them, and, as far as the narrow limits of time and space allowed (we stood at the bar, closely packed together, before the judges, whose attention was called away by other matters), I heard his and his brother's confessions in turn, warning them at the same time, should an opportunity offer, to make a more full confession, and receive the Holy Communion; nevertheless, to be of good heart, and hope that the most merciful God would accept this their goodwill for the salvation of their souls. Afterwards they obtained what they desired, a consolation, indeed, and as we may hope, closed their lives holily.

When I was separated from them, and thrust into a neighbouring place with others, by chance, or rather by Divine Providence, sitting next one of them, I found that he also was a Catholic, and I made him also partaker of his predecessors' happy fate. He, however, obtained a reprieve, as I also did, unsought for, during the royal pleasure. I beg for nothing else of the Divine Goodness but that I may be found a true son of the Society, living or dead; for which end I humbly entreat the prayers of my dear Fathers and Brothers, and especially of your Reverend Paternity.

London, March 6, 1889, V.S.

Your Paternity's most humble servant in Christ,

JAMES SMITH, *als.* ANTONY HUNTER.

Father John Warner, who was appointed Provincial in July, 1679, upon the death of the martyred Father Whitbread, in a letter to Father General Paul Oliva, dated St. Omer's, April 9, 1680, says: "I have other writings also from the Rev. Father Antony Hunter, which I have left at Watten, whither they were forwarded to me, to be transcribed for your Paternity. They will contain an account of the events that occurred when he stood at the bar of the Court, and heard sentence of death passed upon him; on receiving which he pronounced in a clear and distinct voice, heard by all the bystanders: *Sit nomen Domini benedictum in secula*. And when he saw two criminals who were likewise condemned to death, whom he suspected to be not unfavourably disposed towards the faith, and not knowing that they would have any other opportunity of seeing a priest, he exhorted them in a few words to confess, and actually heard both of them, surrounded by a crowd of heretics. Being condemned to suffer the extreme penalty of the law, they both met their sentence piously and courageously. I have now to inform your Paternity that this Father has been reprieved. Perhaps the heretics will henceforward abstain from shedding the blood of the innocent, and will destroy their captives by a lingering death in prison, with less odium to foreign countries, and disturbance to Protestants at home; lest many should be powerfully led, by the constancy of the martyrs, to think evil of heresy, and well of the Catholic faith."

The Annual Report for the year 1680-1 says that the month of March was rendered famous by the happy death of Father Richard Lacey, and the glorious combat of Father Antony Hunter. Father Hunter, on suspicion of being a priest, was cast into prison, but as no evidence sufficiently clear for conviction was adduced against him, he was left in free custody.

"In the same prison, and under similar circumstances, was Father Hesketh, a monk O.S.B. and a priest. It happened that a letter, dated March, 1680, addressed to the Monastery of Cambray, was intercepted, in which it was mentioned that Father Hesketh had been detained under 'free custody,' in a prison in London. Hence Titus Oates gathered that a man thus carefully guarded, must be a priest. Therefore, thirsting with the sanguinary desire of his death, the perjurer went to the prison, and summoned the person who was there detained under free custody, supposing that he was the only priest in the prison. Father Hunter appeared instead, and, notwithstanding his assertion to the contrary, that shameless man saluted him

as the real Hesketh, one who had formerly been well known to him. A few days after, the real Hesketh, and Father Hunter (the Benedictine and the Jesuit), were together placed at the bar. Oates, with his usual assurance, swore that the Father Hunter was Hesketh and a true priest of the Family of St. Benedict; declaring that the other was unknown to him, and so he had nothing to say about him. Father Hunter was well known in London, having at various times been Procurator of the Province. Many of his friends came forward ready to prove his identity, should he himself desire it. The real Hesketh was also present, and had he been questioned, would never have denied his name. With identification so easy, amongst so many safeguards, who would have said that Father Hunter's life was in danger? Nevertheless, the real Hesketh was discharged, and Father Hunter condemned to death. This sentence he preferred to accept, and, if God had so willed, to undergo, rather than avert it from himself by transferring the danger to another: so self-denying was his love for his neighbour and so fervent his desire of suffering for Christ. However, the capital punishment was respited, as the King had been made acquainted with the true state of the case. All this was done without the knowledge of Father Hunter, who hoped that the Divine Providence, upon which he entirely cast himself, had prepared for him under a mistaken identity the crown of martyrdom. Sorely was he afflicted when he learnt that the sentence of death had been cancelled. He lived on in prison, full of hope and confidence that, whether in life or in death, God would be glorified in him."

The extraordinary event mentioned in the Report for 1680-1 was evidently subsequent in date to the narrative or letter of Father Hunter to Father General; for neither does he allude to it, nor does Father Warner, his Provincial, notice it in the letter to Father General, of which we have already given an extract. The Report, instead of saying that the evidence was not thought sufficiently clear to procure a conviction, would more correctly have said, not sufficient to justify the carrying out the sentence of death, and that therefore Father Hunter had been reprieved, and was then a prisoner in free custody. It should be added, that the author of the *Brevis Relatio Felicis Agonis*, &c., page 87, confirms the above occurrence word for word.

It is easy to conceive the eagerness with which Oates would seize the occasion offered by the intercepted letter to

Cambray, to employ it as a tool against Father Hunter, to avenge his malice disappointed by the Father's reprieve, after his conviction upon the loose evidence given at the trial of the 28th February. The deliberate perjuries of this man, during the whole of the savage persecution or "plot" were indeed terrible; but nothing could exceed the audacity of this last attempt. By this time, however, men's minds had grown cool, his credit was already on the wane, and his day at hand; for shortly afterwards, being indicted by Government for wilful and corrupt perjury, he was convicted, and received condign punishment, as we have already related in our general history of the Plot.

Father Hunter died in prison February 3, 1684, æt. 78, having been in religion thirty-five years. The Annual Letters for the period thus mention the Father's death: "A short time before, in bonds, died Father Antony Hunter, after a long imprisonment during which he had received sentence of death. He was full of piety, and possessed an indomitable courage and a constancy of soul truly admirable. When an opportunity of retreat into France was offered him, he would not accept it, but got leave from Father Provincial to remain behind, and administer, amidst the daily risks of London, to the comfort of the distressed, upon whom, so long as he was free to go about, he most diligently bestowed his labours. He was intrepid in danger, and never lost his self-possession."

THE TUNSTALL FAMILY.—Two members of the old and now extinct family of Tunstall, of Yorkshire, entered the Society. They were probably brothers, and nephews of the martyr Thomas Tunstall, mentioned below.

1. **FATHER WILLIAM TUNSTALL** was a native of Yorkshire, born in 1611, entered the Society in 1631, and was professed November 25, 1646. He was living at Watten in 1655, and in 1672 was Rector of Ghent. At the breaking out of the Oates' persecution he was living as missionary at Burton, in Sussex, and it was to him that the celebrated letter summoning him to attend the usual triennial meeting of the Fathers of the English Province in London on April 24, 1678, was addressed by his Superior, Father Edward Petre. This letter, as we have seen in the general narrative of the "Plot," was found among Father Waring's papers in London. Among all the mass of papers seized and examined, this simple circular, with a diploma from the Father General in Rome, appointing Father Thomas Whitbread Provincial, were the only documents

produced in the chain of evidence to prove the guilt of the martyrs. Father William Tunstall escaped to the Continent, and died at Watten in 1681, æt. 70.

2. BROTHER THOMAS TUNSTALL was born in Yorkshire in 1612. After completing his humanity studies at St. Omer's, he entered the Society in 1633. His course was, however, a brief one, for he died at Liege during his Divinity studies, October 4, 1640, aged twenty-eight years. The Annual Letters for the College say that "he had made great proficiency in learning and excelled in mathematics, but still more so in religious virtue. By his fraternal charity and sweetness of manners he had endeared himself to his religious brethren and to all who knew him. He equally excelled in the virtues of humility and obedience, and was attentive to the slightest indication of his Superior's will, even in the most difficult occasions; and thus it might truly be said of him, *Consummatus in brevi explevit tempora multa*."²⁵

²⁵ Bishop Challoner in his *Memoirs* gives a full account of the martyr, THOMAS TUNSTALL, priest. He is called by the name of Helmes in the Douay Diary. Born in the diocese of Carlisle, he was collaterally descended from the family of Tunstall of Thurland in Lancashire, which afterwards removed into Yorkshire, to Scargill, Hutton, or Wycliff. He was a student of Douay College. Ordained priest in 1609, and sent to England in 1610, he was very soon arrested. He spent four or five years in various prisons, the last being Wisbeach Castle, from which he escaped by means of a rope, but wounded his hands so severely that he was thereby discovered. The friend at whose house near Lynn he lodged, advised him to apply to a charitable Protestant lady, the wife of a Justice of the Peace, Sir Hammond L'Estrange, who was skilful in dressing wounds. He was kindly attended, and was on the way to be cured, when unfortunately the lady, struck with the refinement of his manners, and his reserve in accounting for the wounds, together with the fact of his lodging with a recusant, could not refrain from naming him to her husband, who at once suspected him to be the escaped prisoner, for whose search and arrest he had that very day received orders. Lady L'Estrange implored, even upon her knees, that he should be spared; the Justice persisted, issued his warrant, and the martyr was taken and committed to Norwich Castle, tried at the ensuing Assizes, and condemned. The trial is one of the thousand instances of the degraded state of the criminal courts when Catholic prisoners, lay or clerical, were concerned. Law, equity, and every rule and procedure regarding evidence, were all utterly disregarded. The prisoner was convicted upon the evidence of one single witness; though, in cases of high treason, two were required. This witness was, by the clearest rebutting evidence, detected in an act of gross perjury. But to no purpose; the twelve obsequious slaves, for such indeed they were, under direction of the Judge (Altham), brought in a verdict of Guilty; and after some personal abuse from the Judge, the martyr found pronounced on him the usual atrocious sentence of death. He replied, *Deo gratias*, and with a smiling face, said: "Why, my good lord, this whole dreadful sentence imports but one death; and I do assure your lordship, by God's grace, I am not ashamed or afraid of death, come when it will." The reader is referred to Bishop Challoner's account of the execution and the martyr's conduct. He prayed for King and country, forgave all his persecutors, and

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In Canon Raine's *York Castle Depositions* (Surtees Society, 1861) are the following entries of recusants, viz.—

1655—6. "Easby," Francis Tunstall; "Hutton," William Tunstall, Esq. 1669, July. "Ovington," Francis Tunstall, gent. and Anne his wife. July 8, 1670. Anne Tunstall.

In a list of Roman Catholics in prison at York, July, 1680, is Francis Tunstall, Esq., for refusing to take the oaths of allegiance and supremacy.

In 1687, under King James II., we find the same Francis Tunstall sitting as a Justice of the Peace in a case where one Hutchinson is brought before the Bench for uttering seditious words, with several oaths: "Hang these Popish dogs! Will we have any of these Popish dogs to be our king?" Also with drinking the health of the Duke of Monmouth.

Dr. George Tunstall is mentioned in a note of Canon Raine, at page 173 of his *Depositions*, as a Yorkshire gentleman and physician at Newcastle. He was engaged in a

died with the Holy Name of Jesus on his lips, July 13, 1616. Being asked whether he were a Jesuit or a secular priest, he said he was a secular priest, but had made a vow of becoming a Benedictine, if it could be effected, and therefore desired the sheriff that his head might be fixed upon St. Bennet's gate. Many of the numerous spectators shed tears, and were sensibly affected, speaking kindly of him, and edified by his saintlike behaviour. His head was accordingly placed on St. Bennet's gate, and his quarters on the city walls, and after some time were privately taken down. The wicked Judge is said, in the MS. account cited by Bishop Challoner, to have died before completing the circuit, and most of the jury to have come to untimely ends or great misfortunes. The last Catholic Bishop of Durham was of the same family: on October 18, 1538, he was appointed Lord President of the North. Sir F. A. Talbot Clifford Constable, Bart., is now the owner of the Wycliffe property. The last of this ancient family, Miss Tunstall, married Admiral Hall, a Catholic. At the sale of Mr. Tunstall's effects at Wycliffe, who died intestate about the end of 1700, the portrait of the martyr fell into Protestant hands. The picture eventually came into the hands of the late Canon Raine of York, the well known antiquarian, son of the historian, Prebend Raine of Durham. The liberal-minded Canon, in the most handsome manner, lately presented this treasure to Stonyhurst College. In connection with this picture, Canon Raine says in a note at p. 44 of his *Depositions from York Castle, 1861*: "I possess a small portrait on panel of a Yorkshire gentleman who was a missionary priest and died for his religion upon the scaffold—Thomas Tunstall of Scargill. It represents him with a broken rope round his neck, and a knife in his bosom, an allusion to his death as a traitor. Around the picture is the following inscription: 'Thomas Tunstall Pr. and suff. Mar. 1616. *Funes ceciderunt mihi in præclaris. Spectaculum facti sumus, &c. 1 Cor. iv. 9.*' At the back is a little sliding panel, on which is pasted an account, written in a very neat hand, of Mr. Tunstall's life and sufferings. It is taken from Mr. Knaresborough's MS., and is accessible elsewhere. The portrait was purchased at the dispersion of the family treasures at Wycliffe in 1812." Tunstall House, near Walsingham Forest, might have belonged to a branch of the family, or it may have been bought and named by the Bishop. The Bishops of Durham have much Church property in that neighbourhood to this day.

controversy with a Dr. Witty in 1670—the Scarborough Spa controversy.

In page 118 of the same work the depositions in a case of robbery are given. Among other articles stolen was a “silver salt, with a coote of armes cut on them, which was three combs.” Canon Raine observes in a note: “The three combs were the arms of the family of Tunstall of Wycliffe. The *novus homo* of the house, according to tradition, was barber to William the Conqueror, and his descendants were not ashamed to show the allusion to the office of their ancestor on their shield.”

The following members of different families were connected with this District and with the Society by education and otherwise.

1. TOBIAS SWINBURNE, who was converted to the Catholic faith by Father Henry Fitzsimon, and for a short time resided at St. Omer's. On applying to enter the English College, Rome, he states: “1633. My true name is Tobias Swinburne, *alias* Henry Wentworth. I am only son of Henry Swinburne, Judge of the Consistorial Court of York. I was born and brought up at York until my father's death. After that I went to a well known grammar school in London, under Thomas Farnaby, and remained there until an opportunity of going to Oxford presented itself²⁶ I studied at Oxford for five years, when, by the grace of God, and the study of Catholic authors, I left not only my former heresy and friends, who are almost all heretics, but my beloved country also, by a kind of compulsion, in order to seek out the super-essential truth. To this I was received by means of Father Fitzsimon, who obtained for me admission to St. Omer's College, where, with the example before me of so many pious and reverend Fathers, I might with greater liberty decide upon a future state of life. They sent me to this College, in which I desire to live as a convict, in order to be free from all obligation of embracing the ecclesiastical state of life; nor will there, I trust, be any want of money for my support from my mother, Margaret Wentworth.’

His name does not appear in the Diary of the College as having been admitted to the scholars' gown, but the Pilgrim book states that he arrived in Rome on November 3, 1633,

²⁶ Thomas Fornabie, or Farnaby, was a learned English grammarian, born in London about 1575, died 1647. Watt's *Bibliotheca Brit.* gives a list of his numerous works.

with ten other youths from St. Omer's, for their studies, and that after the usual three days' hospitality they were admitted to the College.

2. JOHN MATTHEW, *alias* MUNSON, was a nephew of the eminent convert, Sir Toby Matthews, and grandson to Toby Matthews, Archbishop of York. In 1633 he applied for admission to the English College, Rome, under the name of John Munson, and made the following statement, which, as an exception to the rule, is written in English.

"1633. My true name is John Matthews; I am son to John Matthews, Esq., who took to wife Jane Trouthbie, daughter of Thomas Trouthbie, Esq. The place of my birth was London. My education was such as had much more of the gentleman than the scholar, as being brought up and living with my Lord Matthews, my grandfather. All my kindred are Protestants, except my uncle Sir Toby Matthews, and so it was my misfortune to be bred in heresy; but it was my happy fortune, about three years since, to be made a Catholic. The principal reason of my conversion was a dear affection, since I had the use of reason, I ever bare to the Catholic religion. The cause of my coming to this Seminary is to gain learning and virtue.

"JOHN MOUNSON."

The College Pilgrim-book notes, "Nov. 3, 1633. Arrived at Rome from St. Omer's for the sake of study, eleven youths." Among them is "John Munson of Yorkshire."

THE METTAM *or* METHAM FAMILY.—Three members of this old Yorkshire family entered the Society.

1. FATHER THOMAS METTAM, whose biography is given in *Records*, vol. ii. series iv. pp. 608, seq. He was born about 1532, and was probably son of Sir Thomas and Lady Mettam, both of them great sufferers for the Catholic faith under the relentless Lord Huntingdon, President of the North. Sir Thomas died a martyr in York Castle, and Father Mettam was martyred in the same cause within Wisbeach Castle, after a long incarceration of seventeen years in the gloomy dungeons of that horrible gaol. We find frequent notice of this sufferer in the lately published Douay Diary. P. 7: "1574. Arrived in this College in order to receive faculties and proceed to England, D. Thomas Mettam of Yorkshire." P. 24: "1574. Sent into England Thomas Mettam of Yorkshire." P. 127: "August, 1577. At this time arrived from England Mr. Mettam, S. Theol. Licent., who brought with him as his companion a

noble and distinguished youth." P. 128, the name of this youth is given: "August 19, 1577. . . . Mr. Mettam, S. Theol. Licent, and Mr. Fulham, a noble and distinguished youth, left for Arras." They returned again to Douay on the 21st of the same month, and both left for England. Father Mettam is named again in two letters which are given in the same Diary, pp. 148, seq., February, 1579. These letters are in English; we give them in full.²⁷

The 15th of February, or thereabout, were sent from Paris and England two letters declaring the tyrannical dealing of the peevish preachers in England towards the godly Catholics. The contents of them both are these—

"There was one priest taken at Mass at Mr. Scott's of the Moat, a little from Rye, now of late, and so carried into Rye in his vestments, and very evil used. I am afraid lest it be Mr. Taylor; but the will of God be fulfilled. They be very cruel in England at this present; God turn their hearts!" Hitherto the first, from Mr. Francis Ryd. Now followeth the other out of England. "Many priests have of late been taken of your acquaintance, Mr. Thomson and Mr. Bluet." Of this Bluet, to speak that which was not in the letter, but reported by the bearer, howbeit I think of equal credence. It was said that he being apprehended, and brought before the superintendent, professed his faith, which was the Catholic faith, boldly and truly; in which profession he took up the ministers so roundly that they were marvellously astonished at him, insomuch that one of the chiefest of them, notwithstanding that beforetime he had been one of their ministers, brake into these words and said, "I have heard," quoth he, "many times objected against us that our ministers be unlearned; but, by St. Mary, we have now happened on a minister with whom for his learning, I beshrew him, we be all of us much incumbered;" but now return we to the letter. "Master Mettam hath had the oath touching the supremacy offered unto him, and the same according unto the order certified into the King's Bench. If the Bishop of London may hang him, it is looked for he will. But, God be thanked, he is ready for it, and desireth his friends to pray for him. The Suffolk and Norfolk gentlemen that were committed for their conscience in her Majesty's progress, remain still prisoners in their country, except D. Wyndham that is close prisoner in the Fleet. Many of the wisest sort hath found great fault with the sending over of the young nuns, whom God of His abundant mercy hath delivered from a thousand perils of body and soul, no doubt of it to His honour and the confounding of His enemies. For their passing great constancy in their faith, singular modesty in their behaviour, and wise and discreet answers, they are throughout the realm talked of and commended, yea, even of their enemies. Sister Anne Stapleton lyeth in a very friend's house, where she wanteth no tending, very sore sick of a burning fever; our Lord comfort her! Her Majesty hath been of late very dangerously sick, but now recovered, though not perfectly.

"One Tippet, a young man sometime student of Douay, was apprehended here in this city and brought before the Bishop of London and Mr. Recorder, where he was straitly examined in

²⁷ The spelling has been partly modernized.

matters of conscience; to the which directly he answered as a good Christian Catholic, and through God's grace could not be perverted. Wherefore the Bishop and the Recorder, being outrageously moved against him, contrary to all justice, all law, they condemned him to be whipped at a cart's tail, and to be bored through the ear with a hot iron, which was executed in most dispiteful and cruellest manner that might be executed to any rogue, notwithstanding his brother, with others, pleaded that his father's house was his abode, and that he had twenty marks by the year; the good and godly young man bearing all with wonderful patience, not letting²⁸ to make protestation of his faith all the way of his martyrdom, and as yet, contrary to their own laws, they keep him in Newgate. Written this 15th of December.

"A. DOLM."

In page 171, we read—

"October, 1580. At the same time we learn from letters and from parties arriving from England, that the most Reverend Fathers in Christ, Dom. Watson, Bishop of Lincoln, and Dom. Feckenham, Abbot of Westminster, and other learned and grave men, viz., D. Woode, D. Mettam, D. Bluet, D. Uxebridge, Doctor of Laws, and others, I think, whose names are not reported to us, who were confined in certain London prisons, have been transferred to and are incarcerated in another vile and foetid prison in a sequestered marshy place not far from Cambridge, called Wisbeach Castle. . . ." In the list of priests sent to England by Pope Gregory XIII.,²⁹ we find in 1578, among thirteen others, "Thomas Mettam, Licentiate S.J. of Louvain, now incarcerated in Wisbeach Prison."

2. WILLIAM METTAM, born in 1626, entered the English College, Rome, for his higher studies, September 27, 1644, in the name of William Manners (*vere* Mettam) of Yorkshire. He left the College October 27th following, and entered the novitiate of Sant' Andrea, Rome, but did not persevere. His autobiography is given in *Records* vol. iii. p. 191.

3. FRANCIS METTAM, of whom nothing is traceable beyond the fact of his death in England, April 7, 1681.

4. GEORGE METHAM, *or* METTAM was a student at St. Omer's, and in 1665 applied for admittance to the English College, Rome, on which occasion he made the following statement.

"1665. My name is George Metham. I am son of Thomas Metham of Greenacre, in the county of York, and of Mary Medcalfe his wife. I was born not far from Greenacre, and was baptized July 2, 1620. I lived one while in England, another in Ireland. My father was a gentleman of very good family, rather wealthy, and a Catholic. I have two brothers and two sisters. I studied my humanities in England and at St. Omer's College. I wish to enter the priesthood."

²⁸ *i.e.* Not ceasing.

²⁹ *Records*, vol. iii. p. 43.

His name is not recorded in the College Diary as having been admitted to the scholars' gown.

We read in the *Catholic Apology* that Jordan Metham, a lieutenant-colonel in the royal service, lost his life at Pomfret Castle, in the Civil Wars.

Two of the same family, daughters of George Metham, Esq., of North Cave, co. York, became Benedictine nuns at Brussels, viz., Mary Metham, born in 1681, was professed October 16, 1701, at the age of twenty, as Dame Mary Magdalen. She died in 1739. Catherine Metham, born in 1685, was professed July 4, 1706, as Dame Catherine. The date of her death is not given. Their mother appears to have been Magdalen Metham, wife to George Metham of Metham, Esq., mentioned below.³⁰

Father Pollard, in his *Recollections of the Yorkshire Mission*, speaks of a Mrs. Metham among other ladies, as victims of Huntingdon.³¹ He says—

I omit all the rigour and severity which the President, Huntingdon, used among Catholics, how he ransacked their houses and drove them to lie in woods and caves, and how many, and for what and how small cause, he executed and hanged. I shall, if it be thought good, give a relation of some of them in particular, especially how he imprisoned all the gentlewomen and ladies in the counties, some in one castle, some in another, and especially how in Sheriff Hutton Castle were inclosed my Lady Constable, my Lady Babthorpe, my Lady Ingleby, my Lady Lawson, Mrs. Metham and Mrs. Hungate, how they were locked up every one in a several vast great chamber, not one permitted to see or speak with another, nor to have a maid of their own, but such as was put unto them; how their husbands were not permitted to come to them, but with what suit and difficulty; how that one of them, travailing with child, was not permitted to have the company of the rest, either before or after her travail, but only for the time present when she called; what shifts the poor gentlewomen used to get one to another, what devices they had to get to open locks and break windows, and to make passages, not only one to another, but for a priest also to come to them, are very memorable and worth the collecting.³²

³⁰ See an article by Father Parkinson in the *Month* for May and June, 1873, p. 387, "The Yorkshire Branch of Oates' Plot." The Sir Jordan Metham was no doubt the lieutenant-colonel who was killed at Pomfret.

³¹ Father Morris, *Troubles*, series iii. pp. 462, seq.

³² Mr. Peacock, in his *Yorkshire Catholics*, notices several members of the family as recusants and non-communicants. Among others, under the head of "Nunkeeleing and Benholme," Mrs. Joane Metham, widow, a recusant for two years and more. North Cave, John Metham, a very old man, recusant; Thomas Metham, Esq., non-communicant for one year." Sir Thomas Metham signs one of the returns of recusants (1604), which the author considers as evidence that he was not then a Catholic. He was eldest son and heir of Thomas Metham of Metham, by his wife Katherine,

THE METCALFE, or MEDCALF FAMILY.—Father Henry More³³ mentions WILLIAM METCALFE, a native of Yorkshire, who was one of the earliest scholars of the English College at Seville. He had scarcely completed his first year's noviceship in the Society of Jesus when he was called away, *ad piorum desideriorum præmia*. The Diary of the English College, Rome, thus notices him. "Father William Metcalfe arrived here with Father Robert Persons from the Seminary of Seville, and was admitted to the College, April $\frac{1}{4}$, 1597. He entered the Society of Jesus about the feast of SS. Simon and Jude, 1599, leaving behind him a good odour of edification. He died a novice." He appears to have been already a priest.

The two following were students of the English Fathers at St. Omer's, and the English College, Rome.

1. JOHN METCALFE, *alias* MIDDLETON, who was admitted to the English College as a student of the Holy Father, December 4, 1636, aged twenty, in the assumed name of John Middleton. He took the College oath May 1, 1637, was ordained priest March 16, 1641, and left Rome for England September 28, 1643. He was son of Michael Metcalfe and his wife Elizabeth Danby, of Yorkshire, and had three brothers and three sisters. He was educated at home until nearly seventeen, when he was sent to the English College of the Society at St. Omer, where he made his humanity studies.

2. JOHN METCALFE, *alias* COLLINGWOOD, born at Richmond and baptized by Father Thomas Collingwood, in 1663, was admitted to the English College, Rome, October 10, 1683, in the name of John Collingwood, aged twenty years, after making his humanity studies at St. Omer's College. After receiving minor orders in 1684, he was ordained sub-deacon and deacon in March, and priest April 20, 1687, and left for the English Mission July 1, 1690. He was son of John Metcalfe, a barrister, and Eleanora his wife.

Several of this family are returned as recusants (1604). Metcalfe of Nappa served at the battle of Agincourt, and from

daughter of Sir William Bellassys of Newborough. He married Barbara, daughter of Sir Philip Constable of Everingham, and was slain in fighting for the King at Marston Moor. Lient.-Col. Jordan Metham, mentioned above, was his nephew. The Douay Diary mentions Nicholas Metham [Metam] of Yorkshire, who arrived at the College from England, April 16, 1583, was confirmed with several others in the Palace of the Cardinal by the Bishop of Soissons, in the octave of Pentecost of that year, and received minor orders on the 23rd of September following. He left the College February 6, 1585.

³³ *Hist. Prov. Angl.* p. 286.

him the Yorkshire and Lincolnshire Metcalfes claim descent. The assumed name of Middleton makes it probable that John Metcalfe, the first named, was related to that family on his mother's side.

The Douay Diary mentions³⁴—"1613. Ordained [with others] Thomas Metcalf of Yorkshire;" and in p. 35, "1613. Sent into England [with others, among whom was Father Edmund Arrowsmith, the martyr] Thomas Metcalfe."

Canon Raine, in his *York Castle Depositions*, publishes two lists, which contain the names of several families connected with our *Records*; e.g.—

March 10, 1684-5. A true list of the prisoners in Ousebridge, who were inhabitants of the city of York, and at a Session there were committed to a premunire³⁵ by the Mayor, &c., of the city of York. The Hon. Mary Fairfax, wife to the Hon. John Fairfax,³⁶ daughter to Colonel Francis Hungate, colonel of horse, who was in the service of his late Majesty of happy memory; his estate sequestered from his wife and children, by which this prisoner is a great sufferer.

The worshipful Margaret Metham,³⁷ wife to George Metham of Metham, Esq., whose father, George Metham, Esq., was wounded and taken prisoner at Willoughby fight, whose grandfather, Sir Jordan Metham, was a great agent in setting up of the King's standard in Yorkshire; whose wife and children were sequestered; whose uncle, Sir Thomas Metham, was slain at Hessay Moor; by which this prisoner and her husband are great sufferers.

The honoured Catherine Lascelles, widow to Edward Lascelles, a lieutenant in his late Majesty's service, whose father, George Thweng, Esq., raised a troop of horse; whose brother, Alphonso

³⁴ P. 20.

³⁵ "In the latter part of the reign of Charles II. the statute of *premunire* was put in force, and many Roman Catholics who refused to take the oath of allegiance [and supremacy] were thrown into prison, and subjected to other inconveniences. In 1680, July, the following persons were in confinement in York Castle for refusing the oaths [of supremacy and allegiance]. [Among others] Francis Osbaldeston; Anthony Langworth, *John Cornwallis* [S.J.], *alias* Prasset [*vere* Pracid]; Sir John Lawson, Bart.; George Meynell, Esq.; Francis Tunstall, Esq.; Anthony Metcalfe, gentleman; Roger Meynell, Esq.; Peter Middleton, Esq.; James Thornton, gentleman; Philip Constable, Esq.; Mary Moore" (From a note by Canon Raine).

³⁶ "The wife of John Fairfax, Esq., a younger son of Thomas Viscount Fairfax, by a daughter of Sir Philip Howard of Naworth. Her father, Colonel Hungate, was killed fighting for Charles I. at Chester. What an outrage to decency and Christian charity it was, to speak mildly, to confine ladies in a prison which, when the Ouse was high, was partially under water!" (Note by Canon Raine).

³⁷ "Any one might be proud of such a pedigree of loyal ancestors. The Methams of Metham were one of the most illustrious families in Yorkshire. Sir Thomas Metham fell at Marston Moor, with many of the northern gentlemen. Jordan, the eldest son of Sir Jordan Metham, was killed at the siege of Pontefract Castle" (*Ibid.*).

Thweng,³⁸ levied a company of foot for his late Majesty's service; for which their estates were sequestered, and this prisoner at ten years old was imprisoned by young Hotham for being the daughter and sister of such Royalists, and has suffered other ways.

The honoured George Thwaites³⁹ and Mary his wife, lieutenant of a company of foot in his late Majesty's service; taken prisoner, sequestered until his late Majesty's happy return; by which these prisoners were great sufferers.

The much-esteemed John Andrews,⁴⁰ gentleman of a loyal family in Wales, his nearest relations having been great sufferers for his late Majesty's service, who, coming to the Spas for his health, was seized upon as a stranger and clapt into premunire, by which this prisoner hath much suffered.

We, whose names are here subscribed, do know and are well satisfied that the within-named prisoners have been and are loyal and peaceful subjects to his late and present Majesty, and in themselves, parents and families, have been great sufferers for their loyalty. Which we being desired to certify to whom it may concern, in love to their persons, and pity to their sufferings, have subscribed our names.

A list of the prisoners in premunire in the Castle of York, committed to that prison from several sessions held in that county. This list contains, among others, the names of three priests, viz., Francis Osbaldeston, son of Sir Francis Osbaldeston, a loyal person, who with imprisonment lies bed-ridden in the prison near upon these two years, being eighty years old. Anthony Langworth, gentleman, whose father was turned out of his estate; whose uncle, Sir John Langworth, colonel under his late Majesty and his present Majesty's father, and his uncle, Sir Francis Prujean, was knighted by his late Majesty. This prisoner is loyal, and a great sufferer in himself and relations. Simon Nicholas, gentleman, an Irishman and a stranger, who, travelling through the country, was apprehended and clapt in premunire; himself loyal, and his family, and great sufferers. [Canon Raines observes that these three were reputed priests, and had been in prison for some years.]

Women prisoners.—Among others, the worshipful Mary and Margaret More, living in this county upon a farm of their mother's,

³⁸ "The Thwengs of Heworth, near York, were an ancient Roman Catholic family. It must not be forgotten that this lady's brother, Thomas Thweng, a priest, was executed for high treason at York in 1681. She was a niece also of Sir Thomas Gascoigne, of Barnbow" (Note by Canon Raines).

³⁹ "Of Marston, near York, and a member of a family that had been seated there for a very long time" (*Ibid.*).

⁴⁰ In pp. 240, seq., Canon Raine mentions his arrest and examination, July 8, 1679, upon the charge of his exercising the office of a priest at Mrs. Metcalfe's house at Romanby, near Northallerton. The pursuivants were searching the house of Mrs. Lascelles in York, for the priest Thweng, the martyr, who was arrested, and there they found John Andrews. In his examination, Andrews denies being a priest, and states that he was born near Abergavenny, in Monmouthshire. He was in prison for several years. He was probably a brother of Father Ignatius Price, *vere* Andrews, who died from his sufferings, a victim in Oates' Plot (See his biography in the "College of St. Francis Xavier, and South Wales.") Canon Raine thinks that Mrs. Lascelles was Superioress of the Convent at Dolbank.

were committed to premunire (the said Margaret died in prison), the daughters of Thomas More, Esq., the grandchildren of Cresacre More, who was the grandchild of Sir Thomas More, quondam Lord Chancellor of England. The prisoner in herself and family loyal, and a great sufferer."

John Corwally, *alias* Brand."

Frequent mention is made of the Vavasour family in Canon Raine's *Depositions, &c.* Under the head of "Gristropp"—John Vavasour and Julien his wife, recusants. At p. 237, "Mr. John Vavasour, for seditious words. May 19, 1679. Before Richard Shaw, Lord Mayor of York. Mr. Ambrose Girdler saith that about three weeks ago, being in company with one Mr. John Vavasour in a public-house, the said Vavasour said publicly that the company there was not to believe there was a plot (meaning, as this informer believes, the Papist Plot that now is), except the King should say it. And Jonathan Hobson, being then present, told the said Vavasour that he challenged the justice of our kingdom; to which the said Vavasour answered and said, 'Go, and call in thy neighbours, and take what advantage thou can;' and the said Vavasour is a Popish recusant." Canon Raine adds a note: "The Vavasours were strong Roman Catholics, and more than one of them was in trouble at this eventful period. The disinclination of the King to believe in the existence of a plot was, it will be seen, generally known." In p. 121, under the head of Bubwith, is "Peter Vavasour, a recusant."

In p. 248 of the same work we find—

June 10, 1681, a true bill was found against Mary Coates of Morpeth for high treason, for sending her son John to school at St. Omer's. Bills are also found at the same time against Ralph Clavering, Esq., of Callaly, for sending his son John to the same place; against Edward Widdrington, Esq., of Felton; Henry Thornton of Witton Sheeles, gent.; and William Thornton of Netherwitton, gent., for sending to the same College Nicholas Thornton, Esq., and Henry Thornton, gent.; and against Thomas Riddell, Esq., of Fenham, for sending his son Mark to be educated abroad.

⁴¹ See the More family and pedigree. Canon Raine observes: "A most valuable notice of the descendants of the famous Sir Thomas More. Mr. Hunter would have read it with great interest. It corrects an error in his pedigree of More, and throws some light upon the history of that ill-used and unfortunate family. Cresacre More, it must be observed, was the great-grandson of the Chancellor. How sad that any of his descendants should be permitted to die in a gaol."

⁴² Jeremiah Pracid, *alias* John Cornwally, Cornwallis, and Brand (See his memoir below).

THE REVEREND WILLIAM DINMORE, son of Henry and Jane Dinmore, of a respectable Yorkshire family, was a convert to the Catholic faith, and studied at St. Omer's and the English College, Rome. He was born in 1650, and was at first put to mercantile pursuits; but having embraced the Catholic religion, resolved to devote himself to study. He lived with a grandmother, and was very hardly treated in regard to common necessities of life, but endured the consequent inconveniences of hunger and cold with incredible patience. He was sent by some Catholic friends to St. Omer's College, the more readily to complete his reception to the Church, and distinguished himself there as a model of piety, modesty, and observance of College discipline. He entered the English College, Rome, October 29, 1671, took the College oath, and, after receiving minor orders, was ordained subdeacon and deacon in February and March, and priest April 4, 1676, and left Rome for the English Mission April 24, 1678.

THE MORE FAMILY OF BARNBOROUGH.—This ancient Yorkshire family, rendered illustrious by the martyr Sir Thomas More, sent several of its sons to the English Province of the Society, while several of its daughters consecrated themselves to God in various religious orders. The family is now represented by Charles John Eyston, Esq., of Hendred House, Wantage. The annexed pedigree has been compiled from one in the possession of Mr. Eyston and from other original sources.

FATHER HENRY MORE, the historian of the English Province of the Society of Jesus,⁴³ was great grandson of the Chancellor. He was born in 1588; entered the Society in 1607; and died at Watten, December 8, 1661.

Father Thomas More, his brother, was born in Cambridgeshire in 1586. It is not clear which was the elder of the two. Thomas was sent to the English College, Rome, for his higher course, and was admitted among the scholars of the Holy Father, October 15, 1601, at the early age of fifteen, and took the College obligation, December 3, 1602. He was ordained subdeacon and deacon on the 14th and 23rd of March; and priest on November 1, 1609. In the beginning of May, 1610, he left for England, and entered the Society the following year. He states on entering the College that he is son of Edward and Mary More, was born in Cambridgeshire, and had an only

⁴³ *Records*, vol. ii. series iv. pp. 416, seq.

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THE Devotions of St. Michael the Archangel

brother and five sisters. Father Thomas More died at Ghent, January 2, 1623, at the early age of thirty-seven.

The Summary of the Deceased of the Society for that date mentions the fact of his being a descendant of Sir Thomas More, and states that "he had laboured for about four years on the English Mission, chiefly employed in assisting the poorer class of Catholics; never using a horse, but making his circuits on foot, until being seized by the heretics, he was cast into prison and condemned to exile for life. By a singular providence, he was sent for retirement, shortly before his death, to the house of Tertians at Ghent, but, as it happened, it was really for his better preparation for death. For, on his return to Ghent, having accompanied the Tertian Fathers on a mission to the English Catholic soldiers, while voluntarily devoting part of his time to the usual probationary practices of the Tertians, he was seized with excruciating pains in the stomach, which caused his death in a few days. He bore his sufferings with such fortitude (having also made his general confession the day before his death), that we may reasonably believe him to have passed swiftly to Heaven." He was probably among the company of sixty priests banished in 1618.

FATHER CHRISTOPHER MORE, son of Thomas More, of Barnborough, by his wife Catherine Giffard. Dr. Oliver calls him Christopher Cresacre, but in his father's will, and also in a letter of his sister Mary, he is only called Christopher. He was born May 10, 1729, entered the Society in 1746, and was ordained priest at Liege in 1754. He died at Bath, November 21, 1769 (according to Dr. Oliver, in November, 1781). In 1767, he appears to have been serving at York. Mr. Robert Dalton married his sister Bridget, who was widow of Peter Metcalfe, Esq.

FATHER THOMAS MORE, brother of the above, was the last Provincial of the old Society, at the time of its suppression in 1773. He was born September 19, 1722; entered the Society, July 21, 1752; was professed August 15, 1766; and declared Provincial, July 19, 1769. He resided in London after 1773, for many years, and was still very generally looked up to by the ex-Jesuits as their Superior. He left London to reside with his sister at Bath, in the summer of 1793. His old fellow-religious Father Talbot, in a letter to Lord Arundell of Wardour, dated London, June 5, 1793, says: "Mr. More proposes taking up his residence with his sister at Bath, for the rest of his days; in consequence, I have sent him down

his effects, particularly his three famous pictures of Sir Thomas More, Bishop Fisher, and Cardinal Pole. The separation bears hard upon me, and makes me think myself a stranger at home, and yet averse to stir out." Father Thomas More died at Bath, May 20, 1795. He was the last surviving male descendant of the Chancellor. A marble tablet in the old Catholic chapel of the Society in Trenchard Street, Bristol, where he was interred, bears the following epitaph, written by his affectionate friend, Father Charles Plowden.

A. P. Ω.
X

THOMAS MORUS, SACERDOS INTEGERRIMUS
PIISSIMUS, THOMÆ MORI MARTYRIS MAGNI
POSTREMUS ABNEPOS, DECESSIT PLACIDISSIMO
EXITU XIII. CALENDAS JUNII A.MD.CCXCV.
HIC CLARISSIMI ATAVI COGNOMINIS SECTATOR
REM OMNEM FAMILIAREM TANTIQUÉ NOMINIS
SPLENDOREM RELIGIOSÆ PROFESSIONI
POSTHABUIT: DEO OBSECUTUS, SOCIETATI JESU
NOMEN DEDIT, IN EAQUE QUADRIENNIIUM SOCIIS
PER ANGLIAM PRÆSESSE MERUIT. POST SUBLATAM
SOCIETATEM, OPES MODICAS QUEIS CASTA
PEPERCERAT RELIGIO, PARTIM JUVANDIS
BRISTOLII CATHOLICIS, PARTIM ALENDIS IN
ALMO COLLEGIO MISSIONIS ALUMNIS, DICAVIT.
VIXIT ANNOS LXXIII.; IN SOCIETATE JESU
QUOADUSQUE EA MANSIT, ANNOS XXII.

Two of the same family were students at the English College, Rome.

The REVEREND THOMAS MORE, second son of Thomas More of Barnborough, by his wife Mary, daughter of John Scrope, Esq. (see pedigree). He was grandson of Sir Thomas More and first cousin of Fathers Henry and Thomas More. He was baptized January 13, 1566. Dodd⁴⁴ calls him the eldest son, meaning the eldest surviving son; for the first son, John, died in his father's lifetime. Becoming possessed of the family estates, he generously settled them upon his younger brother, reserving only an annuity for himself. He entered the English College at Rome, as an alumnus of the Holy Father, November 17, 1587; received minor orders in November and December, 1588, and was then sent into Spain. A catalogue of scholars in the English College, in the handwriting of Father Robert Parsons,⁴⁵ states: "Thomas Morus, Ebor. æt. 25 profectus in Angliam, ann. 1593." Dodd says that he had an early call to the ecclesiastical state, and was ordained in the English College, Rome. He was appointed

⁴⁴ *Church History*, vol. ii. p. 389.

⁴⁵ Stonyhurst MS. *Angl.* vol. ii. n. 15.

clergy agent in Rome, by the arch-priest, Birket, October 27, 1609. About 1616, he went as agent into Spain, and about five years later returned to Rome, and assisted Mr. Bennett in procuring a bishop for the Catholics. Having served the clergy during the reign of three Popes, he died at Rome, April 11, 1625, leaving several schemes unfinished which he had designed for the benefit of the clergy, but which were obstructed by the warmth of his temper, a disposition, adds Dodd, very disagreeable to the Italians. This historian calls him the author of a life of his great grandfather, Sir Thomas More, about 1627. Hunter, however, in his addition to this life, clearly disproves this. His brother, Cresacre More, was the real author, though Thomas may have had a hand in it.

HENRY MORE, the next brother to Thomas, baptized March 15, 1567, became a religious of the Order of Friars Minor. The Douay Diary states that he took the habit on September 22, 1584.

CRESACRE MORE, the next brother, was born in 1572 (see pedigree). The following extract relating to him is taken from the *Life of Dame Gertrude More* (from ancient MSS.), by Rev. Father Collins (London, Richardson and Son) :

Mr. Cresacre More was the youngest son : Mr. Thomas More, one of the sons, became a priest, and died at Rome, being agent and procurator there, at his own expense, for the secular clergy of England. Another brother was professed of the Order of St. Francis of Paula, called Minims, at Amiens, and there died. Mr. Cresacre himself lived in the English Seminaries for the space of ten years, and there studied philosophy and divinity, with the intention of becoming a Churchman. But having then alive an elder brother, that was reserved to be inheritor of the father, and yet happened to die before the father, Mr. Cresacre was by the father and other friends sent for to come to England, and persuaded to marry, to preserve the property in the name and in the family of Catholics, he being as yet capable, and the other brothers incapable. As for the sisters [of Mr. Thomas More, father of Cresacre] who were many in number, most of them married ; but all of them, in their several conditions, were women of much prayer and piety. Mr. Cresacre was very unwilling to enter the state of marriage, but yet suffered himself to be overruled by the counsel of others. But his wife dying in four or five years, he would not marry again, though he was young, but lived a single life for more than six-and-twenty years. His only son, upon the like ground as his father, sought to escape marriage as much as he could, and fled away for that end, choosing rather to become religious ; but at length he yielded to the contrary, by persuasion of his friends.

The father and mother of Mr. Cresacre More were both wonderfully devout Christians, lived long, and suffered a persecution most grievous and long all Queen Elizabeth's days. They brought up their children, who were many, very piously, and at their own charge maintained their sons at the English College at Rheims.

THOMAS MORE, son of John, born in Yorkshire, 1650, was admitted as a convictor among the students at the English College, Rome, September 29, 1670, Father Edward Leedes, *alias* Courtney, being then Rector. He left the College [no date is given], and was murdered on his return by his conductor.

Mr. Peacock, in his *Yorkshire Catholics*, in a note to page 47, speaking of the wide-spread family of Metcalfes of Yorkshire, &c., says that "one of them, Peter Metcalfe of Glandford Briggs, county Lincoln, married Bridget More, the heiress of the Mores of Barnborough, and thus took the representation of that line, and the earlier one of Cresacre, into his family. Their grandson, Thomas Peter Metcalfe, assumed the name and arms of More. The estate of Barnborough had been in the possession of his ancestors from the time of Edward I. Sad to tell, it was sold a few years back."

The Douay College Diary mentions Christopher More of Yorkshire, who became a student at Rheims, September 30, 1586; received minor orders, August 18, 1590; and was sent to Douay for his theology, July 2, 1593.

It records a Cresacre More of the diocese of Hereford, who matriculated at Douay in 1650, in the name of Thomas Brooke.

Thomas and Henry More, the clergy agent and Minim, are also mentioned in the same Diary, page 193: "February 1, 1583. The brothers, Thomas and Henry More, great grandsons of the most holy martyr Thomas More, arrived here from England." In May following Henry More received confirmation in the palace of the Cardinal at Rheims (with several others, among whom was William Warford, afterwards S.J.), and minor orders on the 23rd of the ensuing September. As the pedigree shows, the family of Eyston, of East Hendred, Berks, now represents the martyr Sir Thomas More. Sir Thomas' drinking cup is preserved at Hendred House as a relic. Among others of this family who became nuns, were:

1. Helen, daughter of Cresacre More, Esq., born March 25, 1606; professed at Cambray, as Dame Gertrude, O.S.B., in January, 1625; and died, August 17, 1633, æt. 27. She was a disciple of Father Austin Baker, O.S.B., the great mystic writer (author of *Sancta Sophia*, which is however a compilation from his writings, made after his death), and had reached to a wonderful spirit of abnegation and entire devotion of her whole being to God during the short period of her religious life.

2. Bridget, sister to the above, born 1609, professed at Cambray, O.S.B., was sent to the new foundation in Paris in 1652, and was elected the first Prioress. She was a religious of great prudence, often re-elected Prioress; and died October 12, 1692.

3. Anne, born in 1600, was daughter of Edward More, Esq.; professed at Cambray in 1625 (as Dame Anne); and died November 9, 1662, æt. 62.

Father Weldon, O.S.B., thus mentions in his mortuary collections Grace More (in religion Dame Agnes), daughter, we believe, of John and Anne More (see pedigree). She was born 1591, was professed at Cambray, 1625, and died March 14, 1655. She belonged to a Catholic family claiming Sir Thomas More as an ancestor, from whom she was descended by her mother, who was his great grand-daughter; her father being of another family, though having the same name. She had been remarkable through life for her great devotion to the Most Blessed Sacrament; and when, in her last illness, being past hope of recovery, the Sacred Host was brought to her, just before she received, she raised herself upon her knees before It, and most fervently demanded pardon of the Divine Majesty for all faults and irreverences, well known to Him, though unknown to herself, which she had committed in frequenting almost daily that Blessed Sacrament, leading (as she termed it) so disedifying a life; and to her great comfort she received this answer from her confessor, that "in the name of that Lord Whom he held in his hand, he gave her a plenary absolution for all those offences of which she had then begged pardon." She was a very edifying religious, very kind and charitable, and much given to prayer and the spirit of recollection and silence. She preserved the perfect use of her senses to the very last, and having received Holy Viaticum and the last sacraments, died on the same day, most sweetly, in presence of the Abbess and the community, whose pardon and prayers she humbly craved.

The following Augustinian nuns we are unable to place upon the pedigree, viz.: (1) Mary Cecilia More, who was professed May 21, 1690; elected seventh Prioress, 1733; and died April 23, 1755. (2) Anne More, daughter of William More of Wells; born 1611; professed February 28, 1628; deceased 1644.

Margaret More, the favourite daughter of Sir Thomas, married William Roper, Esq. Two grand-daughters of their son, John Roper, became Augustinian nuns, viz.: Mary Roper,

professed July 20, 1642, and Margaret, born about 1628, and professed September 29, 1658. She had lived for some years with a Mrs. More, daughter of Sir Basil Brooke, whose husband, Thomas More of Barnborough, was her kinsman. With regard to the above Thomas Roper, the following extract is added from the records of the Augustinian nuns: "Mr. Thomas Roper, a most loving and tender father to all his children, and a most worthy gentleman, much esteemed of all Catholics for his worthy carriage, and good experience in all worldly affairs. He also suffered much persecution, and had once a priest taken in his house, with many books, and was carried to prison with the priest, but it is not known what it cost him, or what shift he made to escape the law, and get home again safe."

MISSIONS.

Boulsterstone, near Sheffield, once the residence of Mr. Blackburne. Three small donations were made in or about 1739 by Mrs. Margaret Blackburne, Mrs. Mary Blackburne, and Mrs. Ann Hague, the interest to be given to any member of the Society serving that neighbourhood.¹

Father Ignatius Brookes served there about 1726. He was probably succeeded by Father James Poole, who lived there until 1739.

Brough Hall, near Catterick, the seat of the old Catholic family of LAWSON,² became a chaplaincy and mission of the Residence in the latter end of the seventeenth century, when Father Thomas Lawson came to reside at Brough as chaplain to his brother Sir Henry, the second baronet. The Benedictine Fathers had previously been the missionaries there.

¹ A sum of £50 is also named in an ancient paper, the interest to be applied "for a refreshment for the communicants"—a great charity in those days, when the poor had sometimes ten or twenty miles to walk to their duties, and the priest was too poor to help them.

² John Lawson, Esq., third son of Henry Lawson, Esq., of Brough Hall, by Anne, daughter of Robert Hodgson, Esq., of Heborne in the county of Durham, was Captain of the Horse in the service of King Charles I., and inherited Brough Hall, but did not long enjoy the possession before the estate fell under sequestration. Afterwards, in 1653, it was sold, pursuant to two Acts of Parliament directing the sale of forfeited estates, and Captain Lawson himself was condemned to banishment. In consideration of his great sufferings, he was created a baronet by King Charles II., July 6, 1665, in which title he was succeeded by his eldest son, Sir Henry Lawson (*Burke's Peerage and Baronetage*). We annex a pedigree to illustrate the text; it shows a goodly contribution to religion, of five priests (two O.S.B. and three S.J.) and eleven nuns.

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FATHER THOMAS LAWSON was seventh son of Sir John, first baronet, and was born December 8, 1666. After completing his humanity studies at St. Omer's, he entered the Society of Jesus at Watten, being then eighteen years of age.³ Having completed his noviceship, and passed through the accustomed course of teaching and studies, he was ordained priest, and sent upon the English Mission, where his first residence was probably Brough Hall, since we find him named in the Catalogues for 1701 and 1704 as serving the mission in this district. He was professed in 1702, and for some time was Confessor to James III., son of the exiled King. In 1721 he was declared Rector of Watten and Master of Novices, and in 1724 Provincial of the English Province; but during May in the following year he resigned that office, by order of the Father General Tamburini, at the urgent petition of the Duchess of Norfolk (Mary, daughter and heiress of Sir Nicholas Shireburn, of Stonyhurst, and wife of Thomas the eighth duke), who desired to have a Jesuit for her chaplain in the room of Father Thomas Hunter, deceased, and had fixed upon Father Lawson. He continued to act as her director until late in 1733. On New Year's day in the next year he was again appointed Rector of Watten and Master of Novices, and so remained until September 17, 1740, when he was succeeded by Father John Bodenham. In 1741 he was made Confessor and Spiritual Father at St. Omer's, and died there, December 18, 1750, aged eighty-four years.⁴

The mission was regularly supplied by the Society until the year 1863, when, in consequence of the pressure of increasing Colleges, and the charge of the West Indian, Jamaica, and British Honduras Missions, which had been intrusted by the Holy See to the English Province, its members were compelled to retire from this old chaplaincy.

Another member of the Brough family entered the Society, viz. :

FATHER THOMAS LAWSON, junior, second son of Sir John,

³ Catalogues of the Province.

⁴ His MS. exhortations delivered when Master of Novices, are still preserved at St. Mary's Convent, York. Father Lawson was entitled to a small annuity from his father, and frequent entries of its receipt appear in the old account-books of the English Province. He is also mentioned in the family pedigree compiled by the late Sir Henry Lawson, also in Wotton's *Baronetage*, 1740, where he is called "Thomas, the seventh son, a priest (Kimbus' *Baronetage*, 1771; Beetham's *Baronetage*, 1801; Burke's *Extinct Peerage*; and Forster's *Yorkshire Pedigrees*). The Annual Letters of the Residence for 1710 mention Father Thomas Lawson as still residing in Yorkshire, and as being, among others, worthy of distinction.

and great nephew of Father Thomas Lawson, mentioned above. His mother was Mary, eldest daughter of Sir John Shelley, Bart., of Michelgrove. He was born March 20, 1720, and was educated at St. Omer's.⁵ After completing his humanity course he entered the Society at Watten in 1737, and was professed February 2, 1754. He then filled several offices, was named Rector of the College of Bruges (whither the old College of St. Omer had migrated after the expulsion of the English Fathers by the French Parliament in 1762), February 24, 1766, and held that office until December 21, 1769. Just before he was appointed Rector he had published a short treatise on "Devotion to the Sacred Heart of Jesus," a devotion which he piously and zealously promoted until the end of his long life. He was probably the first to spread the devotion widely in England. As a proof of this the following letter and grant of Indulgence, which he obtained, will be read with interest by all who are devout to the Sacred Heart.

Father Lawson, from Bruges, being then Rector, to Father Jos. Beaumont, of Cowley Hill, Eccleston.

March 22, 1768.

My most honoured Sir,—

I believe you will now be pleased we have at last obtained what was thought not obtainable. The greatest difficulties and objections for these twelve months past have been made against our succeeding in so essential a point, and the regulations of the late Pope for the mission were of great prejudice, and had liked to have ruined all. Two or three memorials given into the Pope's own hand were rejected by him; nevertheless, by patience and application we have succeeded, and obtained everything we could desire. We have had here, as now our association is quite complete, a solemn private *Te Deum* in thanksgiving for so conspicuous a favour. What follows clears up all:

Beatissime Pater. Præfectus et fratres Confraternitatis sub titulo Sanctissimi Cordis Jesu pro subditis regni magnæ Britanniae utriusq. sexûs canonice erectæ in Oratorio Seminarii Angl. Brugis in Flandriâ et aggregatæ Archiconfraternitati sub eodem titulo erectæ in ecclesia S. Theodori Romæ, ad pedes Sanctitatis Vestræ se prosternunt, et cum omni debito obsequio exponunt grande bonum quod in dies fit in istâ Confraternitate cum spirituali fidelium utilitate; utque fructus ille in posterum semper in vigore conservetur, hanc à Sanctitate Vestra gratiam humiliter orant, ut Fratres ac Sorores Associati, qui visitare nequeunt Oratorium prædictum ad obtinendum ibi statutis diebus Indulgentias Confraternitatis concessas, possint lucrari omnes et singulas in dictis diebus ac si personaliter illud visitassent, dummodò adimpleant opera alia præscripta ad illas gratias obtinendas.

⁵ In the old Province account-books are various entries of receipts from Sir John Lawson for his son's board and pocket money at the College. Also of the payment to Father Thomas Lawson, Jun., by his eldest brother, Sir Henry, of a yearly annuity to which he was entitled.

Ex Audientiâ SSmi. die 23 Feb. 1768.

SSmus Dom. N. Clemens P.P. XIII., Oratorum precibus benigne annuens, Confratribus et consororibus, qui ob lucrandas Indulgentias statutis diebus præfatum oratorium visitare nequeunt, omnes et singulas Indulgentias in vim enunciatae aggregationis et Indulgentiarum communicationis eisdem concessas clementer elargitus est, dummodo omnia et singula pia opera pro earum Indulgentiarum acquisitione injuncta fideliter adimpleant præter supradicti Oratorii visitationem, voluitque Sanctitas sua hanc gratiam perpetuam futuris temporibus absque ullâ Brevis expeditione fore valituram.

Datum Roma ex Secretaria Sacræ Cong. Indul.
Gratis, &c.

L. CARD. CALINUS, Præfectus.
S. BORGIA, Sac Congr. Indul. Secret.

I shall be glad to have your sentiments on the above ; I suppose there will nor can be any difficulty about this. I shall soon send a copy of it to all our confreres who are superiors. I have already sent it to Mr. Elliott.⁶ I wrote lately to Rome to know if there would be any difficulty in my naming in England wherever I pleased substitutes to register, each in his own mission or parish, the names of such who should desire to enter into this association, as having their names enregistered in a book where the association is kept is a *requisitum necessarium*, and a plenary Indulgence granted for that on the day they are enregistered, provided they go to Communion. I was answered that there could be no difficulty in my doing so, and I really think it would be quite the best way that in every chapel there should be a book kept by the priest for the enregistering those who desire to be enregistered. I name you for your chapel, if you approve of it ; Mr. Coniers for his, and any priest in your neighbourhood who approves of the devotion for his, and fix this to whatever priest shall be in those places where the association is kept, *pro loco et tempore*. My late edition of the devotion gives the rules and instructions of the Bulls ; at the end of it an account of the Indulgences granted the associates, which are chiefly : (1) A plenary indulgence on the day you are enregistered ; (2) ditto at the hour of death ; (3) ditto on the Feast of the Sacred Heart, the Friday after the Octave of Corpus Christi ; seven years and forty days on the four following Sundays : third Sunday after Easter, first Sunday of October, first Sunday of Advent, second Sunday after Epiphany. Communion and praying for the intentions of the Indulgences are requisite on these days for the gaining of them. Pray let me know whether you are now satisfied, and what else you would wish for the propagation of so amiable a devotion. Your two nephews and Master Eccleston all mighty well and all fine young men, &c., T.S.

[TRANSLATION OF ABOVE.

Most Holy Father,—

The Prefect and associates of the Confraternity under the title of the Most Holy Heart of Jesus canonically erected for subjects of Great Britain of both sexes, in the Oratory of the English Seminary at Bruges in Flanders, and aggregated to the Archconfraternity erected under the same title in the Church of

⁶ The Provincial.

St. Theodore, Rome, prostrate themselves at the feet of your Holiness, and with all due submission lay before you the great good daily arising from the Confraternity, with the spiritual advantage to the faithful, and in order that this fruit may continue in vigour for all time, they humbly beseech your Holiness that the brothers and sisters of this Confraternity who are unable to visit the aforesaid Oratory to gain there the indulgences granted to the Confraternity on the appointed days, may gain all and every the same Indulgences on the said days as though they had personally visited the Oratory, provided they perform other prescribed works for the gaining of those Indulgences.

ANSWER.

Ex Audientia SSmi. Feb. 23, 1768.

Our most holy Lord Clement, P.P. XIII., favourably assenting to the prayers of the petitioners, graciously concedes to the male and female members of the Association who are unable to visit the said Oratory for gaining the Indulgences on the stated days, all and singular the indulgences by virtue of the said aggregation, and communication of Indulgences granted to the same, provided only that they faithfully comply with all and every pious work imposed for the gaining of those indulgences, except the visit to the aforesaid Oratory. And his Holiness wills that this favour remain in force for future times, without the transmission of any Brief. Given at Rome from the Office of the Sacred Congregation of Indulgences.

L. CARD. CALINOS, Prefect.
S. BORGIÆ, S.C.I., Secretary.]

Father Thomas Lawson junior, in 1767, presented the community of the Institute of the Blessed Virgin Mary at St. Mary's Convent, York, with a small painting of the Sacred Heart, now in the Sacred Heart chapel of the same convent.

Father Thomas Lawson also published for gratuitous distribution the Rev. Robert Manning's two discourses on Devotion to the Blessed Virgin Mary. At the time of the expulsion from St. Omer's he was acting as vice-Rector, and is frequently mentioned in Father Joseph Reeve's narrative of that event. After the suppression of the Society he returned to England, and for some time resided as missionary at Hammersmith. He died in London, July 11, 1807, æt 88, and was interred in Old St. Pancras churchyard. He had resided for many years in London with Fathers Strickland and Meynell.⁷

⁷ From St. Mary's Convent, York, we receive the following information derived in 1866 from Sister Grace Lawson, a Teresian Nun of Carmel House, Darlington :—"The Rev. Thomas Lawson, S.J., died in 1807. He was brother to Sir Henry Lawson (known with us, and round about, as Sir Harry). Their mother was a Shelley; their father, Sir John, died in 1739. There is at Brough a MS. written by Sir Henry of the pedigrees of most of the Catholic families. They have the portrait of this Miss Shelley

The late Sir Henry Lawson entered the English College, Rome, for his philosophy in 1764. The Diary of the College says: "Henry Lawson, *alias* Henry Maire, son of Sir Henry Lawson, baronet, and Anastasia Maire, born January 5, 1751,

at Brough, and also that of the eldest of the five daughters of the first baronet, Sir John Lawson, who were all nuns in your Institute [in Germany]. She was a great beauty of the day, and under the care of their Protestant aunt, the Duchess of Richmond, passed holily through all the temptations of the Court, in which they lived for some time, and it was anything but of the best kind." Two members of the same family, aunts probably of the five nuns of the Institute of the Blessed Virgin Mary, became Benedictine nuns at Ghent: Dame Benedicta Lawson, professed June 24, 1631, and Dame Mary Lawson, professed September 12, 1648. The names are taken from a list of Subprior Estiennot of St. Martin's near Pontoise. These ladies were probably living in 1672, when the list was made, for a blank is left in it to be filled up at their deaths. We learn from the Pontoise Necrology that one of the daughters of Sir John Lawson and his wife, Katherine Howard, also became a nun, O.S.B. She was born 1657, professed January 11, 1677, and died November 25, 1728. She is thus noticed in the Necrology: 'A.D. 1729, on the 25th of November, in this our monastery of Pontoise, of the Holy Order of St. Benedict, &c., is happily deceased, strengthened with the holy sacraments, our beloved Sister, Dame Mary Lawrence Lawson, in the seventy-first year of her age and the fifty-first of profession. She was from her youth inclined to virtue, which to preserve she took a solemn leave of the world, at an age when it is most pleasing, and dedicated herself to God. From the first instant to the last, she truly showed her interior application to God and her duty, by her composed exterior and her exactitude in silence, which none ever heard her break. She was sent by obedience to [the new foundation in] Ireland, and to that of Ipres, there to establish the perfection of monastical observance. In both places having given marks of her fervour and zeal, she returned back to us, and continued giving the same good example in the offices of chantress, tourière, &c. Her piety and devotion were great, being ever applied to prayer and devout aspirations in the midst of her common duties. After many years spent in these pious exercises, and having suffered many infirmities, at last, seized with a violent fever, she consummated her sacrifice with a peace and tranquillity of mind that seemed to prognosticate the happiness she was going to enjoy; but, as the Divine judgments are hidden from us, we recommend her to your suffrages and prayers.—R.I.P.' Dorothy Lawson, the Augustinian nun named in the pedigree, is thus noticed in the Chronicles of her Order: 'In the year 1618 there was professed [at the Augustinians at Louvain] Dorothy Lawson, daughter of Roger Lawson of Brough in Yorkshire, Esq., who married a daughter of Lady Constable. This Mr. Roger Lawson lived some time a schismatic, but was reconciled a good time before his death, and died most blessedly. He enjoyed not the estate, by reason that the knight his father lived longer than he. Lady Constable (sister to the Duchess of Feria, who married the Duke and went into Spain in Queen Mary's time), seeing her daughter Lawson to have many children, asked this her grandchild Dorothy (who was of the elder sort) if she had any mind towards religion, and she answering that she had, they procured an opportunity to send her over unto St. Augustine's Order, because that her father was very devout to this Saint, and at his death had a desire that one of his children might be of his Order. So she was admitted, and made her profession on the 11th of November, at the age of eighteen. She died on the 8th of December, 1628, much regretted, on account of her kind and obliging disposition, having borne her illness, which was long, with great patience and conformity to God's blessed will.'"

made his humanity studies at St. Omer's College (then translated to Bruges) for two years, was admitted as a convictor among the students, October 7, 1764, and left the College, April 30, 1770." Anne Anastasia Maire was a daughter of Thomas Maire, of Hardwicke, county Durham, and of Lartington, county York, Esq. Sir Henry died January 9, 1834. A memoir of him is given in the *Catholic Magazine*, vol. v., 1834, Obituary, pp. 30, 31.⁸

The life of Mrs. Dorothy Lawson of St. Anthony's, near Newcastle-upon-Tyne, in Northumberland, by Father William Palmes, has been reprinted by Richardson of Newcastle, 1851.

⁸ The fact that Dr. John Lawson, named in the pedigree as dying at Richmond, March 10, 1832, was unhappily for a length of time unfaithful to his duties as a Catholic, and alienated from the Church, is but too notorious and fresh in the memory of many yet living. It is with no ordinary feelings of gratification, that we are enabled to state the fact of his happy reconciliation and most edifying death, which are probably as unknown as his former fault was public. Few cases exhibit more strikingly the patience and benignity of God towards the wanderer, and the salutary effect of faith early planted in the soul, the seeds of which, though overgrown by a long life of dissipation and neglect of religious duties, frequently spring up again at the last moment. The account is taken from a letter of the late Father Thomas Dilworth, the chaplain at Brough Hall, addressed to another Father, and preserved in the archives of the Residence. An aged woman who still survives in the village of Brough (1879), and was in the room at the time, remembers the circumstances perfectly, and describes the doctor's death as most edifying. "Brough, March 12, 1832. Rev. dear Father,—The arm of God is not shortened. You will be delighted to hear of the sudden and complete conversion of Dr. Lawson. On the 1st of March, after experiencing a severe, the sixteenth, attack of paralysis, after being despaired of by friends and physicians, his relations gathered round his bed, and begged and entreated that, as the hand of death was on him, he would make his peace with God and see a priest. He answered, 'No!' most positively. They asked him if there was any particular priest that he would choose. 'No, no;' he would not hear of a priest. On the 2nd of March I entered his room, and quietly recited the Pater and Apostles' Creed. The poor man's heart was changed; he joined in the prayers, answered fervently, Amen. He in like manner joined in the Acts of Faith, Hope, Charity, and Contrition. These were probably the first prayers in which he had taken any interest for forty years. These opening dispositions were hailed with joy. A respite to think was allowed him, lest we should fatigue him. After the lapse of half an hour, I repeated nearly the same prayers. The doctor was still more fervent than before. I then earnestly asked him: 'Do you believe in One God in Three Persons, in the Incarnation, in the infallibility of the Catholic Church, in the seven sacraments, in the forgiveness of sins by the Sacrament of Penance, in the Real Presence?' &c. He answered in the most positive and unhesitating manner in the affirmative to all these questions. He declared his readiness to make his confession, and his earnest desire to receive the last rites of the Church. After allowing him another half-hour to prepare, I heard his confession, and was much pleased with him. He desired that a public declaration of his repentance might be made in the chapels of Richmond and York; he was willing and ready to make every reparation for the scandal which he had given by his irreligious life, and he desired the priests to say as much publicly. He expressed

In our former account⁹ of this Father he was called Palmer, but from his own autobiographical statement made on entering the English College, Rome, he gave his name as Palmes. He was born at Naborne, had two brothers and one sister, and had made his early studies at St. Omer's College.

The English College Diary states that WILLIAM CONIERS (whose true name was PALMES), of Yorkshire, was admitted to the College as one of the Pope's scholars, on October 4, 1614, aged nineteen, and took the College oath on May 1, 1616. He was ordained priest, April 29, 1618, and left for England, September 27th following, having completed his philosophy and made one year of theology.¹⁰

The above life alludes to Father Richard Holtby, Supe-

these and similar sentiments before others also, that they might be witnesses to the sincerity of his repentance and deep regret. I gave him holy absolution, and on the same day administered the last rites of the Church. His conversion was truly wonderful. He was changed all at once, probably some minutes before I first saw him, and he never relapsed; never used any unbecoming words or expression, nor murmured or groaned under his sufferings: and, what is very unusual in cases of paralysis, he retained his faculties for eight days after receiving the last sacraments. During all this time, he was absorbed in prayer; called for the servants to pray by him; thought of the poor, warned some young persons to be steady, and go to the sacraments. After an octave of such manifestations of grace, it is not wonderful he died edifyingly at last, on the 10th, at half-past seven in the morning. Every one cries out that this is a miracle of grace. 'Not to us, O Lord, not to us, but to Thy name give glory.'—T. DILWORTH."

⁹ See *Records*, vol. iii. p. 48.

¹⁰ Another member of this family, probably a nephew of Father William Palmes, was a scholar of the English Fathers at St. Omer and the English College, Rome. The Diary of the latter College states that George Palmes, *alias* Palmer, of Yorkshire, was admitted as a convictor among the alumni, November 28, 1637. He left, March 20 [1638], for Spain, and was admitted at Seville for his philosophy. On entering the English College he says that he is of the Catholic family of Palmes, of high birth; was never either heretic or schismatic; all his friends and relations were Catholic; that he made his humanity studies at St. Omer's, and was come to Rome for his higher course. He signs himself George Palmes, son of Sir George Palmes, Kt. Mr. Peacock (*Yorkshire Catholics*) mentions several members of this once Catholic family: "Naburne parish. John Palmes, Esquire, non-communicant for one year past." John married Joan, daughter of Sir George d'Awney of Seazay. His son, Sir George Palmes, married Katherine, daughter of Sir Ralph Babthorpe of Osgodby (See *Records*, vol. iii. p. 192). "Joan Palmes, wife of the said John Palmes, recusant. *Recusants retained*.—Sir George Palmes, Knight; Katherine his wife; Leonard Gower their servant [and others], recusants for one whole year last." "Thomas Babthorpe, gentleman; Marie Aske and Ellis Archer, strangers, and do often resort to the house of the said John Palmes, Esquire, recusants. *Secret marriage*.—The said George Palmes, Knight, and Lady Katherine his wife, have been called by way of citation into the Consistory Court at York to prove their marriage, vehemently suspected to have been married by some Popish priest; but how it is, it is not known, and they are presented to have been secretly married." This was probably the father of George Palmes, before mentioned.

- rior of the missions, and to other Fathers. We give a few extracts as additions to the lives of those already given in our *Records*. We learn from the pedigree that this Mrs. Lawson was daughter of Sir Henry Constable Lawson, of Burton Constable, and, in 1597, married Roger, eldest son and heir of Sir Ralph Lawson, knight, of Brough. She was married at Wenge, Bucks, went soon after to Brough, and during her husband's absence on business, desirous of making the spiritual exercises in a retreat of eight days, she sent Mr. Anthony Holtby, Sir Ralph Lawson's steward, and brother of Father Richard
- Holtby, who lived four miles from Brough, to know if the Father would undertake to conduct it. He consented, and Mrs. Lawson, "having three lodgings in that fair house for her own convenience, she presently prepared one, again sent Mr. Holtby to be his brother's guide, and kept the gentleman [*i.e.*, the Father] for the space of a week, herself and her woman, the only Catholic among the servants, making ready his chamber and diet." Lady Lawson, her mother-in-law, had been accustomed to go out for Divine service, but during the time of her daughter's abode there she had it every month at home."

Mrs. Lawson upon her husband's death, about 1613-14, resolved to live a single life.

"Sir Ralph Lawson and his son were schismatics (bad Catholics, yielding to the times, and attending occasionally the Protestant service, to save their persons and property at the expense of their conscience). The following is a copy of a bond given by Sir Ralph Lawson in 1591. It is taken from a note in the above life, and shows "that the screw was rigorously applied to ensure conformity to the new religion, and that Sir Ralph and his family were not exempted from its pressure." "*Rodolphus Lawson de Burgh in Com. Ebor. armiger, recognovit se debere Domine nostre Regine Elisabeth, cli.* The condition of this recognizance is such that if the above bounden Rauff Lawson, and Elizabeth Lawson his wife, do from henceforth orderly and dutifully repair to their parish church, or other usual and allowed place of common prayer, and there quietly abide and reverently hear Divine Service and sermons, and thereof bring or show true certificate to her Majesty's Commissioners for causes ecclesiastical within the province of York, or to three of them, to the city of York, upon Tuesday next after Michaelmas day next coming, or (in case she his said wife do not repair to the church before that time) do that Tuesday next after Michaelmas next, bring or send in his said wife before her Majesty's Commissioners, or three of them. If also in the mean season he do his endeavour to procure Mr. Archdeacon Bird, Mr. Lively, and Mr. Clerk, preachers of the word within Richmondshire, or some of them, to confer with him and his said wife for their better conformity and further resolution in matters of religion established within this realm of England. Then this, &c., to be void, &c.,—RA. LAWSON. Capt. et recognit. primo Junii, 1591, coram Joanne Dno. Archiepiscopo; Rob. Walter, Dno. Maiore civitatis Ebor.; Joanne Gibson, Legum Doctore, et aliis Commissariis Regis,—HENRY PROCTER."

She was no sooner at her own disposal, but had one of the Society named Legard¹² in her house, by whose continual advice and assistance she daily improved not only in her own perfection, but became visibly more active towards her children and neighbours. When she first arrived at Heton there was but one Catholic family in the parish or circuit. At her death there was not one heretic family, and six altars were erected for Divine service.

Her father-in-law, Sir Ralph Lawson, having with her consent sold Heton, she built a house at a place called St. Anthony's, close by, upon the banks of the Tyne, her reasons for choosing that locality were: first, because the place was holy, dedicated in Catholic times to St. Anthony, his picture being decently placed in a tree near the river Tyne for the comfort of seamen; secondly, for that it was more private than Heton, and free to frequent her chapel.

She invited Father Holtby to lay the first stone. "At the end of the house opposite to the water she caused to be made the sacred name of Jesus, large in proportion, and accurate for art, that it might serve the mariners instead of St. Anthony's picture." This house was long preserved from searchers and annoyance in the times of severe persecution, but was destroyed in later times for fear of the Scots making use of it as a garrison. She had here a great affliction in the loss of her director Father Legard, whose death is fixed by the publisher of the life about 1623 or 1624. Father Holtby is stated to have sent Father Henry Morse to supply his place, who, after he had spent about a year in that place, was seized and imprisoned at Newcastle. Hereupon a third Father was sent, who before he had set foot on shore shared the same fate and was committed to the same prison.¹³

Father Palmes appears to have been the last chaplain to Mrs. Lawson. He speaks of the burden laid upon him, especially on account of Mrs. Lawson's desire to become a

¹² We are unable at present to identify this Father. The name may have been an assumed one.

¹³ This was probably Father John Robinson, *alias* Taylor and Collingwood, whose biography is given in *Records*, vol. iii. pp. 49, seq., and who is further noticed in the Residence of St. Michael, or the Yorkshire District, pp. 675, 676. Father Palmes, the author of the Life, in p. 31 alludes to Father Robinson as being in Newgate, London, "a designed martyr," with Father Henry Morse in the same prison. There were two Fathers John Robinson: (1) John, *alias* Taylor and Collingwood, above mentioned; (2) John, a native of Cumberland, mentioned in *Records*, vol. i. p. 223, note. From the allusion made in the pamphlet to the first-named John being a prisoner in Newgate, the extract from the Annual Letters given in *Records*, vol. i. p. 223, regarding the trial and acquittal of a Father John Robinson, probably related to the first and not, as we have there stated, to the second. If so, he returned at once to the north, where, as we have seen in his biography, he was again arrested, tried, and convicted, though ultimately reprieved at the very gallows.

recluse in her own house. Upon this important matter he consulted the Superior, Father Holtby, who concurred with him in advising the contrary, as tending more to the service and glory of God. The account given of Mrs. Dorothy Lawson's domestic regulations is very beautiful :

For the composure of her family, or, rather, external structure of her spiritual building, she edified with astonishment and moved to imitation. Her chapel was neat and rich, and the altar was furnished according to the fashion in Catholic countries. Mass in the morning, Evensong in the afternoon, about four o'clock, with the Litanies of Loreto, to recommend to the Sacred Virgin's custody the safety of her house, and a *De Profundis* for the faithful departed ; between eight and nine at night the Litanies of the Saints, at which all her servants were present. On festival days they also heard Mass and Evensong, and when there was not a sermon in the morning there was usually a Catechism in the afternoon, to which her neighbours' children were called with her own household, and herself never absent, delighting much to hear them examined, and distributing medals and Agnus Deis to those who answered best.

In the Holy Week she had performed all the ceremonies appropriated to that blessed time. On Wednesday, towards evening, began *Tenebræ*, with the mystic candlestick of fifteen lights, fourteen representing, by the extinguishing, the Apostles and disciples when they forsook Christ, the fifteenth on the top, which need not be put out, His dear Mother, who from the conception to the crib, and from the crib to the Cross, was not severed from Him. On Thursday a sepulchre decked with sumptuous jewels, and reverently attended day and night by her family and neighbours. On Friday creeping to the Cross, which in kissing she bathed with her tears. On Saturday she caused to be extinguished every fire in the house, and kindled again with hallowed fire ; then ensued the benediction of the Paschal candle, and the other ceremonies till Mass. At Mass, as soon as the priest pronounced *Gloria in Excelsis* a cloth was suddenly snatched away, which veiled a glorious altar, and many little bells were rung. On Sunday, after Divine service, a benediction was given to divers sorts of meat ; and, in remembrance of the Lamb sacrificed two days before upon the Cross, there was always blessed a portion of two lambs ; finally, those that repared that day for their Easter Communion, which were sometimes nigh a hundred, were all invited (according to our phrase) "to break Lent's neck with her, in honour of Christ's joyful and glorious resurrection." Then follows a description of Christmas, which "she solemnised in both kinds [departments], feasting her tenants and neighbours corporally and spiritually." She spent the eve, from eight at night till two in the morning, in prayer ; Litanies began at eight, immediately after confessions, which, with a sermon, lasted till twelve ; at twelve were celebrated three Masses, which being ended all broke their fast with a Christmas pie, and departed to their own houses." Among other acts of her charity to the poor, the sick, and afflicted, "she furnished the two prisoners in Newcastle [Fathers Morse and Robinson] with Church stuff, washed their linen, provided them with all necessaries for clothes and victuals, and though

Mr. Morse was known to belong to her, nevertheless, preferring his conveniency before her own safety, she adventured to visit him in the gaol, and suited [besought] the magistrate he might enjoy the liberty of the town for his health. To her ghostly Father nothing was wanting fit for the condition of a religious man. He was accommodated with a good chamber and library, with all things belonging to himself in a genteel and plentiful way, and according to the custom of colleges she gave him a viaticum when he went abroad, the remainder of which he restored when he returned home." "I dare avouch," says Father Palmes, "that for the space of seven years I neither knew what was in my purse when I took journey, nor she what I expended out of it when I gave it to her at my return. Moreover, she yearly bestowed ten pounds upon the Superior of the Society, for pious uses and the tithes of a salmon fishery. Half-a-dozen of the Society made each year the spiritual exercises in her house for eight days, with collegiate form and discipline, for which she provided gowns, a refectory, glasses for beer, dishes for antepasts, portions, and postpasts, cut them out with her own hand, and tending like a solicitous Martha to the table, and like a recollected Magdalene hearing every day all the Masses. She was so far from deeming it any trouble that she owned it a great favour if they would stay with her another day for recreation after their retreat, and permit her to dine with them in the refectory, which was granted with the same formality of reading and service they used, except a glass of wine each one had for himself. At night she made a feast for the whole house, and the next morning they departed with the apostolical salutation or farewell, *Pax huic domui*—Peace be to this house.

Passing by the beautiful and touching account of the death and funeral of this holy woman, we will only add the following personal testimony of Father Palmes :

Presently after her death I heard most melodious music, like that of the Franciscan Friars at St Omer, but now sweetly singing the office of the dead ; and when one told me it was nothing but want of sleep, which, being overtired with watching, made me think the noise upon the river [to be] music, I answered, "No, I plainly distinguished that noise upon the water from the music," and that I could not compare it to any so well as that of the holy Friars at St. Omer, which I had often heard from the convent of the English Seminary. It is a strange circumstance, and very remarkable to persuade the credibility of this miracle, that the species or representation of that music should occur [to me], which for the last eighteen years I had not heard. Nor can I allege any public reason hereof, except the peculiar devotion wherewith she honoured the seraphical patriarch and founder of that institution, on whose feast she did constantly communicate. It seems God would entertain her with music, as He did her virtuous and dear sister the Lady Fairfax of Gilling with instruments.¹⁴ For Mr.

¹⁴ "Sir Thomas Fairfax of Gilling Castle, Yorkshire, was created Viscount Fairfax of Ireland, 1628. He married Catherine, daughter of Sir Henry Constable of Burton Constable, sister of Mrs. Dorothy Lawson" (Note by Sir H. Lawson).

John Cresswell, an ear-witness, and a gentlemen of unblemished reputation, faithfully and often asked, assured me that immediately after her death he distinctly heard music which he thought could be no other instrument than a lute, and after a diligent inquiry over the whole house he found that by them no such instrument was then used, nor any ways near that chamber but sighs and tears for the loss of so worthy a lady.

Broughton Hall, the seat of the ancient family of Tempest, was a chaplaincy and mission of this Residence from an early period.

The first chaplain we meet with there was FATHER THOMAS BURNETT, who entered the Society, September 8, 1681. He served the mission from the latter end of the seventeenth century, and, we believe, remained there until his death, September 1, 1727. The mission is to this day served by a Father of the Residence.¹⁵

¹⁵ Burke's *Peerage and Baronetage* traces the family from John Tempest, lord of Bracewell and Waddington, lineally descended from Roger Tempest in the reign of Henry I. (1100—1135). Roger Tempest, High Sheriff of Yorkshire in 1434, married Catherine, daughter and heir of Sir Piers Gilliot, lord of Broughton, Burnsall, and Thorpe, and thus acquired these estates. A short pedigree is annexed. This loyal family suffered much in the cause of Charles I. Robert, a captain of foot in the Royal army, was slain in the civil wars. John, a major of cavalry, fell at the taking of Tredagh in Ireland. Stephen, the squire of Broughton, was a captain in the same army. Broughton was confiscated by the Parliament, but subsequently repurchased by the family. The pedigree shows three members of the family furnished to the English Province, and five nuns in various orders. The Fathers were—(1) JOHN TEMPEST, *alias* HARDESTY, already mentioned in the "College of St. Aloysius." (2) JOHN TEMPEST, noticed at Thorndon Hall, in the College of the Holy Apostles, or the Suffolk District. (3) CHARLES TEMPEST, fourth son of Stephen Tempest, Esq., of Broughton, by his wife Elizabeth, daughter of Richard Fermor, Esq., of Tusmore, Oxfordshire, was born at Broughton, April 30, 1699, educated at St. Omer's, and entered the Society at Watten in 1724. For some time he was Prefect at St. Omer's; afterwards became chaplain and missionary at Clytha, Monmouthshire, and died at Chiswick, July 28, 1768. We do not trace Father Nicholas and Robert Tempest as of the Broughton branch. Father Nicholas was one of Oates' victims, and is noticed in p. 326. Father Robert Tempest was a son of Michael Tempest, Esq., of the diocese of Durham (See *Records*, vol. iii. pp. 401, seq.). He and Father Nicholas were probably of the family of Stella Hall, Durham (*Records*, vol. iii. pp. 129, seq.). Frequent mention is made of Father Robert (as also of his uncle, Dr. Robert Tempest) in the Douay Diary (*Records of English Catholics*). From that source it is that we trace him as of the Durham branch, and a nephew of Dr. Robert Tempest, Sen. P. 227, we find him visiting Douay for his health, October 23, 1589, and on the 15th of January following he left again to prosecute his theological studies in Paris. P. 223: August, 1690, he is reported as commencing public lectures in logic. P. 236: October 4, 1690, is an entry announcing the arrival of Dr. Robert Tempest, Sen., with the Rev. Thomas Nelson, "two venerable priests, besides a youth well born, Robert Tempest, nephew of

WILLIAM
co. York.

Sir STEPHEN T
Knt., the heir
vised the m
Broughton, &
nephew,
TEMPEST,
Broughton.

FRANCES. = —
AISLABY, of South
Dalton.

ANNE. = RICHARD
GRIMSHAW, Esq.,
of Clayton, co.
Lancashire.

STEPHEN of
Broughton.

= ELIZABETH,
ter of RICHARD
FERMOUR, of
more, co.
Esq.

ANN.

SUSAN.

CATHERINE.

CATHERINE. = STEPHEN
ANDERTON, Esq. (Los-
tock family).

STEPHEN, of
Broughton.
Died before
his father,
April 11,
1744.

= ELIZABETH,
ter of Sir H.
LAWSON, of H.
Hall.

ELIZABETH.

FRANCES.

STEPHEN WALTER. = FRANK
Succeeded his grand-
father.

daughter
Priorress
of C and died
Esq.
co.

FRANCES.
Died an
infant.

' We
suddenly of aris [now at Rugeley] died quite
sudden de stmas, and hence they noted her
name in re ee daughters, and Scholastica her

[To face page 720.

Burgh-Wallis, in the West Riding, the seat of the Tasburgh family, was served by the Fathers of this District for many years in the last century. The earliest missionary to be traced there is Father John Messenger, about 1725. He died in 1752, æt 64.¹⁶ Father Robert Saunderson probably succeeded him, and seems to have served the place until his death in 1781.

Carleton was likewise a mission of this Residence, but in which of the many places of that name in Yorkshire it existed does not appear. Father John Edisford was seized there at the Revolution of 1688. The last missionary we meet with was Father William Allan, about 1780-81.

Danby Hall, the seat of the old Catholic family of Scroop, was served by the Society for a long period in the last century, until the year 1785. No member can be traced as having

Dr. Robert, son of his brother Michael." They had escaped from the siege and consequent famine of Paris, of which they reported trustworthy news, having been compelled, and that with avidity, to eat horse, ass, and mule flesh, failing which they took to any other kind of meat. They, with five or six other English priests, and two brothers of the Earl of Northumberland, had for several weeks appeased their hunger with coarse gruel. The Diary also eulogises the noble conduct of the Cardinal-Legate Cajetan, who had just arrived at Douay from Paris, and not only assisted the clergy and inhabitants with his advice and exhortations, but with munificent alms, giving up his gold and silver plate. P. 241: September 21, 1591, we find Father Robert Tempest ordained: "Robert, son of Michael Tempest, of the diocese of Durham." Michael and Robert Tempest, of Stella, had both been attainted, and all their property confiscated, in the reign of Elizabeth (*Records*, vol. iii. p. 132). Father Robert was sent into England in 1600, with thirteen other priests from Douay, among whom was Father Francis Page, the future martyr. The family is also mentioned in several places in Mr. Peacock's *Yorkshire Catholics*. The mansion was built in 1597, by Sir Stephen Tempest, Kt. The pedigree shows five nuns, of whom little information is extant. Another, whose place in the pedigree is difficult to assign, was Sister Clare Frances Tempest, a Poor Clare at Gravelines, born 1652, professed 1672, and died 1694, æt. 42. The Diary of the English College, Rome, states that John Yorke, a relative of the Tempest family, was a student of the English Fathers, both at St. Omer's and Rome, and became a priest. He entered the latter College for his higher studies, in the assumed names of Gibbs and Wansford, at the age of twenty, October 3, 1673, and received minor orders in 1675. He was ordained priest April 9, 1678, and left for Belgium May 15, 1680. He was son of John York and his wife Catherine (Tempest), born at Broughton in Yorkshire, and baptized in 1654, and studied his humanities at St. Omer's College. He had five brothers and one sister. In a list of Yorkshire recusants, 1665-6 (Canon Raine's *York Castle Depositions*), we find under the head of Broughton, Thomas Tempest, gent., and Elizabeth his wife; John York, gent., and Elizabeth his wife; Richard Tempest, gent., and Elizabeth his wife.

¹⁶ His address was, "Mr. John Messenger, at Burgh-Wallis; to be left at the Three Cranes, in Doncaster."

entered religion, though several of the Society assumed the name as an *alias*, and were probably connected with it.¹⁷

Among other missionary Fathers at Danby was FATHER THOMAS NIXON, born in Lancashire October 6, 1735, of Catholic parents. After making part of his humanity studies at St. Omer's, he was admitted to the English College, Rome, which he left, August 18, 1756, for the novitiate at Watten, and entered the Society October 9th following. He was professed in 1770, and died November 5, 1793, according to Dr. Oliver, at Alnwick, while a note in the English College Diary says at Biddleston.

A member of the same family, probably uncle to the above, was admitted to the English College, Rome, November 26, 1683, at the age of thirty-one years. He left again for England in the following March, owing to ill-health and other causes.

On entering the College he states: "I am son of John Nixon, and was born in the village of Well, in the county of York. I am thirty-one years of age, and have not yet been confirmed. I was principally brought up at Todwick, Yorkshire. My parents and relatives are of the middle-class, and heretics. I have an only brother, and was converted from heresy about two years ago by the efforts of the Rev. Father Thomas Piercy, on the occasion of a dangerous sickness. I made my rudimental studies at Laughton and my higher course at Cambridge for four years, where I took my degree of B.A. It is my wish to embrace the ecclesiastical state."

The following places were served by this Residence at various periods in the last century:

Everingham, by Father Walter Fleetwood, 1766, &c.

Fountains, near Ripon, by Father John Englefield, about 1725.

Frickley, near Doncaster, by Father John Jones, about the same time.

Haughton, the seat of Charles Langdale, Esq., by Father Edward Howard, about 1766.

¹⁷ The name Scroop frequently occurs in Mr. Peacock's *Yorkshire Catholics*, among the recusants. The great northern house of Lescrop, Scropp, Scroop, or Scrope, has an unbroken pedigree from the Norman Conquest to the present day. Few families have been more distinguished by the high stations they have filled in Church and State. Burke's *Landed Gentry* gives a detailed pedigree, and quotes Domesday Book to show that Richard Scrope held various manors in Worcestershire, Herefordshire, and Shropshire, in the time of Edward the Confessor.

THOMAS MEYNELL
Kilvington. B
married in 1637.

ROGER MEYNELL, of North = MARY, daughter of S
Kilvington. Born 1639. Knt., second son of

THOMAS MEYNELL, of North = URSULA, daughter
Kilvington. Married in 1703, HAM, of Clax
but died S.P., and was suc- She married
ceeded by his brother ROGER. of Spinkhill,

ROGER MEYNELL, of = BARBARA ANNE, daughter
North Kilvington. WILLIAM SELBY, of B
Married in 1735. Northumberland, Esq.

ROGER (eldest son).
Died unmarried.

THOMAS, S.J. Born
the Society of Jesus

EDWARD (eldest son)
deceased his father

THOMAS MEYNELL, of North Kil
married in 1841. Rebuilt Kilv

GALE.

POLE, ANNE MEYNELL. = THOMAS
GRANGE, of Harsley, co.
York, Esq.

MARY. = JOHN DANBY,
of Leek, co. York, Esq. Four other daughters.

ELIZABETH.
Born 1676.

MARY. Born 1677; pro-
fessed at Cambray O.S.B.
as Dame Mary Benedict
(see Text).

JANE. Born = MARMADUKE PALMER,
1678. of Naburn, Esq.

ELIZABETH. = JAMES THORNTON,
of Nether Witton, Esq.

who died unmarried.

: SIMON SCROOPE,
Esq.

ANNA MARIA.

BARBARA.
Died young.

HUGO. Born
1813.

EDGAR. Born
1825.

MARY TERESA.

EMMA CATHERINE.

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Holderness, by Father Edward Maire, about the same time.

Lindley, near Huddersfield, by Father Thomas Lewis, about 1767.

Kilvington, near Thirsk, the seat of the MEYNELL FAMILY, was served by the Fathers of the District in the past century. Father John Rothwell was there from about 1755 until his death in 1782.

Three members of this old family (of which we subjoin a pedigree) entered the Society.

1. FATHER JAMES MEYNELL, born in 1689, entered the Society in 1708, and for many years served the Pontefract mission, where his address was "At Mr. Thompson's in Pontefract, by Ferry-bridge bag." He died at Pontefract, December 16, 1746, æt 57.

2. FATHER THOMAS MEYNELL, second son of Roger Meynell, of north Kilvington, county York, by Barbara Anne, eldest daughter of Thomas William Selby, Esq., of Biddlestone, Northumberland, was born September 29, 1737, and entered the Society in 1756. From 1764 to 1773 he was chaplain and missionary at Mr. Stapleton's, and many years resided in London, where he died suddenly, February 1, 1804, and was buried in Old St. Pancras.

The late Father William Strickland wrote to Father Anderson, of Hereford, February 8, 1804: "I have now to add to my melancholy list my poor friend and companion Mr. Thomas Meynell. He had dined and drank tea with me on the first of this month, and was as well as usual. About eight o'clock in the evening he left to go to Covent Garden by appointment with Mr. Thomas Wright. In the way he called at Dr. Nickell's, and whilst in conversation with the doctor and his lady suddenly dropped from his chair and expired immediately.—R.I.P."

3. FATHER WILLIAM MEYNELL, born near Yarum, May 3, 1744, entered the Society in 1761. In 1771 he was Professor of Rhetoric and Prefect of Studies at the College of the Society at Bruges (formerly St. Omer's). For some time he was missionary at Ecclestone and Ellingham, and was frequently engaged in travelling with various Catholic gentlemen through Europe. He died at Richmond, Surrey, September 16, 1826, æt 82.

4. FATHER ROBERT MEYNELL, of Yorkshire, born 1608, was a scholar of the English Fathers, both at St. Omer's and Rome. He entered the latter College for his higher studies in the name

of Robert Neville, November 10, 1635, and took the College oath May 17 following. After receiving minor orders he was ordained subdeacon and deacon in May, and priest, May 20, 1640, and left Rome for the English Mission, March 28, 1642.

He was born at Hanby in Yorkshire, eighteen miles from York, and made his humanities at St. Omer's College. His father, who was not a Catholic, married twice, and had three children by the first marriage, one son and two daughters, not Catholics; by the second marriage three sons and four daughters, all Catholics. He was converted to the Catholic faith by a secular priest named Hutton at the age of sixteen.

Mr. Peacock mentions several persons of this family in his *Yorkshire Catholics*. Under the head of "Forcet Parish" we find reported :

Secret Marriages.—Thomas Lyons and Grace Pearson, servant to Mr. Meynell of Kilvington, reputed to be secretly married. In the twelfth century this family were resident at Hilton in Cleveland. In or about 1556 they became of Kilvington. The above Thomas Meynell was the eldest son of Roger Meynell of North Kilvington, who married Margaret, daughter and co-heiress of Anthony Catterick of Stanwick. He joined the Catholic insurrection of 1569, under the Earls of Northumberland and Westmoreland, and thus incurred the penalties of high treason, but received the royal pardon. Thomas, his son and successor, was born in 1564. He married first, Winefrid, daughter of Thomas Pudsey, of Barforth, and secondly, Mary Gale. In 1600 he was committed to gaol as a recusant. His place of confinement was the Blockhouse at Kingston-upon-Hull, from whence in the following year he was removed to York Castle. In 1604 he received a general pardon from King James.

In our notice further on of the aged martyr the Rev. Nicholas Postgate, Mrs. Meynell of Kilvington is named as having visited him in prison on the morning of his execution, August 7, 1679, with Mrs. Fairfax, and received his blessing. Clare, daughter of Anthony Meynell, of Kilvington, is named by Mr. Peacock in a note as marrying Sir Richard Forster, second baronet, of Adderstone.

Two daughters of Roger Meynell, Esq., of North Kilvington, and his wife Ann, daughter of Edward Charlton, Esq., of Hesleyside, Northumberland, became Benedictine nuns at Dunkirk. These were Margaret, the eldest daughter, who was professed as Dame Mary Margaret, and died May 26, 1786; and Anne, the second daughter, who was professed as Dame Anne Augustine. The date is not given, but she was a nun in 1744. She died June 4, 1768.

A letter dated May 19, 1745, mentions that the above nuns had at that time a great-aunt in the community, Dame Angela, then eighty-eight years of age, and in her sixtieth year of profession. This venerable religious is believed to have been Dame Angela Gerard, who by tradition was a widow, but her relationship to the Meynells is not evident.

Two daughters of Roger Meynell and his wife Mary Middleton became nuns (O.S.B.) at Cambray: (1) Bridget, born in 1672, who at the age of fourteen entered the convent, November 11, 1686, and was professed as Dame Mary Teresa; (2) Mary, born in 1677, who at the age of sixteen entered the convent, and was professed as Dame Mary Benedict.

A monumental inscription in the old church of the English Poor Clares in Rouen, runs, "Memoriæ Rev. Dom. Antonii Meynell, Sacerdotis Angli, qui ab initio Sacerdotii per annos 44, ad finem usque vitæ, huic monasterio in Sacris addictus, pie obiit die 21 Nov., Ann. 1746, æt 75. R.I.P.

He may have been an uncle to the two nuns at Dunkirk.

Two of this family are mentioned in the *Catholic Apology* as losing their lives in the royal cause—viz., Thomas Meynell, a captain, killed before Pontefract Castle when it was retaken by Sir Marmaduke Langdale, and Andrew Meynell, a captain, in the battle of Marston Moor.

*Pontefract*¹⁸ was doubtless visited from the earliest times by the Fathers of this District in their circuits; it did not, however, become a permanent Residence until, York chapel and presbytery being found too small, the head quarters of St. Michael's were removed to this town about 1685. It has been under the care of the Fathers of this Residence to the present day. The present Catholic chapel and presbytery, with the schools, are in the township of Tanshelf, adjoining Pontefract, and within the borough.

The first incumbent and founder of the mission was FATHER HENRY HAMERTON, son of Philip Hamerton, Esq., of Monks' Wood, near Pontefract, and brother of Father Peter Hamerton, whose biography has been already given. Their

¹⁸ Pontefract, anciently Kirkby, is a town of great antiquity. It abounded in religious houses and hospitals. Here was a Cluniac alien priory, a cell to the monastery of La Charité-sur-Loire, founded by Robert de Lacy in the time of Rufus. There were also convents of Black Friars (1266), Grey Friars, Carmelites or White Friars (before 1257); besides three hospitals and St. Clement's College, or Royal Free Chapel (Dugdale's *Monasticon*, Gorton, &c.).

mother was Dorothy, daughter of — Young, Esq., of Burn, near Selby. Henry was born in 1646, educated at St. Omer's, entered the Society, September 28, 1669, and was professed, March 29, 1687. He had long served Pontefract and the neighbourhood, where he was much esteemed and revered for his pastoral zeal and disinterested labours, especially at the time when the putrid fever raged in the north of England. He had the grief of witnessing the destruction of his chapel and school at Pontefract, during the Revolution of 1688. The account of that event and of his own sufferings and arrest is given below. After his discharge from prison on bail with broken health, he retired to Lincoln. In 1697, he went to Norwich, and officiated there until 1699.¹⁹ He then retired to Watten, and removed thence to Ghent, where he died, February 24, 1718, æt. 72.

The Annual Letters of the Residence for the years 1685—1690 contain in that brief period the rise and fall of this promising mission and College.

¹⁹ Several entries connected with this Father occur in the old ledger of the Residence. "1697. Father Bruning's journey to Norwich, with Mr. Gage, Superior, to settle Mr. Hamerton there, 02 : 06 : 00." "Allowance to Mr. Henry Hamerton at Norwich, 25 : 00 : 00." "His Viaticum from Lincoln, 01 : 05 : 00." "A watch for him, 01 : 00 : 00," &c. Mr. Hamerton had three sons, Peter, Henry, and a third, who may have been William Hamerton, named in the Douay Diary as one of the Apostolical pensioners at the College, in 1642—1644; after which he is lost sight of. Lord Castlemain, in the *Catholic Apology*, mentions Anthony Hamerton, a captain, who lost his life near Manchester in defence of the Royal cause. These were probably uncles. We find a priest, the Rev. Charles Hamerton, son of John and Mary Hamerton of Yorkshire, born 1640; who entered the English College, Rome, in the name of Charles Tunstall, October 17, 1659; was ordained priest, March 8, 1664; and sent into England, April 30, 1665 (or 1667). There were four Benedictine nuns of this family. Dame Helen was the first professed at Pontoise, July 24, 1658, æt. 19. Her elder sister was professed there, as Dame Benedict, on January 8, 1660, being then twenty-six. They were daughters of Philip Hamerton, Esq., of Monkroode, and sisters of Father Henry Hamerton. Dame Benedict died on November 23, 1679, aged forty-six, professed nineteen years; and Dame Helen died March 12, 1707, aged sixty-seven, professed forty-eight years. Two more (but whether nieces or cousins is not stated) were professed in the same house: Dame Dorothy Hamerton, on September 13, 1676, aged twenty, and her sister, Dame Ursula, on January 8, 1681, at the age of twenty-one. These two were daughters of John Hamerton, Esq., of Purston [? Preston] in Yorkshire. and of Dorothy, daughter of Mr. Richard Lockwood of Sowersby in the same county. Dame Dorothy died April 14, 1705, and Dame Ursula on August 25, 1691. These two were nearly related (says the MS.) to Abbot Corker, fellow-prisoner and friend of the blessed martyr, Archbishop Plunkett (From the Pontoise records at St. Scholastica's Abbey, Teignmouth). In Canon Raine's *York Castle Depositions*, p. 167, under the head of Preston (Yorkshire recusants), we find: "Philip Hamerton, Esq.; John Hamerton, Esq.; Philip Hamerton, jun., gent., and his wife." P. 180: Burrowbridge. James Hamerton, and Mary his wife."

1685 to 1690. In this Residence (St. Michael's) much was done and well accomplished. Our chapel at York was very small and inconvenient, for which, and for other weighty reasons it seemed advisable to transfer it to Pontefract, an ancient and famous town. Here Father Henry Hamerton strenuously laboured preaching every Sunday morning, and in the afternoon explaining the Christian doctrine in a spacious chapel, which ordinarily accommodated two hundred hearers; on the greater festivals many more attended. There were also fifty to sixty communicants, whose confessions, Father Hamerton heard before Mass. He also opened a school, where he had about sixty scholars. Having frequently to visit the missions, he could not always be present, so he employed a schoolmaster, a secular, who had been educated in our schools; his pay he got from the scholars, and in addition the Father allowed him a salary of about sixty-six scudi a year.²⁰ Besides this, Father Hamerton supplied books to the poor, and catechisms and other things necessary for instruction. All this cost nothing to the Province, but was accomplished solely by means of the alms which he collected. Many Protestants, though remaining in their error, intrusted their sons to him to be instructed in the Catholic doctrine. Public examinations of the scholars in the schools and other literary exercises showed the great progress they made under our method of teaching. The Venerable Bishop Leyburn, Vicar Apostolic of that district, visited the school, July 27, 1687. Six of the scholars in short addresses complimented his lordship on his happy arrival; and he expressed himself highly pleased, and greatly applauded our efforts and industry.²¹ But shortly after this, the Revolution overwhelmed the whole of this work in utter ruin. We will relate a few of the events which happened during it to Father Hamerton, having received them directly from himself. They will give an idea of many similar cases in England, which remain unrecorded.

At the first rumours of this outbreak, whilst the rest began to tremble, the Father kept his post, omitting nothing of his accustomed duties. When, however, the violence of the storm broke forth, and the mob assumed a more threatening attitude, he was forced to close the chapel, dismiss the scholars, and put all things in safety. His first care was to withdraw the Fathers from the storm, which he did by dispersing them into other places, where they were less known, and might more easily conceal themselves. He then hid all the sacred vessels, altar furniture, and ornaments of the church in an ancient castle.²² These, however, were afterwards discovered and broken up by the soldiers. Father Hamerton did not yet quite desert his post, though some evil-disposed persons had persuaded a certain cutler to appear before the Mayor of the town, and swear that the Father had secretly employed him to make a quantity of daggers, wherewith to cut the throats of the Protestants.²³ The Father despised these reports, rather than seeking to refute them, and relied on his own innocence, and the good esteem in which he was held by the people. Neither did he

²⁰ About £20.

²¹ At this Visitation no less than two hundred and thirty received the Sacrament of Confirmation.

²² Probably the ruins of Pontefract Castle, which was demolished by the Parliamentary troops in 1649.

²³ A fuller account of this occurrence is given in page 731.

wish to abandon his flock, nor withhold aid from such Catholics as had been deserted, although in doing so he had to hasten in every direction by night and to lie hid by day. At length, when he found that he was sought for on all sides, that all the roads were occupied by the sentries, and that the houses of many Protestants were searched to discover him, that he was unsafe everywhere, and his chances of escape were narrowing, he fled to the hills, hoping to find a refuge in some desert place in the western parts of the county, where he had often formerly devoted himself to the help of his neighbour. On reaching the place, he found that his horse, which he had sent before, had been stolen, and his host, who had given him an invitation, durst not now receive him. He was then compelled to escape on foot, without companion or guide, and in the dead of night, the darkness of which however favoured his flight. Changing his dress, and putting on an old hat, and with a long staff, he betook himself to the most difficult road. It was mid-winter, and an exceedingly severe season, and his feet were almost frozen. However, by traversing, for some hours, roads that were generally impassable, he was enabled to elude the vigilance of the guards, who in every village and at every cross-road and bridge kept a look-out by night. At length he came to a large common, a lonely place, full of old coal pits, and here the stars, which had hitherto guided him, at the time he most needed them, became overclouded. He missed the road he intended to take. But it was necessary to move on, to avoid perishing by the cold. Sometimes he came upon water sufficiently frozen to bear a firm step; sometimes he fell through, and sank up to his knees. Once he missed, by only a step, one of the pits, and escaped this peril by means of his staff, with which he felt his way. The only lights that pointed out the roads were some "Will o' the Wisps" issuing from the pits and boggy places. This danger passed, about the middle of the night, a heavy fall of snow came on, against which there was neither tree, nor any shelter to protect him, so that what with cold, hunger, and fatigue he was near perishing, and without the help of his staff could hardly lift his feet. There remained yet one most dangerous place to be traversed before daylight; he happily passed it, and then believed he would now escape all danger, if he could reach the house of a Catholic, a good distance from the picquets of the soldiers for which he was making. But he found that this friend had the day before been carried off to prison; so that he was obliged to return to the public road, and resume his journey. Here he was espied by the sentries, on the watch for a labouring man who would pass that way to his work. This man had shortly before been reconciled by Father Hamerton to the Church, and on this account was hated by his heretical neighbours. Mistaking their man, they seized the Father, who with difficulty pushed away from his side a rustic with a drawn sword in his hand, quite unaccustomed to such weapons, and who, fearing that the prey might escape, wished to stab him on the spot. This man used to glory in the fact that he was the first to lay hands on the Father; but he was not long permitted to boast of it, for in a few months he was carried off by a sudden and violent death, regarded by all as a punishment sent from Heaven.

When the soldiers proceeded to strip and search the Father, and discovered their mistake, he gave his name, and his family being known in those parts, he was treated kindly, and taken to a place where he might recover his strength, and rest him-

self. After a brief repast, he slept for a few hours. In the meantime, they reported to a neighbouring Justice of the Peace, the party whom they had apprehended, and the Justice being aware who it was, ordered them to bring him before him, and pronounced him to be the very Jesuit who owned the public school and chapel in Pontefract. This news getting wind, every roof and window was filled with spectators eager to see the Jesuit, mounted on a sorry horse, and surrounded by twelve constables. With this parade he was led first to an inn, where an immense multitude had assembled to see him; thence to the court-house or town-hall, the mob shouting all the way, "Kill him," &c. Others, again, compassionated him, the Father all the while exhibiting the greatest peace of soul, and joy of countenance and demeanour.²⁴ The mayor would not decide anything about him at the moment, but ordered him to be kept in custody till the following day, in a public house, doubling the number of his guards. The night coming on, he was allowed to go to bed, and being spent with fatigue, he quickly fell asleep. He had scarcely slept two hours, when there arose a great riot in the town; the streets were suddenly filled with torches—the furious mob shouting like maniacs that the Irish soldiers were approaching, ruffians and barbarians they declared, who laid waste everything with fire and sword, and would now burn this town also, and fill the neighbouring villages with fire and slaughter. It is remarkable how this same mania seized nearly the whole of England simultaneously; for on this same night a similar tumult, and the same report, occurred both in London and in distant counties, in fact in all the towns and villages of the kingdom. It seems certain that a compact had been made for the simultaneous destruction of all the Catholics by their enemies. Protestants crediting the report, in a state of excitement, seized arms to murder the Catholics. But by the manifest good providence of God, matters turned out otherwise, for, though there were not more than five thousand Irish soldiers altogether in England, so great a fear seized the Protestants, that, though the soldiers were nowhere to be seen, men's imagination pictured them everywhere.

The general panic caused people to be too much occupied in averting the immediate danger from themselves, to think about destroying others. But we have wandered a little from Father Hamerton. His hostess, a perverse heretic, and very bitter against Catholics, alarmed by the first approach of the mob, caught up her children in her arms, and ran out like a fury into the street, shouting out that there was a Jesuit lodger in her house, about to destroy both it and her children with fire and sword. Upon this the riotous mob ran thither, promising to deliver her from this danger; but, when they were about to rush into the house, the guards, with drawn swords, prevented them, assuring them that there was nothing to fear from a sleeping man. At length to satisfy the rest, some of the mob were permitted to enter to see whether the Jesuit were really asleep, or not, and when they found him in bed, they quietly withdrew. Father Hamerton, from the noise of the rabble, and appearance of the armed men, thought his last hour was come; but on their withdrawing, he again composed himself, and slept safe and sound till daylight. The following day, he was again brought before the mayor, who by a most severe

²⁴ It does not appear what town this was. It could not have been far from Pontefract, and may have been Wakefield.

sentence committed him to York Gaol. On his arrival there, being the first on the occasion of the Revolution, he bought himself off from being chained, by a fee of about sixteen scudi. Nevertheless, he was thrust into a most loathsome dungeon, where the foul odours prevented him from getting rest. Soon after, he was removed to a better cell, exposed however to draughts, the wind then being exceedingly cold. At length, through some friends, he was supplied with all necessaries. Soon after two more of our Fathers were brought to this gaol, driven from the county of Lincoln by the same storm.²⁵ One of these was Father William Every, who was labouring under a severe illness. Father Hamerton therefore shared his own cell with him, so as to be able to afford the invalid all charitable offices, by which he himself also at length contracted the same disease, and still feels some remains of it. At the Christmas festivities, they were all very nearly burnt alive. A military officer, to entertain the people with a ludicrous exhibition, painted a likeness of Father Edward Petre,²⁶ with a red cross on his breast, a child, representing the young Prince of Wales on his arm, and a rosary round his neck. They carried this effigy through all the streets of York, sometimes raised aloft, sometimes dragged along the ground, as far as the entrance court of the castle, in which is the prison, followed by the giddy mob. Here they made a pile, near the oblong colonnade, on which they heaped up many barrels of tar, pitch, and other combustibles. On the top of the colonnade they fixed up the effigy. When the pile was set fire to, some one in the crowd cried out that nothing was wanting but some live Jesuits to burn upon it, and that they were not far off. The hint was taken, and a rush at once made to the prison doors; but for the strength of which, and the resistance of the prison warders, all would, beyond doubt, have been actually burnt alive in this bonfire. As it happened, however, they were spectators merely from the prison windows, and not victims to the fury of the mob. After this, they remained quietly in prison, till they were liberated on bail, and payment of a fine similar to that imposed in cases of recusancy; *i.e.*, for the first refusal to go to church, about seven scudi; for the second, sixteen; and the third time imprisonment.

1688. The Annual Letters for this year recount the story of Father Hamerton and Pontefract, with many additional particulars. They mention his serving Pontefract with two other Fathers; that he built the chapel and opened a classical school, which wonderfully prospered; that on every Sunday and festival, in which he preached and catechized, two or three abjured their heresy and embraced the Catholic faith. Moreover, such great numbers of the higher classes flocked thither from every part of the county, to hear the sermons and attend to their duties, that Father Francis Every, Superior of St. Michael's, decided on transferring the Residence at York to Pontefract, "no mean town in the county of York." But all this fair beginning fell to the ground in a

²⁵ See p. 616, "College of St. Dominic."

²⁶ Clerk of the Closet and Privy Councillor to James II., and chaplain to the Prince of Wales.

moment, about the end of 1688, when, on the invasion of England by the Prince of Orange, the popular fury everywhere laid waste Catholicity. Father Hamerton, after having placed his brethren in safety, with much inconvenience, and not without danger of life, secretly returned to Pontefract in order to assist the now destitute Catholics. Compelled at length to fly, he began his journey by night, and on the following day, drenched with rain, crept into a hay-loft and buried himself in the hay to hide from the furious mob that was pursuing him. There he remained all the day, and again set off under cover of the night, disguised in the dress of a countryman. A detailed account is then given of his dangers from the old coal-pits, and his narrow escape from falling into one—a deliverance for which he returned thanks to God, His Blessed Mother, St. Joseph, and his Guardian Angel; how he suffered from hunger and thirst, which he could only quench by broken ice from muddy water; how, during all these troubles and dangers, he felt such a sweetness of soul and such joy, that he confessed, he began to fear he was receiving his recompense in this life. Finally his arrest, escape from being murdered by the mob, and imprisonment in York Castle, are fully detailed. The writer of the Annual Report continues:

At this time, a rumour ran through almost the entire kingdom, that the Catholics had definitely plotted certain destruction to the Protestants. This report was studiously spread, not only by the press, but also, in order to excite greater odium, by pictures representing the kind of dagger which the Catholics were said to have purchased for this end. The origin of the report, trifling in itself, and easily refuted, showed how prone our heretical fellow-countrymen were to invent and credit any calumny whatever against the Society, and to drag its members, on charge of any sort of crime, before the tribunals. It was as follows. Whilst our Residence was being established in Pontefract, Father Hamerton, in addition to his other duties, was Procurator of the house. Having himself bought some knives and forks for the use of the refectory, he directed the cutler to take them to our house. The man did so after dark, and was paid his bill and went away. The watchmen stopped him on his way home and asked him whence he came; the cutler told the circumstance. These men, thinking a grand opportunity had occurred for criminating our Fathers, took the cutler into custody, forced him to drink to excess, and then excited him, half drunk as he was, to say that he had been ordered by Father Hamerton to furnish a large quantity of daggers, wherewith to cut the throats of the Protestants. They then forced him to give evidence, on oath, before the Mayor, to the same effect. The news spread through the whole town and neighbourhood, while pamphlets and painted representations, as before mentioned, were circulated throughout the country. Father Hamerton was immediately summoned to the Court, and on that

very evening received orders to prepare himself for defence on the next day. I will give in the Father's own words his experiences at the time. "It is impossible," said he, "to relate what I suffered all that night. The fear of death little affects me; I am daily exposed to the dangers of it, which render it very familiar to me. And yet I suddenly found myself seized with a wonderful dryness of soul; all the pains of a violent death passed in review before my eyes; I trembled from head to foot with anguish of spirit and dread, to a degree which I never remember to have felt before or since. I candidly confess that, if I had had the option, I would sooner undergo all the sufferings, sicknesses, and afflictions of my past life together, than what I endured during this one night. Indeed, it pleased my Lord to leave me thus to my infirmity, to give me a consciousness of own weakness, which of myself I could not have gained. At last, this terrible night passed by, and at daybreak, after my meditation, I said Mass. After the communion all sadness and oppression of spirit instantly left me, and was succeeded by great peace and tranquillity." He had scarcely unvested, when the gaoler came to summon him to attend the Court within half an hour. He received the messenger with great joy and composure, and at once prepared to go to the Court, when it was announced that, on account of some legal difficulty, he was to be liberated on bail. Wondering at the sudden change of events, which he could only ascribe to Divine Providence, he was taken to a place where he learned the whole affair. Two persons had been ordered by the magistrate, and bound over in recognizances, to appear in Court and give evidence against the Father. On the day of hearing they did not appear, preferring rather to forfeit their recognizances than bear false witness against an innocent man. They feared to draw down upon themselves a punishment of which, a little before, they had witnessed a terrible example in the case of the man who had first laid violent hands on the Father, and who very shortly after, and almost at the same spot, fell headlong into a stone quarry and was miserably dashed to pieces. The only words he uttered being an acknowledgment of the judgment of God upon him. This visitation so alarmed the other two, that they could by no means be induced to appear and give evidence. Father Hamerton was therefore soon afterwards liberated on bail; but from his suffering in prison his health was so broken that for three years he remained exceedingly infirm."

Richmond,²⁷ with the Dales mission.—Early in the last century, Father James Poole was missionary here. His address was "at Mrs. Binck's in R'mond." The members of the Residence of St. Michael continued to serve the mission until about 1794, when Father Thomas Lawson, O.S.B., became

²⁷ The town of Richmond is said to have been founded by William the Conqueror. The river Swale, on the banks of which it stands, was regarded with peculiar veneration by the Anglo-Saxons, from the fact of ten thousand persons having been baptized in it by St. Paulinus, who, in the seventh century, converted the Northumbrians to Christianity. Gorton, in his *Topographical Dictionary*, mentions a fine painting of the Crucifixion in the Catholic chapel. Here was anciently a Benedictine priory, a cell of St. Mary's Abbey, York, founded about 1100; also a convent of Black Friars; and "at the bakke of the french gate is the Grey Freres, a little withoute the wallis" (Leland). The White Friars had also a house here:

missioner, and so remained until 1814, when he was succeeded by the late Father Robert Johnson, S.J., who served the place for fifty years, and died there in 1865, æt. 78. The mission of the Dales, Swaledale, Ivelet, nearly twenty miles from Richmond, is attended once a month by the Fathers residing at the latter place.²⁸

and there was a Hospital of St. Nicholas. The following epistle of a Puritan preacher to Sir W. Waad, the rack-master and Lieutenant of the Tower, and then Clerk to the Privy Council, is illustrative of the times (State Papers, *Dom. Eliz.* vol. cclxiii., n. 52. May 24, 1597): "*John Jackson, preacher at Melsonby Church, near Richmond, to W. Waad, Clerk of the Council*.—In matters doubtful, to testify the truth is fit for a Christian profession. The bearer, Tho. Michell, Messenger of the Council, came here to apprehend the son of W. Atkinson, who is a Chemarin of the anti-Christians order, and does much mischief in these parts, as his father has done, carrying Jesuits to and fro continually these twenty years. The bearer has dealt wisely and faithfully in this business, though all things fell out not according to our desires. I have presumed to labour some of the Council in the north to authorize four faithful men for apprehending these wretched men, enemies to the Lord and His Anointed. Since the Lord called that religious Earl of Huntingdon from us, the Papists have increased in number and malice, and if the Lord doth not forthwith provide for us, atheism and Papism will prevail. There are about twenty thousand obstinate recusants in the archdeaconry of Richmond, who with cursed Esau, expect their desired day (Gen. xxvii. 41). It is much to be lamented that the higher powers in the south do not consider these poor souls (wanting good magistrates and faithful ministers), who daily perish. Fearful is their sin who tell her Majesty all is well, whereas in deed it seldom went worse, in Church and commonwealth, since she came to the throne. If you can do us any good, be not wanting in these days of distress: if you can, and will not, God shall punish that sin, and help shall come from another place." Melsonby is a parish six miles from Richmond. It abounded with recusants. Among these was Mark, a milner (miller), "a seducer and great persuader of the people to recusancy." The Gaterd family are especially noted for private baptisms and marriages. "Robert Gaterd was married with a Mass, secretly, long since," &c. Great numbers of the family of Atkinson are reported as recusants, &c. Among others, William Atkinson, and Bridget his daughter (see Peacock's *Yorkshire Catholics*).

²⁸ A Mr. Alderson, residing at Leyburn, and a benefactor, who died many years ago, stated that the Richmond missionaries had attended the Dales, &c., as above, for one hundred and fifty years or more. Father Robert Johnson says: "Mr. Alderson frequently related to me an anecdote respecting the last of his ancestors who died a Catholic. She was his aunt, a woman of exemplary conduct, residing at Marsett. In order to go to her duties, it was necessary for her to go to Richmond, a distance of about twenty-four miles from her residence. This she not unfrequently did. During her last illness, being desirous of the assistance of a priest, she directed a servant, a stranger to Richmond, to go without delay, and gave him instructions how to deliver a message to the priest. The severity of the penal laws, then in force in England against Catholics, made it necessary for priests to be unknown to the public. When the servant arrived upon some moor near Richmond, he met a man from whom he inquired the distance from Richmond. The stranger answered, 'You are going to Richmond for me, for I am the priest. You may return with me, for I am going to Marsett.' The priest proceeded on his journey, and administered all the rites of the Catholic Church to the dying woman, who soon after expired. This circumstance made a strong impression on the mind of Mr. Alderson and his sister, and eventually led to their conversion."

Selby.—This ancient town, with Brayton and Thorpe, appears likewise to have been served by the Fathers of the Residence in former times; but from want of records, the only missionary known is Father Joseph Blundell,²⁹ who appears to have been the resident priest, from the following memorandum :

The following things at Selby belong to "Mrs. York :"³⁰ A vestment, stole, maniple, antependium, girdle, alb, amice, corporal case, two corporals, purificatory, stone, altar-cloths, towel, cloth, cushion, missal, crucifix, cords. The chalice belongs to Lady Petre. The four pictures of the Crucifixion, Prayer in the Garden, Our Lady, and St. Michael, belong to me. My lady has ordered the steward to pay you every quarter 2 : 10 : 0 for your poor of Selby, Braton, and Thorpe. I lately obtained leave of her Ladyship to distribute 8s. or 10s., out of every above-mentioned quarter's payment, among my poor of Cawood, and Rickel. Lastly, my lady desires you would say Mass once a week for the soul of my late Lord Petre. Be pleased to keep this paper by you, and deliver it your successor.

JOSEPH BLUNDELL

July 2, 1719.

Skipton.—This old town was formerly visited by the resident missionary at Broughton Hall, until 1855, when Sir C. R. Tempest, having built a church, dedicated to St. Stephen, with presbytery and schools, presented them to the Society, and it has since possessed a resident priest. Sir Charles likewise built St. Monica's Convent, adjoining the church, which is tenanted by religious of the Faithful Companions of Jesus.³¹

²⁹ Father Joseph Blundell was brother of Nicholas Blundell, Esq., of Crosby, and was born May 2, 1686. He has been shortly noticed in the mission of Spinkhill, Derbyshire, above.

³⁰ The by-name for the Yorkshire District.

³¹ This church contains a relic of value, as will be seen by the following account :—RELIC OF ST. STEPHEN. Beneath the altar in St. Stephen's Church is preserved a relic of the rock on which St. Stephen was stoned to death. It is not exposed to public veneration, as the authentication has been unfortunately lost or mislaid. The following extracts from letters of the late Walter Joseph Tempest, Esq., to his brother, Sir Charles R. Tempest, give the history of the relic :

"Civita Vecchia, June 9, 1848.

"Dear Brother,—A short way out of the Porta San Stefano at Jerusalem is the place where St. Stephen was martyred, the form of whose body was imprinted on the rock where he was stoned. It was excommunication for any one to destroy this holy spot, but the Greek and Russian pilgrims have been extremely numerous of late years, and not caring for the threat have almost destroyed it, so that in a year or so there would not have been a vestige of it left. I therefore applied to the Patriarch for leave to take a lump of the rock, which he readily granted me, and I brought it with me as far as Malta, for your church at Skipton (St. Stephen's). It is a piece where the head reposed, and I may say there is little, if anything, left of the spot. On my arrival at Malta, I learnt that there were three English gentlemen who had come in the same vessel with me from Alexandria, who were going by steamer to Southampton. Being in the lazaretto, I made application to them to take charge of the box for me, to be put on the

Stockheld Park, the seat of the Middleton family, was for

railroad on arrival in England. They objected. I mentioned that it only contained a piece of rock which I had brought from Jerusalem, and consequently there was no duty to pay. One of them said, 'Perhaps it is from one of the Holy Places?' I explained what it was, and merely mentioned it was for a brother of mine who had built a church. They did not know my name, nor I theirs; but immediately on my stating this, they said they would be too happy to take charge of such a treasure, and refused to let me pay anything for landing, &c. I sent them the box, and saw them afterwards, and one of the brothers, the eldest, said that he would himself take it to the railroad, and write to you. In fine, nothing could be kinder or more civil. I hope you will not allow any one to break it, as many would gladly rob a piece. I have some pieces by me which were broken off on separating it from the solid mass. I send you the authentication, and shall be glad to hear that you have received it, and hope it may prove acceptable. It is a great treasure, and will, with faith, cast out devils and cure diseases.

"W. TEMPEST."

"The Hermitage, Stanbrook, Worcester.

"Dear Sir,—The above is a copy of my letter, found amongst my brother Joseph's papers, which perhaps you would like to have, as it regards the very precious relic you possess in your church at Skipton. The authentication ought to be along with the relic, as you will perceive I sent it.

"W. J. TEMPEST.

"To Rev. Joseph Johnson, feast of St. Stephen, 1867."

Walter Tempest, Esq., to Father Joseph Johnson, Jun.

"London, Oct. 25, 1867.

... "I left Rome on the feast of St. Teresa, 1847, for a pilgrimage to the Holy Land, *via* Civita Vecchia, Naples, Malta, where I was kindly received by Father Esmonde at the Jesuit's convent during the week I remained there, and embarked on the French steamer for Alexandria, where I was detained by sickness for about a fortnight, and then proceeded to Beyrouth, Sidon, St. John d'Acre, Mount Carmel, Nazareth, Jerusalem, where I arrived the eve of Christmas, and went on the same evening to Bethlehem, after many sufferings and dangers both by sea and land. On the 13th of January I returned to Jerusalem, and took up my residence at Bethlehem, in the Franciscan convent, in a room adjoining the infirmary. The relic you allude to, under the altar, is a lump of the rock on which St. Stephen was martyred, and it is that part on which his head rested after he was stoned to death, and on which the miraculous impression of his head and hair is most distinctly seen. On inspection you will observe, but more clearly round the broken edges of the lump of rock, an appearance as of blood and grease, which is not seen in any other part of the rock. The way I obtained it is as follows: In the first place, you must know that it is excommunication to break off any relics belonging to the Holy Places. But this spot where St. Stephen was martyred, being a public thoroughfare from the Gate of St. Stephen to the Garden of Gethsemani, and nigh to the torrent of Cedron, the whole impression of the body of St. Stephen had been almost entirely destroyed, and carried away as relics, by the Greek and Russian pilgrims. I therefore asked leave of the Guardian of 'Terra Sancta' to allow me to break or cut away a piece; but as the leave did not rest with him, he referred me to the Patriarch (Vallerga, a Genoese), lately arrived there, who gave me leave; but as the size was not specified, I engaged an Arab Catholic, who accompanied me on Maundy Thursday, when all the Greeks and Russians were attending their services in the churches, and with chisel and hammer cut away the whole of the part where the head had rested, and Father Antonio della Transfigurazione put the 'Terra Sancta' seal on it with red sealing wax, and I forwarded it from Malta, on my arrival there, by the Southampton steamer, directing it to my brother, Sir Charles, at Broughton, for the Skipton chapel.

"WALTER J. TEMPEST."

many years in the last century served by the Yorkshire Fathers, and so continued until 1845.³²

Stubbs, near Doncaster. This place, then the residence of Mrs. Shuttleworth, and Sutton, near Ferry-bridge, were likewise supplied with missionary Fathers from this District during a great part of the last century.

Walton Hall, the seat of the Waterton family, was a very old chaplaincy of this Residence.³³

³² Two members of this family entered the English Province of the Society, but their exact relationship cannot be traced. (1) Peter Middleton, born in Hampshire in 1601, entered the Society in 1629, being then a priest, and was sent into England in 1631, after completing his noviceship. In 1655 he was serving the Lancashire mission. We find in the Douay Diary a Peter Middleton sent into England with seven other priests in 1623; this may have been the same person, who after working a few years upon the mission, may have left again for the novitiate at Watten. (2) Charles Middleton, born in 1660, entered the Society in 1687, and appears to have passed most of his life at Ghent, where he died, May 29, 1743, æt. 83. Two martyrs of this name (priests) are recorded in Bishop Challoner's *Memoirs*, viz., Anthony, who suffered at Clerkenwell, May 6, 1590, and Robert, who was hanged at Lancaster in March, 1601. Others are also named in the Life of Margaret Clitheroe, the martyr, whose maiden name was Middleton (See *Troubles*, series iii.). Peacock (*Yorkshire Catholics*) makes frequent mention of the Middletons. In Mitton parish we find, "Middleton, wife to Edward Middleton, a recusant." In the same parish, the wife of Richard Isherwood, with Margaret Nicholson, is reported as "thought to have been at a Mass lately at Mitton." "Otley. Robert Fauconbridge, servant to William Middleton, Esq., of Barley, recusant for one year past." "Middleton Tyers parish. Thomas Middleton, . . . recusant for ten or twelve years last, or above. . . . John Middleton, of the same parish, non-communicant and recusant for a year past." "Crawthorne parish. Jennet Middleton, widow, recusant."

³³ Burke, in his *Landed Gentry*, says that the ancestor of this family came into England with the Conqueror. We insert a short pedigree. Several members of the family entered the Society, two of whom appear not to have persevered. (1) NICHOLAS WATERTON, third son of Thomas Waterton, Esq., by his wife Catherine, daughter and eventually co-heir of the Hon. Nicholas Fairfax of Aicton, second son of Thomas Viscount Fairfax of Gilling Castle, Yorkshire. In the Procurator's book of St. Omer's, it is noted that on September 7, 1697, Nicholas Waterton entered the novitiate at Watten. He died in 1721, but his history does not extend beyond the novitiate, and his name does not appear in the Catalogue of the Province for 1704. (2) THOMAS WATERTON, second son of Charles Waterton, Esq., of Walton Hall, by his first wife, Anne, daughter of Sir William Gerard, Bart., is briefly noticed under the head of Durham. (3) FRANCIS WATERTON, posthumous son of Charles Waterton, Esq., of Walton Hall, by his third wife, Anne, daughter of William Poole, Esq., brother of Sir James Poole, Bart., of Poole Hall, co. Chester. He was born in July, 1726, educated at St. Omer's, and joined the Society at Watten in 1744, but eventually deserted his vocation and entered the medical profession. He does not appear in Burke. (4) CHARLES WATERTON of Walton Hall (according to Dr. Oliver) was born November 11, 1744; educated at St. Omer's, and entered the Society in 1762. In 1771, he was a master at the "Little College" S.J., Bruges, and was accidentally drowned while bathing at Blanckenburgh, near the town, August 6, 1773. Burke mentions a Charles (second son of Charles

WATERTON OF WALTON HALL.

The ancestors of this family came into England with William the Conqueror in 1066, and were for generations settled in Lincolnshire, Lords of the Manor of Waterton, &c.

JOHN WATERTON, Esq., of Walton and = CATHERINE, daughter and sole heir of THOMAS BURGH,
Couthorn, in the time of Richard II. Esq., lord of the manor of Walton and Couthorn.

After ten successive generations from father to son, including four knights, we come to

THOMAS WATERTON, = CATHERINE, daughter and eventually co-heir of the Honourable NICHOLAS FAIRFAX,
of Aicton, second son of THOMAS, Viscount Fairfax, of Gilling Castle, co. York.

<p>(1st wife) ANNE, daughter of Sir WILLIAM GERARD, Bart.</p>	<p>= CHARLES, = (2nd wife) SARAH = (3rd wife) ANNE, daughter of WILLIAM POOLE, Esq., brother of Sir JAMES POOLE, Bart, of Pool-hall, co. Chester.</p>	<p>THOMAS. Born 1671; living 1737.</p>	<p>NICHOLAS, <i>olim S.J.</i> Entered Society September 7, 1697 (see Text, note).</p>

ROBERT. JOSEPH. KATHERINE. FRANCES.	FRANCIS (for some time S.J.) Born July 1726 (posthumous son, not named in Burke); joined Society 1744, but left before priesthood, and entered medical profession.
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CHARLES, of Wal- = MARY, third daughter of CHRISTOPHER CRESACRE MORE,
ton Hall. of Barmborough, co. York, Esq., sixth in descent from Sir THOMAS MORE, the martyred Chancellor.

THOMAS, S.J. Born 1701; entered Society 1721; ANNE.
professed February 2, 1739; died August 13 (or A Nun.
16) 1766, aged 65.

THOMAS, of = ANNE, daughter of EDWARD CHARLES, S.J. This may have been
Walton Hall. BEDINGFELD, Esq., second the Charles named in Burke. Born
son of Sir HENRY ARUN- November 11, 1744; entered So-
DELL BEDINGFELD, Bart., ciety 1762; drowned near Bruges
of Oxburgh. August 6, 1773.

CHRISTOPHER. MARY. ANNE. CATHERINE. BARBARA.
Born 1733. e

CHARLES, of Walton Hall, the well-known = Miss EDMONSTON.
naturalist, traveller, and writer.

WILLIAM, S.J. Born December 9, 1794; entered Society September 9, 1815;
died at Stonyhurst College, January 22, 1852.

EDMUND, Esq. = JOSEPHINE, daughter of the late Sir JOHN ENNIS, Bart.,
(only son). of Ballinahown, co. Westmeath. and has issue.

The first missionary we can name here was John Mannering (*alias* Gravenor), who is mentioned in pages 676-7. From loss of records we cannot decide whether he was a Father of the Society. The next is Father Thomas Petre in 1690, who remained there until his death, January 5, 1729. He was born in 1663, entered the Society in 1679, and was professed in 1697. He is named in *Records*, vol. ii., series iv., part i., p. 585, and was a friend and correspondent of the celebrated botanist, Richard Richardson, D.D., F.R.S. About twenty of his letters are given in Nicholl's *Illustrations*. In the pedigree of the Petre family, given in *Records* as above, two sons of John Petre, Esq., of the Fideler's branch, are entered, "of whom nothing is known." One of these may have been Father Thomas Petre; and the date of his birth makes it possible. Father Thomas appears to have had full scope for his botanical pursuits in the gardens of Walton Hall.

Yarum, or *Yarm*, the seat of the Meynell family. Fathers of the District resided here during the latter half of the last century. Under the head of Kilvington, the old Catholic family of Meynell has been already noticed.

York.—After the removal (noticed above) of the headquarters of the District to Pontefract, one or two Fathers still remained in York, one of whom acted as chaplain to the convent at Micklegate Bars.³⁴

After London, York was more deeply dyed in the blood of

Waterton, by Mary More), "who possessed estates in Demerara." (5) WILLIAM WATERTON, son of Thomas Waterton, Esq., of Walton Hall, by Anne, daughter of Edward Bedingfeld, Esq.; born at Walton Hall, December 9, 1794; entered the Society, September 9, 1815; and died at Stonyhurst College, January 22, 1852, after many years of missionary life. In Peacock's *Yorkshire Catholics* we find the wife of Henry Waterton returned, with a number of others, in Whorleton parish, as "old recusants, very poor." The author adds in a note: "Here is a man bearing a knightly name, catalogued among the 'very poor.' He can but have been one of the race who take their names from Waterton in the Isle of Axholme. The Yorkshire branch, which has been settled for ages at Walton Hall, and of which the late Charles Waterton was the representative, still remains faithful to the old religion. The Lincolnshire offshoots, of which there were two or three, are believed to have become extinct long ago."

³⁴ In the Public Record Office, *Dom. James I.* vol. lxx. n. 89, 1611, is a letter from Lord Sheffield, President of the North, to Lord Salisbury, "informing him of the increase of the Papists who refuse the oath of allegiance and supremacy. He is told that the King will grant their forfeitures to his needy servants. If so, he wishes for a share thereof."

the English martyrs than any city in England. Challoner's *Memoirs of the Missionary Priests* fully support this. The date of the residence of the Fathers as missionaries at York was probably coeval with their entry into the northern parts.

Father Henry Walpole suffered martyrdom at York, April 17, 1595. His life has lately been written by Dr. Jessopp, of Norwich.

Father Brian Cansfield was both missionary and prisoner at York, where he died, August 3, 1643, soon after his release from the castle dungeons, in consequence of the injuries he received there and in his arrest. See his biography.³⁵

Father Charles Thursley was likewise both missionary and prisoner here. He afterwards went to London, and died of gaol fever soon after his release from Newgate.³⁶

Father Andrew Stone (*alias* John Cuthbert), both missionary and prisoner in York.³⁷ He is not further traceable after the date of his imprisonment. Like many others, he may have died under his hardships in those loathsome dungeons, unknown and forgotten.

Father Thomas Errington, *alias* Collingwood, was also a resident missionary.³⁸ Father Errington seems to have died in Yorkshire, hunted to death by the pursuivants, in November, 1680, æt. 48.

In *Records*, vol. iii. p. 260, note, a few particulars are given regarding George Errington, Esq., the martyr, kindly supplied by Lord Arundell of Wardour, who has since furnished the following additional information both of the martyr and of the Errington family :

"About 1570—1580," says Burke, in his *Landed Gentry*, "lived Nicholas Errington, of Errington, who married first a daughter of Carnaby, of Beaufront, and secondly Mary, daughter of Gavin Rutherford, Esq. From the first marriage sprang the family of Errington, of Beaufront, and from the second that of Errington of Walwick Grange. Of this latter branch, John Errington, Esq., built the mansion at Walwick Chesters, which was sold to Nathaniel Clayton, Esq., in 1796. The pedigree is given in Hodgson's *Northumberland*, vol. iv. p. 413.

³⁵ *Records*, vol. iii. series vi. pp. 140, seq.

³⁶ *Records*, vol. i. pp. 208, 209 ; and vol. iii. p. 139.

³⁷ *Records*, vol. iii. p. 258.

³⁸ See *Records*, vol. iii. p. 259.

Mark Errington, of Walwick Grange, is said to have lived to the great age of one hundred and eight years, from 1588—1696.

Edward Errington. Died without heirs.

William Errington (brother).

Edward Errington, who settled his estates on his cousin, Thomas Errington, son, and William Errington, grandson, of his great uncle, Frederick Errington. To prevent litigation, or in consequence of litigation (Edward Errington left daughters who seem to have been Protestants or married to Protestants), the guardians brought up William Errington as a Protestant. He died in the year of his office as High Sheriff, in 1738.

"The above-named Edward Errington,³⁹ in September, 1717, as a Roman Catholic, registered the following estates: "Walwick Grange, Upper Warden (High Warden) lands in Newbrough, Carredge, corn tithes of Allwark and Forestones, Shewing-shiels," &c.

"The family continued Protestant until the father of the present John Errington, Esq., married a Catholic, daughter of Hugh O'Connor, Esq.⁴⁰ Since the sale of Walwick Chesters, the family has resided at High Warden, on a property purchased of Lord de Burgh, in 1555. Hodgson describes Walwick Chesters as "that beautiful and classic part of the property conveyed by Lord de Burgh to the Erringtons in 1555." The principal camp on the line of the Roman wall lies within it, and hence no doubt the name of the estate.⁴¹ The Erringtons were at Walwick Grange in Henry VII.'s reign. Wallis' *History of Northumberland* mentions the family in several places. Vol. ii. p. 111: "William de Errington was High Sheriff of Northumberland, 47th Edward III. Sir Thomas de Errington was one of the Conservators of the borders, 12th Henry VI., and Sir Edward de Errington was one of the party of Edward IV. against the House of Lancaster, by whom, and Sir John Manners of Etall, at the head of four hundred men, Queen Margaret of Anjou was hindered from landing with her company at Bambrough."

"To return to the pedigree. It commences with—

³⁹ Hodgson, vol. iv. p. 414.

⁴⁰ Since the above was communicated Mr. Errington has died. His death occurred at High Warden on December 11, 1878, leaving an only son, William Valentine, aged thirteen years, who succeeds to the estates. A very interesting account of Mr. Errington appears in the *Newcastle Journal* of December 12, 1878.

⁴¹ The Roman wall (that of Severus), running across the island from Carlisle to Newcastle, very naturally gives several names both to families and places. Thus, Wallsend is its eastern extremity. The family name of Thirlwall is said to be derived from some stalwart ancestor who, probably in some border fray, "thirled," or broke, through it.

William de Errington of Walwick Grange, who was witness to a deed (20th Henry VII. 1505) between Robert Ballingham and John Fenwick, gentlemen.

Gerard Errington of Walwick Grange, whose second son, Ninian, settled in Wiltshire (Herald Visitation, 1623).

Anthony Errington.

Thomas Errington of Walwick Grange was sixteen years old at his father's death in 1560. This I suppose to be the same Thomas Errington of Walwick named as attainted (with other gentlemen of Northumberland) after the rising of the Earls. It is also mentioned by Hodgson (vol. iv. p. 414) that in 1572, Thomas Errington, sen., and Thomas Errington, jun., were witnesses to the will of George Errington of Stancroft (Raine's *Test.* p. 408), but this could hardly have been the martyr, unless he was named as of some other place than Hirst for the purpose of concealment.

Thomas Errington.

Mark Errington (as above).

"George Errington, the martyr, was arrested at the time of the rising in the North, in 1585, and may fairly be treated as a kinsman of the above Thomas, and presumably a younger branch of the Erringtons of Errington."

Lord Arundell has likewise furnished us with a copy of the following examinations of the martyr, George Errington :

"*Dom. Eliz.* vol. clxxxi. n. 78. George Errington's examination, taken in the Tower of London before Sir Owen Hopton, Kt., and Edward Barker, August 30, 1585.

1. Being demanded how many letters he had to convey over with him, he said he had nine, whereof he had five of Robert Hethfield and four of Johnson.

2. Being demanded whether Robert Hethfield were acquainted with his journey into France, he saith he was acquainted herewith the evening before this examine took water at Sandgate, at which time he saith nobody was with him but the boye which he was to carry over.

3. Being demanded what money he had from enye to carry over, he saith he had onlie £4 and 6 French crownes from Johnson, which was to be delivered to one Brown in Roan.

4. Being demanded and requested to tell the truth when he received the boye, and what persons came with him, he said that he received the boye in the street at Newcastle, and that nobody came with the boye. Being afterwards put in mind that the boye was brought him to Nevill's Cross by his elder brother, and there mett with him and Miles White, he confesseth that indeed he received the boye there, and that he and Miles White rode with the boye to the water's side about one mile and a half from Newcastle, where the Frenchman laye and stayed for them.

5. Being again demanded what money he had about him at the time of his apprehension, he saith he had in all about £23, whereof £8 was the boyes, £6 to come from Johnson, and the rest was his own.

6. Being demanded whether he canne be contented to goe

to the church, and to conforme him selfe like a good subject in matters of religion, in case her Majesty would vouchsafe to pardon his former offences against the laws, he saith that he would pray for and serve her Highness with his bodye and life, but as for going to the church, his conscience, as he saith, will not permit him.

7. Being demanded whether he be reconciled to the Pope, he saith that he is a Catholique, and so fully resolved ; and further answer he cannot make, as he saith.

8. Being demanded whether he knoweth Nicholson, he saith no otherwise than by the boyes naming of him. Being demanded what intelligence he hath had with the authors of any libells or seditious books, he saith that about Lent last in a place at Newcastle, which he remembereth not, and in company which he knoweth not, he heard one Richardson saye that one was taken at Scarbro with books against my L. of Leicester.

GEORGE ERRINGTON.

OWEN HOPTON, EDWARD BARKER.

August 30, 1585.

“Robert Hethfield of Newcastle, merchant, examined by Edward Barker.

He saith—

1. That he was never in France, but onlie twice, nor never in any other town in that kingdom but only Newhaven, Deepe, and Roan, and that he is bound by the L. President of Yorke not to crosse the seas, because he had ben an enter-medler for the conveyance over of one Harefield, who was lately exequeted for treason.

2. That he hath for his conscience, as he saith, absteyned from church these 12 months.

3. That he was never made acquainted with any of George Errington's journeys beyond the seas but only this last, when the boy went with him.

4. That he delivered unto George Errington at his last going to sea only two letters, the one from one Garthe to Brown of Roan, the other from himself to Valentine Taylor, a priest in Roan, uncle to the examinent.

5. That he never knew of George Errington's going to sea, but soon as he was going abroad.

6. That he is not acquainted with any fugative or English priest remaining beyond the seas, but onlie with his uncle Taylor, and one Woodward.

7. That he knoweth no priest in England but one Hartlie, but he knoweth not where he may be found, for he saw him not, as he saith, since Christmas was a twelvemonth.

8. That he hath not entermedled with the affairs of any Papist remaining beyond the seas.

ROBERT HETHFIELD.

Ultimo August 1585.

“The confronting and examination of George Errington and Robert Hethfield in the Tower of London, the last day of August, 1585. Before Sir Owen Hopton, Kt., and Edward Barker.

Hethfield and Errington upon their enterview did one know the other, and then Errington being demanded of the last time that he saw or spoke to Hethfield before that time when he took water, saith that the last time he saw or spoke to Hethfield was about 3 weeks before he took ship, and that he then met him between Newcastle and Gosford about 10 of the clock, at which time they stayed in the highway on horseback about a quarter of an hour and talked together, but he knoweth not, as he saith, of any thing that they there talked of, saving that Hethfield told him that he rode suspiciously like a priest, and he saith further that about 6 days before his taking ship he rode thro Newcastle, but neither stayed there nor talked with any.

2. Afterwards, they being demanded of the letters which were taken with Errington, Hethfield persisted in his former examination, and saith that he delivered to Errington only two letters, the one from himself to Taylor, the other from Garth to Brown; but Errington maintained to Hethfield's face that he delivered him, as he was going into the boat, the five letters which he hath before confessed to have received from Hethfield, and in this contradiction they did both persevere confidently.

3. Hethfield being demanded when was the last time that he saw Errington before his going over, now last, he saith that it was about a month or 6 weeks before his taking ship, and that in Newcastle in the house of one Edward Taylor, a merchant, at which time, he saith, they two drank, the one to the other, but there passed no manner of speech between them at that meeting, and otherwise he saith that he saw not Errington at any time, but only in Yarmouth road before Lent last, since Errington's coming out of France.

4. Afterwards, Hethfield being urged to acknowledge the delivery of his letters, he saith that indeed he delivered three, the one from Garth, the other from himself, and that he was never privy that George Errington should or would go over until he saw him come to the water's edge with Miles White. And yet, being urged upon what occasion he delivered Taylor's letter to Errington, and when he received the same, he saith that 14 days before Errington taking ship, Taylor wrote that letter, and acquainted this examinee that George Errington would goe over, and therefore prayed him to deliver that letter to Errington if he went. And other knowledge he saith that he never had, neither by Miles White nor any other, of Errington's journey, until he saw him wadye to the ship.

5. Hethfield being urged to remember his meeting of Errington upon the highway as he was going to Gosford, confesseth that indeed he met him upon the highway, but he remembereth not, as he saith, eny speech that passed between them, save only this, that the examinee asked Errington for one Hartley, a seminary priest, and desired the said Errington to commend him to him when he saw him.

6. Hethfield being demanded whether upon grace and favour from her Matie and forgiveness of his misbehaviour against her Highness and her lawes, he came, and will be contented to reform himself and become a new man, as well in true dutiful obedience as in matters of religion, he protesteth humbly with tears that if he may now receive favour and be forgiven, he will for ever become

744 *The Residence of St. Michael the Archangel,*

a new man, and resort to church, and do all things as a faithful and loving subject.

GEORGE ERRINGTON.
ROBT. HEYFELD.

OWEN HOPTON, EDWARD BARKER.

From the Memoirs of Ambrose Barnes, published by the Surtees Society, p. 292.

August 31, 1585. Edward Barker of Walsyngham. Examination taken by Barker in the Gatehouse of Eglambie,⁴² who states that he is loyal, though a Catholic.

Examination by Barker of Robert Hethfield of Newcastle, merchant, who seemeth very sorrowful, and on his knees promises amendment and reformation in matters of religion. He has been confronted with his acquaintance George Errington in the Tower. "Suspicions of John Carne, the Postmaster of Newcastle."

Extract from Letter of Edward Barker to Francis Walsingham.

I send withal the several examinations of Hethfield and Errington, whereby upon the confronting the one advoucheth, the other as confidently denieth, the delivery of the two letters, and so each of them continueth resolute in that point. The letters themselves and all the former examinations remain with the Attorney General, unto whom I sent yesterday for them into Somersetshire. And therefore, under your honour's correction, till they come I think any further examinations needless. Hethfield seemeth very sorrowful, and with words and kneeling promised Sir Owen Hopton and me all amendment and reformation, whereof it may please your honour to consider as in your wisdom shall think best. He remaineth a close prisoner in the county [gaol], and Oglamber in like restraint in the Gatehouse. They seem both poor, but especially Oglamber. I have not more wherewith to trouble your honour at this present, but only to desire you in your next letter to my Lord President of York, to desire his lordship to bear his eye towards John Carne, the Postmaster of Newcastle, for I find by all former examination that he is the host to all disguised priests and evil disposed persons, and so in all duty and humbleness, I take my leave. This last of August, 1585.

Your honour's most bounded and humble,
EDWARD BARKER.

Stow's *Chronicle*, p. 729, mentions George Errington, a gentleman condemned to die for relieving and entertaining missionaries from abroad. He suffered in the year 1598.

The *Catholic Apology*, by Lord Castlemain, mentions Francis Errington of Denton, Northumberland, a captain in the Royal army, who lost his life at Rotherham; also, Errington, a gentleman volunteer in the King's service, who was killed at Chester.

⁴² Oglamber, or Oglambye (See below). Probably an ancestor of the north country family of Aglionby.

Dodd, *Church History*, vol. iii. p. 295, has "Anthony Errington, D.D. : I find no more mention of him than that he was author of (1) *Catechistical Discourses*, 8vo. 1654, (2) *Missionarium : sive opusculum practicum, pro fide propaganda et conservanda*, Romæ, 1672."

We learn from the Diary of the English College, Rome, that another member of this family was a student of the English Jesuits at St. Omer's and Rome, viz., Charles Errington, of Yorkshire, aged nineteen years, who was admitted as an alumnus of the Holy Father to the English College, Rome, October 17, 1659, in the name of Charles Tunstall. He took the College oath, May 3, 1660; received minor orders in the German College, October 17, 1660; was ordained subdeacon and deacon, February, 1664, and priest on the 8th of March following, in the Church of St. John Lateran. He was sent to England, April 30, 1665.

On entering the College, in 1659, he states that he was born in the county of York, in the year 1640, on the 11th of August, and that his parents were formerly rich, but were then straitened in circumstances on account of the common miseries of the times. His father, from being an obdurate non-Catholic, had embraced the Catholic faith; his mother was always in the bosom of the Church. He had brothers and sisters, and made his humanity studies at St. Omer's College.

FATHER HENRY LAWSON, *alias* CUTHBERT WHITFIELD, was stationed for some time at York. He may have been of the same family as Admiral Sir John Lawson, of Hull, in the time of the Commonwealth. Born in 1628, he entered the Society in 1656, was made a Spiritual Coadjutor in 1669, and died at York, 1678. The Summary of the Deceased of the English Province for that year states: "Father Cuthbert Whitfield, whose real name was Henry Lawson, died at York in December last (the exact day not known), worn out by a lingering consumption, aged fifty years; having been in the Society twenty-two, and a formed Spiritual Coadjutor nine years. He was born of non-Catholic parents, and, having embraced the Catholic faith, crossed over to Belgium, where he made a short repetition of his humanity studies at St. Omer's College. He was a man of great prudence and integrity, and very zealous for the salvation of souls; although his zeal was exercised rather in bearing with remarkable patience a continued state of ill-health for fourteen years, than in missionary labours."

FATHER JEREMIAH PRACID, *alias* JOHN PRACID, also CORNWALLIS and BRENT, was one of the victims of Titus Oates, and for some time an inmate of York Castle, zealously fulfilling within its walls the functions of a missionary. He was son of Jeremiah and Ruth Pracid, and was born in Yorkshire in 163 $\frac{3}{4}$. His parents were Protestant, and he had brothers and sisters. He entered the English College, Rome, November 4, 1661, as an alumnus of the Holy Father, in the name of Jeremiah, *alias* John, Pracid, aged about twenty-two years. Having received minor orders in 1662, he was ordained sub-deacon, February 28, deacon March 21, and priest April 4, 1665. On entering the English College, he states that he had been converted to the faith by Father William Campian, whose real name was Wigmore. Having obtained the usual dispensation, he entered the Society at Watten, March 18, 1675.⁴³

Father Pracid generally passed by the assumed name of Cornwallis, and occasionally of Brent. When the Oates' persecution began, he was apprehended and thrown into York Gaol. Though in delicate health and cruelly treated, yet by the goodness of God he was enabled to render efficacious help to his fellow-prisoners. Having been discharged on bail, he died soon after, April 1, 1686, aged forty-eight. The Annual Letters for the year 1681 mention him "as having been during the whole of that trying time distinguished for his piety and praiseworthy zeal. He was then suffering from what the doctors pronounced to be consumption, and it was marvellous that in his weakly state he did not sink under the weight of the fetters with which they loaded him, and the severity of the winter which he was obliged to pass without fire, and clad in the thin summer clothing in which he was arrested."⁴⁴ However, by the mercy of God, he not only survived it, but even improved in health and strength; and by his patience,

⁴³ The records of the English Benedictine nuns at Brussels give the following particulars:—"In June, 1669, the Rev. John Pracid became confessor at the Benedictine monastery in Brussels, receiving his authorization for that function from Archdeacon de Coriache, who was Vicar-General during the vacancy of the see of Mechlin. In February, 1673, he resigned that office, in order to join the Society of Jesus. He entered their Novitiate on the 19th of March following; but his stay there was short: and on the 6th of May, the same year, he again became confessor to the Benedictines at Brussels, with the permission of the new Archbishop, Alphonse de Bergues. In 1675 the Rev. John Pracid returned to the Society."

⁴⁴ His arrest took place in December; but, as it was at an inn, he was probably hurried off in his indoor dress.

modesty, and heroic virtues, he made such an impression, that many families from having been previously unfriendly to the Society, were not only reconciled to it, but so completely changed in their feelings towards it, that they vied with each other in asking for the services of the Fathers. During the whole time of his imprisonment, he preached to his fellow-prisoners on Sundays and holidays. Some Catholics of position gave bail for him to the governor of the Castle, desirous to obtain his assistance at their houses. To these, besides his usual sermons, he imparted useful catechetical instructions and the weight of the example of his pious life."

Father Pracid was arrested by Captain Hebar, at an inn in Skipton, December 13, 1678. He appears to have come from Hammersmith, where he had been confessor at the Institute of the Blessed Virgin, to Dolbank, near Ripley in Yorkshire, where Mrs. Frances Bedingfeld had established a house of the Institute. This was about June, 1678. Mrs. Christiana Anderton likewise came northward, with a view to the further development of the community in that place. She is probably the lady whose name appears in the records of the Institute, as Christiana Hastings. In July, Father Pracid wrote to Sir Thomas Gascoigne the letter which is printed in the reports of Sir Thomas' trial, and inserted below. He there speaks of Dolbank as unsuitable for the purpose intended. The following months were spent in endeavours to find a home in or near York. In November they were joined by Mrs. Cecily Cornwallis from Hammersmith. In December all three fell into the hands of the pursuivants, who lodged them in York Castle. Father Pracid was discharged, as we have seen, on the accession of James II., 1688, and died soon after, probably at York.

December 17, 1678. Before John Assheton and Henry Marsden, Esqrs.⁴⁵

Capt. Thomas Hebar saith, that, being at Skipton, in the house of Robert Michell, upon the 13th instant, a gentleman coming through the room where I, with some company, was sitting, I inquired of my landlord, Michell, who the gentleman was. He told me he knew not, but he would fetch him down into my room again, if I pleased. I desired him to do so; and accordingly he did. And the gentleman being set down by me, I asked him which way he travelled. He told me, to Broughton Hall, and intended there to inhabit. And he likewise told me he intended to follow

⁴⁵ *Depositions from York Castle.* Surtees Society, vol. xl. p. 232. Edited by Canon Raine, 1861.

his calling there of polishing glasses for perspectives and spectacles and microscopes. I asked him where he was born, what was his name, and where he had lived. To the first, he answered he was born at York, and that his name was John Cornwallis, and that he had lived at London, but came down to York about six months since, and from York he was then travelling to Broughton Hall, the jointer house of the Lady Tempest. Whereupon he offered to take his leave, but I told him I had something more to say, and then asked him what religion he was of. He told me, perhaps he was a seeker; which indirect answer gave me occasion to send for the captain of the guard. And by his assistance and the constable's, we sought a trunk of the said Cornwallis, out of which were taken five letters, one in English, and four composed of Latin, Greek, and Hebrew. Which letters, with the prisoner, we sent by the constable of Skipton to John Assheton and Henry Marsden, Esqrs., two of his Majesty's Justices of Peace. And upon his examination, there was five letters produced, which I verily believe was the same which I see taken out of the trunk at Skipton; and the prisoner owned as much before the above named justices.

John Cornwallis saith, that he was born in the city of York, as he hath heard and verily believes, and was removed to Beverley about the third or fourth year of his age. And that he went to school in Holderness, and did, about the age of seventeen, go to London, and stayed there with some friends, Roman Catholics, about three years. And then he went to Paris, where he stayed about four or five years, where he made perspective and other sort of glasses. And then he went from thence into Italy, to Florence, and Siena, and from thence to Rome, where he stayed about three years and a half. And then he came back to Marseilles, where he stayed about half a year; and from thence to Paris, where he stayed about seven or eight years, upon the same employ of glass making. He afterwards returned back into England, about four years since, and came to London, where he did reside till about May last, and did there continue his art about glasses, and did go to several Catholic houses and others where he did vend the same, by which he did support himself. And he says he cannot declare any of the places of his residence in London, but the last place was near Charing Cross, but remembers not the name of the house or the owner. And as to the five letters now shown unto him, they were in his custody, and he received them at Catholic houses, but he is ignorant of the contents of every of them. And also saith he hath not, nor had, any other letters, papers, or any other trunks, books, or goods at Skipton, or elsewhere, save what have been now shown and produced, saving his gown, a pair of shoes, and a cane.

The same witness, re-examined, saith himself to be forty-one, or thereabouts. He was born in York, as he hath heard say, and never knew his father; yet was brought up by friends at a school in Holderness, and cannot name them who they were that gave him his education; but saith he went to London young, and there, of his own industry, learned the art of making perspective glasses, spectacles, and looking-glasses, here and there amongst workmen in London, and never was bound to the said calling. He confesses he understands a little Latin, not much, and resided in London from the time that he was eighteen or nineteen. He saith himself to be a Roman Catholic, and, as he hopes to be

saved, denies to be in any orders of priesthood or Jesuit;⁴⁶ and likewise saith it is not requisite for him to say what Catholics he knows in London, or required of a magistrate to ask him such questions. That were to discover and bring an odium of such that he knows nothing but well by. His residence was in divers places in London, and his last residence at London was near Charing Cross. It is more than God Almighty requires to divulge the place of his last lodgings in London. But saith he came to York from London in May last for his health, where his abode hath been since; and came down in the company of Mr. Jo. Stapleton of Warter, Mr. Hitch of Leathey, and Mr. Shaw, a merchant in York, in a coach. Denieth that his sister, Cissily Cornwallis, did come down with him. Since his coming to York his lodging hath been at half a dozen inns in York; and his last place of his inns was at Mr. Wharton's, gardener, house in the Fryars' garden, near Tanner Row, a Protestant. He came to Skipton because he desired to sojourn at Broughton in the jointer house of the Lady Tempest.⁴⁷ He was recommended thither, although he had no letter to any for it, by her ladyship, daughter to Sir Tho. Gascoigne of Barnbow, at whose house he hath been twice since he came to York, and knows Sir Thomas and his son, and the Lady Tempest his daughter. The last named it was that offered this kindness to the examinant at her house, the hall in Broughton in Craven, whither this examinant was going, and a sister and a cousin with him, namely, his cousin, Christiana Anderton, of what place he will not discover, for fear of doing mischief, as he said he is in conscience bound to conceal, and is an utter stranger to all her relations in England. He saith that the five letters now showed unto him whereunto the name of Jo. Assheton and Hen. Marsden, Esqrs. is endorsed, were in his trunk at Skipton; but he thinks that he is not obliged to tell from whom he had them, and refuseth to declare further to that point.⁴⁸

Cecily Cornwallis and Christina Anderton were no relations to Father Pracid, but he adopted the term in the religious sense, for the sake of concealment, and no doubt borrowed his

⁴⁶ This statement in the depositions is to be taken with due caution. The examiners were occasionally not over-scrupulous as to the answers noted down. An official has been known to record "Guilty" as the answer of a Catholic, instead of "Not guilty" (See "Life of Pounce," *Records*, vol. iii. p. 607). That Father Pracid was playing off upon the insolent examiners there is no doubt. We can readily imagine him to have been a clever amateur in the "perspective" glass line, and that he applied the terms to his spiritual functions. We constantly find the Fathers styled "factors," and their flocks "customers," and the residences "factories." See a similar and remarkable case mentioned by Gee, in his *Foot out of the Snare*.

⁴⁷ "Broughton Hall, the ancient residence of the Tempests, was spoken of as the Nunnery. Lady Tempest was the daughter of Sir Thomas Gascoigne, and the widow of Sir Stephen Tempest. She was involved in all the troubles that came upon her father, and was tried at York for her life, but acquitted. Before she was sent to York, she was for some time a prisoner in the Gatehouse. I have not found any account whatever of her trial" (Note by Canon Raine).

⁴⁸ "The witness and the two ladies were detained for some time in York Castle, as suspicious persons. They refused to take the oath of allegiance [and supremacy]" (*Ibid.*).

alias of Cornwallis for the same purpose. The following is a copy of the examination of Cecily Cornwallis, taken from the same book of *Depositions*, from which we learn that in 1678 she was in York Castle with her "brother," the Rev. Father Cornwallis.⁴⁹

Cecilia Cornwallis, spinster, saith she was born in London, and was the daughter of one Francis Cornwallis, Esq., a Suffolk gentleman, and her mother's name was Katherine Arundell, of the family of the Lord Arundell of Wardour, before she married her said father. Her father died eleven years ago, about June last. She saith that since the now Duchess of York came into England her mother hath been a retainer to her, and is yet, for anything she knows to the contrary, in the quality of one of the women of her bed-chamber. She declares she is about twenty-two years of age, and hath lived with her mother in London all her time, till about three months last past. At which time she received letters from one Mr. John Cornwallis and Mrs. Christiana Anderton, her relations, then living in the city of York, to desire her company to abide and reside with them there for some time. Upon which she did then remove from London to York, and did continue there ever since; and upon Wednesday last came from thence with the said Cornwallis and Anderton, in the company of one Matthew Wharton, with whom they all last lodged at York, and one John Wharton his brother, to Skipton, with intention to reside at Broughton Hall in Craven, a house of the Lady Tempest, daughter to Sir Thomas Gascoigne of Barnbow, by agreement and appointment of the said Lady Tempest. She confesseth that she hath been acquainted with her cousin Anderton about nine years, and with her cousin Cornwallis about three years, and sometimes he used to pay visits to her and her mother. And acknowledges that her mother, herself, and cousins Cornwallis and Anderton, are and have been Popish recusants, but knows not her said cousin Cornwallis is or ever was in Holy Orders in the Church of Rome. She doth acknowledge that her mother is sister to the now Lord Arundell of Wardour, but knows nothing of the Plot.

This statement as to parentage is corroborated by the Arundell of Wardour pedigree. Francis Cornwallis, her father, was a younger son of Sir Charles Cornwallis, Knight, of the county of Suffolk. Mrs. Cecily Cornwallis was nominal Superioress of the Hammersmith community of the Institute of the Blessed Virgin Mary. Her nominal appointment was made for the sake of greater security, for she was under the protection of her mother, who, as stated above, was then one of the ladies in attendance on Mary Beatrice of Modena, Duchess of York. It was at this period that Father Pracid was Confessor to the convent at Hammersmith, where he is said to have "taught Mrs. Cornwallis, and Mrs. Austen, Latin, Greek, Hebrew, and astronomy."

⁴⁹ *Depositions.* By Canon Raine, p. 235.

Mrs. Cornwallis afterwards returned to Hammersmith, and became actual Superioress in 1686, at which time Mrs. Bedingfield finally settled in York. Resigning her office in 1715, Mrs. Cornwallis left the Hammersmith community and joined the Sisters of the Institute at York as a simple religious. Her confessor had a high opinion of her virtues. During the fifteen months that preceded her death she underwent intense physical sufferings, which she bore with admirable resignation. She received the last sacraments with great fervour, and tranquilly departed to our Lord, Oct. 17, 1723. Her body rests in Trinity Churchyard, Micklegate.⁵⁰

Father Pracid was always one of the best friends and advisers of the early members of the Institute of the Blessed Virgin at York. It is, indeed, mentioned in the annals of the convent, that one reason why the religious removed from Heworth to York was "that they might not be deprived of the aid and advice of Father Cornwallis, who, being imprisoned in York Castle, was unable to visit them at Heworth."

Christina Anderton, mentioned as imprisoned in York Castle, is evidently the same as Mrs. Christina Hastings, named among the first members of the Institute of the Blessed Virgin. The *Depositions* states that she was examined twice. The first time was on December 14, 1678, as Cecilia or Christian Cornwallis. In the first examination—

She saith she was born in Leicestershire, at Ashby, and that her father and mother were Popish recusants, and that she is of that persuasion. She hath lived most at Nottingham, Ashby, and Wolverhampton, with an aunt, whose name was Butler, but her [aunt's] husband's Christian name she remembers not, though he was her own uncle on her mother's side. For six months last past she hath lived in York with one Mr. Wharton, a gardener, in the Shambles, and came hither in a hackney coach. Before her coming to York she lived with the same aunt and uncle in the square in Southampton Buildings, who were lodgers in one Mr. Conquest's house, within two or three doors of one Mr. Whitnell's house near King Street, for one year last past. She came to York with her brother Cornwallis, with a design to inhabit at Broughton, in the house of one Dame Lady Tempest. She hath seen her brother in London often, but never knew his place of residence there or elsewhere; but believes he is a Popish recusant, and that he hath been beyond the seas.

Christina Anderton, spinster, who was yesterday examined by the name of Christian [Cecily] Cornwallis [Dec. 14], saith that she was born in Leicestershire, at a town called Ashby, and that her father's name was Henry Anderton, a younger brother, a gentleman of small estate, and that her mother's name was Butler, of the best of that family in Leicestershire, but cannot declare her mother's father's Christian name. She went over into France when she was about nine years of age, and resided in a nunnery in Paris, called Val-de-Grace, till about seven years' time. Then she returned into England, and hath been in London and Leicestershire most part

⁵⁰ From the Records of St. Mary's Convent, York,

since. She inhabited in London for a year last before June last, and about that time she came down to York with a design to go to Broughton. And not long before her coming she had some discourse with Lady Tempest, and made some agreement with her to reside in the same house, her brother, Mr. Thomas Gascoigne, then being with her in London. She knows nothing of a Popish plot, or design of Popish recusants against his Majesty, the religion established, or Government. She hath been in company with Mr. Coleman, but never knew anything of his designs, or did discourse with him five words.⁵¹

Mrs. Anderton, *alias* Hastings, does not seem to have returned to Hammersmith, of which community she was one of the first members. She probably remained at York until 1699, when she was recalled to Germany with the English Foundress by the General Superioress.⁵²

Canon Raine thus comments on the above depositions.

Depositions of great interest and value. The real or pretended plots that were now being discovered, all of which were said to be originated by the Roman Catholics, filled the whole country with alarm. The most vigorous measures were taken by the Executive, and a most virulent persecution commenced, which was fostered with the utmost energies of a few interested and pestilential informers. It is now pretty well ascertained that many of the accusations that were brought against Roman Catholics were base forgeries. There were many Roman Catholics, doubtless, who looked upon this period as a great crisis in the history of their religion, and who were fully prepared to undergo any penalty or peril to maintain it; but, with the exception perhaps of a few cases, it was reserved for others to give the false colouring to their sympathies and words, and to array them in the garb of treason. It is pitiable to think that in the north, as well as in the south, there were wicked and untruthful men who sought to make capital out of the religious opinions of others, which common Christian charity should have taught them to respect, and to build up their own fortunes upon the ruins of many loyal and noble houses.

In these depositions we have a graphic account of the arrest of two ladies and a gentleman, all of whom were Roman Catholics. The gentleman was seized at a little inn at Skipton, in Craven. Some light is thrown upon the adventures of the party by the account of the trial of Sir Thomas Gascoigne.

It seems to have been the desire of the northern Roman Catholics to establish a nunnery in Yorkshire, for the propagation of their religion. The place, in the first instance marked out for it, was Heworth, near York, the residence of a very ancient Roman Catholic family of the name of Thweng. Broughton Hall, in Craven, the residence of Lady Tempest, was also spoken of. The place, however, that was ultimately selected was Dolbank, in the neighbourhood of Ripley, and there a nunnery seems to have been actually established and endowed with £90 per annum by Sir Thomas Gascoigne. A Mrs. Lascelles was appointed Lady Abbess, and several other ladies are mentioned as becoming nuns, among whom

⁵¹ Edward Coleman, Esq., a zealous convert to the Catholic faith. He was accused by Oates and Bedloe, and was executed December 3, 1678.

⁵² Communicated by St. Mary's Convent, York.

were the two who were captured, with the principal subjects of the above depositions. Cornwallis himself, as we are told in the trial of Sir Thomas Gascoigne, was to be the Father Confessor of the nuns.

Father Pracid is mentioned occasionally in the course of the trial of Sir Thomas Gascoigne, who was indicted for high treason in Oates' Plot, and, after a noble defence, was acquitted by the jury.⁵³ Bolron, one of the two informers and witnesses

⁵³ Howell (*State Trials*) says that Sir Thomas was of the ancient family of Barnbow Hall, in the West Riding of York. He lived in great credit in his neighbourhood, and his peaceful behaviour endeared him to persons of all persuasions. Oates having set the imaginary Plot on foot in London, and Dugdale in Staffordshire, a man named Bolron undertook to do the same in Yorkshire. The substance of Bolron's narrative was, like that of Oates, that Sir Thomas Gascoigne and several others had conspired to kill the King and subvert the Government. Sir Thomas was apprehended late at night, July 7, 1679, on this man's information, and carried prisoner to London, being then eighty-five years of age. He was committed to the Tower, where he suffered severely from cold and prison hardships. He was arraigned in the King's Bench, Westminster, January 24, 1679, and brought to trial February 11th, having a special jury from his own county. He stood at the bar with a courageous, dignified bearing, and in presence of the court, made a large sign of the Cross, saying at the same time in a very loud voice, "In the name of the Father, and of the Son, and of the Holy Ghost." The witnesses were Bolron and Mowbray. The former had been clerk or steward of Sir Thomas' coal-pits; the latter was his own butler, and brought up by him from a child. Bolron alleged several things against the character of the defendant, and to show his inclination against the laws of the kingdom; that he was accustomed to supply priests and Jesuits abroad with money; that he made a collusive settlement of his estate to guard himself against the penalties of the law; that there was a meeting at Barnbow Hall, where Sir Thomas, his eldest son, Lady Tempest (his daughter), Sir Miles Stapleton, Charles Ingolsby, Esq., Thomas Thwing (priest), Sir Walter Vavasour, Sir Francis Hungate, Robert Killingbeck (a Jesuit), W. Rushton (a priest), all signed a resolution to kill the King, and that Sir Thomas had offered the witness one thousand pounds to perpetrate the deed. Mowbray confirmed the evidence, adding also a project they had of propagating the Catholic religion and setting London and York on fire. After a long trial, and when numerous credible witnesses had totally destroyed the characters of the informers, both of whom had robbed their master, and had threatened him with vengeance if he prosecuted them, a verdict of "Not Guilty" was returned. The verdict was hailed with joy by Sir Thomas' assembled friends, who pressed round him to make known the acquittal, which he was too deaf to hear. Prepared for the worst, and mistaking the words of his anxious friends, he thought an adverse verdict had been returned, and answered with a heroic and Christian spirit: "Yes, yes; I did believe it. God forgive them. Let us pray for them." Soon after this, Sir Thomas retired to the Benedictine monastery at Lambspring, where he died at the age of ninety-three. Sir Miles Stapleton, Lady Tempest, and Mr. Ingolsby were tried at the same time at York, and acquitted, in spite of the efforts of the presiding Judge. The martyr, the Rev. Thomas Thwing, was afterwards tried upon the very same discreditable evidence, and convicted. The reports of these trials are full of interest. The pleading of Mrs. Ravenscroft for a postponement of her grandfather Sir Thomas Gascoigne's trial, to allow time to bring witnesses from Paris, is touching. Some of the gentlemen summoned from Yorkshire for the special jury, afterwards stated that they had visited the Baronet while awaiting his trial, and were convinced that on account of his age and decayed powers he was utterly incapable of engaging in any such plots.

against Sir Thomas Gascoigne, who states himself to have become a Catholic in 1675 and to have apostatized soon after, swears to a discourse he heard between Sir Thomas and a Mr. Metcalfe (who at the time of the trial was conveniently deceased), in which Sir Thomas spoke of sending £3,000 to the Jesuits in London to carry out "the design," and, among others, of giving £300 to Cornwallis.

Attorney General.—"What name did Cornwallis go by besides?"

Bolron.—"Pracid, my lord."

Attorney General.—"That is the name that is in the letter."

Bolron then spoke of the meeting at Barnbow Hall in 1677, and stated that a resolution was made to build a nunnery at Dolebank, in case the design of killing the King should be effected, and the Roman Catholic religion be established in England.

He stated further that he had heard a letter read from Cornwallis, "That he had received [the £300], but it was too little for carrying on so great a design."

He then produced the following paper, with the word "Yes," written by Sir Thomas Gascoigne, in the margin, which the witness said he took out of Sir Thomas's room.

Dolebank, June 9, 1678.⁵⁴

Most honoured Sir,—After most grateful acknowledgments of all your charitable favours as to my own particular, I am also herewith to present most humble and heartiest thanks on behalf of your niece, and Mrs. Hastings here, who both would esteem it a great happiness to see you here, as also my lady, your honoured daughter, to whom we beseech our humble respects may be presented. I have sent the paper safely to good Mrs. Bedingfield, from whom shortly you will have religious acknowledgments. I told her that I supposed you would judge fitting to insert into the formal writing the proviso, viz., that if England be converted, then the whole £90 per annum is to be applied here in Yorkshire about, or at Heworth, &c. The which doubtless will be as acceptable unto her, and as much to God's glory, as possibly can be imagined. Now, dearest sir, let me not be too much troublesome, save only to wish you from His Divine Majesty, for Whose everlasting glories, greater praise and honour you do this most pious action, the happy enjoyment of that glory everlasting. I would lastly advise you, in God's holy name, to complete the business by drawing the formal writing as soon as possible, and without making any material alteration from what you have already signed, save

"Yes." only the proviso above written. I should be glad to know concerning the receipt hereof, and when

⁵⁴ In the case of the trial of the martyrs, detailed in our General History above, the circular note calling the accustomed triennial meeting of the Fathers in London, was put in evidence to ground the absurd idea of the Jesuit "consult" to murder the King, &c.; so in this case Father Pracid's letters to Sir Thomas were produced to bolster up the statement of the two King's evidence, that a similar design was afloat in the north.

Sir Miles and your son are likely to attend you to finish the business. As also when Mr. Pierpoint shall be arrived. These good religious are very desirous, with your approbation (and Mrs. Bedingfield at my coming from her wished the same), to try for a removal to Mr. Dawson's [at Heborn], the impediments here being essential, as, the house incapable to receive more scholars, with many other inconveniences also. Time permits no more, only we again express our earnest desires to see your honour here with my lady, as the greatest satisfaction we can desire. I remember you hinted to Mrs. Bedingfield, not long since, that perhaps you might see her at Hammersmith; and how much easier you may come hither we earnestly beseech you to take into consideration to the purpose.

Most honoured Sir,

Your honour's most obliged faithful servant,

JO. PRACID.

Lord Chief Justice.—"I think it pretty plain there was a design of erecting a nunnery."

Serjeant Maynard.—"If England is converted, then the whole £90 a year to be employed in Yorkshire."

The Recorder then produced another letter from Father Pracid, dated from York Castle, where he was in prison, in which, said the Recorder, "he gives Sir Thomas an account of the opinion of the doctors of Sorbonne about the taking the oath of allegiance."

Lord Chief Justice.—"No doubt all of them do not approve of it."

Justice Dolben.—"As I believe, this same Pracid was the occasion of so many gentlemen refusing the oath of allegiance. I convicted above forty of them in that county for not taking of it."

Serjeant Maynard "*Noscitur ex comite.*"—"You see, if this be the effect of it, what reason we have to rid ourselves of these priests. One that dares write such a letter; and it is found in Sir Thomas's study."

Judge Pemberton.—"And Sir Thomas's own handwriting on the back of it."

Serjeant Maynard.—"My lord, under favour I do take it that the debauching of men in the point of conscience, that they may not take the oath of allegiance, is to set them loose from the Government, and loose from the King, and make them ready to arm when they have opportunity."

Judge Pemberton.—"No doubt of it, brother."

Lord Chief Justice.—"All the Jesuits say they may not take it, but some of the Sorbonnists say they may."

Judge Pemberton.—"But now, you see, they are against it."

Lord Chief Justice.—"Some will, and some will not allow it."

Justice Jones.—"They take or leave oaths, as it is convenient for them."

Then the letter was read by the Clerk.

York Castle, May 24 [1679].

Honoured and ever dearest Sir,—Longer time having passed since your last writing, it is fit to inform you how God's holy providence disposes concerning us. All the out prisoners being called into the Castle (as you may have heard), Mrs. Hastings' room was needed, and so she went into Castlegate to reside at the former

lodging of one Mrs. Wait (who is now in the gaol), where she remains with Mrs. Wait's two children and their maid-servant, teaching the children as formerly; also the Moor's niece goes daily thither; and Mrs. Hastings lives without charge as to diet and lodging, as I formerly told you; she spends all her time well, God be praised! and comes every morning about seven o'clock to serve God at the Castle. But I, and two others, are much abridged of the happiness by her room being left by her here. My liberty of going abroad is restrained with the rest, none being as yet permitted the least, since these last were forced to come in. Madam — was here the other day, and seemed somewhat timorous about Mrs. Hastings' teaching. But most in the Castle persuaded her that it was most commendable, and most secure, and so she rests satisfied. Mrs. Cornwallis is recovered of her ague, God be blessed! She desires her dutiful respects may be always presented unto you, and intends herself to write to you. Mrs. Wood and her companion are well, but dare not as yet walk in their own garden. All our now prisoners are cheerful, and each of us comforted, in hopes that God will make all Catholics of one mind, for I have a letter from our Spr. [Mr. Recorder, that is Superior] at London⁵⁵ (who was the same day taken and carried to prison), wherein he declares—alleging authority—that the pretended oath of allegiance cannot be taken as it is worded; adding that three Briefs have formerly been sent from the Pope expressly prohibiting it; and in the third it is declared damnable to take it. And yesterday we had a letter communicated among us, sent by Mr. Middleton (now at Paris) to his friends here, containing the attestations of all the Sorbonne doctors against it; adding that, whosoever here in England give leave, they deceive people, and are contrary to the whole Catholic Church. There was also a meeting some years ago of all the Superiors, both secular and regular, wherein it was unanimously declared that it could not be taken. Mr. Hutchinson (*alias* Berry), who has lately printed a pamphlet in defence of the oaths, has the other day declared himself Protestant at St. Margaret's, Westminster.⁵⁶

And so I rest, honoured sir,

Your ever obliged,

J. P.

Serjeant Maynard, in his closing speech, shortly alludes to Father Pracid's letters as follows:

The matter is clearly, whether the witnesses be to be believed, or whether there be anything sufficient offered to take off their testimony. You will be pleased to observe as to what was spoken about the money and the nunnery. We brought you a letter from the priest who was mentioned to be one of them at the meeting, Pracid, that writes and dates his letter from the place the witness speaks of, and there you will observe that in one of the letters it is expressed, "If England be converted" (there is the main of the Plot), for all, I suppose, goes to that purpose. Pray who thought of England's conversion at that time? What led them into that, but a consciousness of a design to convert England? My lord, another piece of a letter there is, concerning the oath of allegiance. You have heard it read, and everybody knows what the meaning of

⁵⁵ Father Thomas Whitbread, the martyr.

⁵⁶ Already mentioned, p. 12, note.

it is ; it is the engine of the Jesuits, that if they can but draw men off from fidelity to the King, whereof there is no testimony so great as the oath of allegiance, they need not use so much of equivocation ; but that is an abominable thing, and not to be endured, to go take off the strength of that oath, that hath been taken by men more honest than the rest, and not suffering the rest to take it at all ; and it is a damnable thing that they should assert the King is an heretic, and the Pope has deposed him, therefore it is meritorious to kill him ; but you have heard the evidence fully.

The last Father we find at York is FATHER JOHN CHAMBERLAIN, who was chaplain at the convent from about 1770 to 1796. All the chaplains of the York community, indeed, from 1710 until 1800, were of the Society.

In the Brussels P.R.O.⁵⁷ is a packet containing twelve original Briefs from Rome for the Confraternity *sub titulo D.N.J.C. in cruce moribundi, ac Bmæ. N. Mariæ Ejus Genitricis dolorosæ*. February 6, 1697. *Pro capella Sti. Michaelis Eboracensis* (two Briefs).

Two priests suffered death for the faith at York, victims of the Oates' persecution.

I. THE REV. NICHOLAS POSTGATE, who is held in singular veneration to this day, even among non-Catholics.⁵⁸ He was

⁵⁷ Carton. *Varia S.J.* n. 31.

⁵⁸ A Father of the same name, probably a relative of the martyr, RALPH POSTGATE, was born in Oxfordshire, June 23, 1648, and entered the Society in Rome, about 1670. The Diary of the English College Rome states that "Ralph Postgate, son of William, a native of Oxfordshire, aged twenty-three years, was admitted as an alumnus of the Holy Father on October 26, 1671, by Father John Clark, the Rector. He had studied logic and physic at Douay, and there took the usual College oath. He came to the English College for his metaphysics, and was ordained priest, March 24, 1674. Labouring under severe sickness, he obtained from Pope Alexander VII. a dispensation from his College oath, and entered the Society at St. Andrea. He was subsequently twice Rector of the English College. He was son of William Postgate and Joanna Mylott, both Catholics, and was educated at the English College, Douay. The Rector of the College of St. Omer on sending Ralph Postgate to Rome, wrote as follows to the Superior of the English College there: "Ralph Postgate made his humanity studies and philosophy at Douay College, and afterwards taught the classes of syntax, poetry, and rhetoric there with distinction. He was held by all in great estimation for his talents, learning, probity, and observance of College discipline. He came to our College with the highest testimonials from the President of Douay, in order to accompany others we are sending to Rome, and, during the several weeks he spent here, he fully corresponded to the high character given him." We do not find his name in the Douay Diary. He was professed February 2, 1687. In April, 1688, he succeeded Father Henry Sheldon as Penitentiary at Loretto, returning to Rome in January, 1690. He was appointed Rector of the English College in 1693, and held the office until 1699, and again from 1704 until 1707. He died in Rome, January 25, 1718.

born at Kirkdale House, in the parish of Egton, near Whitby, Yorkshire, and having been educated at the English College, Douay, was ordained priest there March 20, 1628. He passed at College under the assumed name of Whitmore, and was sent upon the English Mission, June 29, 1630, "with an extraordinary character from his Superiors for his piety and zeal, recorded in the Diary of the College, which he afterwards made good by his indefatigable labours upon the mission, having reconciled, as I am credibly informed, near a thousand persons to the faith of their ancestors. His life was spent among the poorer sort of people, to whose circumstances he conformed himself both as to dress, diet, and lodging. In this manner he lived till he was eighty years of age, and disposed himself for that reward which Providence had laid up for him, viz., to lay down his life for his religion."⁵⁹ The scene of his missionary labours was in the locality of Ugthorpe and its neighbourhood. He resided in a small cottage situated on a moor, about half way between Ugthorpe and Egton, about six miles from Whitby and seven from Danby Castle.

Thomas Ward, who was born and lived at Danby Castle, the author of the *Errata of the Protestant Bible*, knew Father Postgate intimately, and has commemorated him in his well-known *Cantos*.

The martyr was apprehended by an exciseman named

⁵⁹ Dodd, *Church History of England*, citing the Douay Diary. The name of Postgate abounds among the Yorkshire recusants. In Peacock's *Yorkshire Catholics*, p. 97, "Egton," among a number of "recusants for eight years past," appears "Jane Postgate of Kirkdale, widow." "*Recusants retained*.—Jane Postgate doth keep in her house William Postgate, her father, a recusant, who teacheth children." "These people were clearly relatives of Nicholas Postgate, the Catholic martyr, but the exact degree of relationship will probably for ever remain uncertain. The above entry shows that Jane Postgate was a widow; whether her name was the same before marriage, as is possible, or whether William Postgate, who is there called her father, was only so by marriage, is doubtful. It seems however highly probable that one of the children mentioned as being privately baptized, was the future martyr." "His residence in the latter part of his life was upon a heath-clad moor, about two miles from Mulgrave Castle, and five from Whitby, called Blackamoor. The old man would probably have gone to his grave in peace by a natural death, had not the popular mind been driven into fury by the supposed discoveries of the invention of the Popish plot. These falsehoods stimulated the persecuting zeal, not only of those misguided people who sincerely thought they did God service by hunting Catholic priests to death, but also of every unprincipled ruffian who did not shrink from swearing away a man's life for reward." Several others of the name are said in different localities to have been reported as recusants, or "retainers of recusants," or as having had their children privately baptized.

Reeves, an implacable enemy of Catholics,⁶⁰ for baptizing a child in the house of Matthew Lyth, at Littlebeck, near Whitby, and was sent to York Castle with his host.

The following extracts from the examinations of John Reeves and the martyr Nicholas Postgate are taken from Canon Raines' *York Castle Depositions*.

Nicholas Postgate. For being a Seminary priest. December 9, 1678. At Brompton, before Sir William Cayley and William Cayley, Esq., junior. John Reeves, his Majesty's surveyor or gauger, for the town of Whitby, saith that upon the 7th instant he was informed that Matthew Lith, of Sleights, being at a wedding, should speak these words: "You talk of Papists and Protestants; but, when the roast is ready, I know who shall have the first cut." Upon notice whereof this informer thought himself obliged to search the said Matthew's house, which accordingly he did upon the 8th instant, supposing that some arms or ammunition might be found there, the said Matthew and his family being all Papists. And he saith that though he was interrupted by the said Matthew, he did find a supposed Popish priest there (called Postgate), and also Popish books, relics, wafers, and several other things, all which the said Postgate owned to be his. The said Postgate said that he was called Watson, but afterwards being called by others by the name of Postgate, he owned that to be his right name.

Nicholas Postgate, about the age of fourscore years, saith that about forty years since he lived at Saxton with the Lady Hungate until she died. And since he hath lived with the old Lady Dunbar, but how long it is since he knoweth not. Of late he hath had no certain residence, but hath travelled about among his friends. Being demanded whether he be a Popish priest or no, he saith: "Let them prove it," and would give no other direct answer. Being demanded how he came by, and what use he made of the books, wafers, and other things which were found with him, and which he owned, he saith that some of them were given him by Mr. Goodricke, a Roman Catholic, and other some by one Mr. Jowsie,⁶¹ a supposed Romish priest, both which are dead; and that he made use of them by disposing them to several persons who desired them for helping their infirmities. Being demanded why he named himself at the first Watson, he saith that he hath been sometimes so called, his grandmother on his father's side being so called, and he being like that kindred.

He was placed at the Bar at the York Assizes, and indicted for high treason, not as connected with the Plot, but for being

⁶⁰ This man never got the £20 reward he expected for his information, and, after living in great mental and bodily torture for some time, he was found drowned in a brook near Littlebeck, having, as is supposed, in his remorse of conscience committed suicide.

⁶¹ "On December 9, 1678, Andrew Jowsie of Egton, was charged before Edward Trotter and Constable Bradshaw, Esqrs., with being a priest. He denies the fact; he will not take the oaths of allegiance and supremacy now offered to him. Matthew Morgan of Egton deposes to having heard Jowsie say that he was a priest, and that he had come from Ireland. Jowsie was acquitted" (Note by Canon Raines).

a Catholic priest, under the old penal statute 27 Elizabeth. Three witnesses appeared against him, Elizabeth Wood, Elizabeth Baxter, and Richard Morris. These deposed that they had seen him baptize and exercise other priestly functions. Upon their evidence he was convicted and condemned to death, a sentence by no means unwelcome to him who had all his lifetime been learning to die.

On the morning of his execution he was visited by some of his friends, among whom were Mrs. Fairfax, of Gilling Castle, York, and Mrs. Meynell, of Kilvington. The aged martyr, on seeing these two pious ladies in great concern about his approaching death, came up to them cheerfully, and, laying his right hand upon the head of the one, and his left upon the other, said, "Be of good heart, children; you shall both be delivered of sons, and they will be both saved."⁶²

He spoke but little at the place of execution. He declared that he died in the Catholic religion, out of which there was no salvation; and not for the Plot, but for his religion. He prayed for the King, and forgave those who had brought him to his death. He was in his eighty-third year when he suffered, August 7, 1679. His body, after being quartered, according to sentence, was delivered to his friends. One of his hands is preserved at the Benedictine College of St. Laurence, Ampleforth, and the other at the Church of St. Cuthbert, Durham. Captain Trappes, of Stanley House, Clitheroe, has also some relics of him in his possession.

It is said that the ancient faith has never died out in the District which was tended by the martyr, in which an extraordinary religious fervour still exists. The following hymn, composed by him in his dungeon in York Castle, is even now used in the wild moorlands about Ughthorpe.⁶³

O gracious God, O Saviour sweet,
O Jesus, think of me,
And suffer me to kiss Thy feet,
Though late I come to Thee.

Behold, dear Lord, I come to Thee,
With sorrow and with shame,
For when Thy bitter Wounds I see,
I know I caused the same.

⁶² This prophecy was soon afterwards fulfilled, for each of them had a son, and both died in infancy, after baptism. Bishop Challoner, who quotes from a paper of the Rev. Mr. Knaresborough, says that Mrs. Fairfax herself told him (Mr. Knaresborough) of the fact on October 5, 1705.

⁶³ It has been recently set to music (through F. H. Salven, Esq., of Whitmore House, Guildford), and may be had of Richardson, London.

O sweetest Lord, lead me the wings
Of faith and perfect love,
That I may fly from earthly things,
And mount to those above.

For there is joy both true and fast
And no cause to lament,
But here is toil, both first and last,
And cause oft to repent.

But now my soul doth hate the things
In which she took delight,
And unto Thee, the King of kings,
Would fly with all her might.

But, oh, the weight of flesh and blood
Doth sore my soul detain ;
Unless Thy grace doth work, O God,
I rise but fall again.

And thus, dear Lord, I fly about
In weak and weary case,
And like the dove Noe sent out,
I find no resting-place.

My wearied wings, sweet Jesus, mark,
And when thou thinkest best,
Stretch forth Thy hand out of the ark,
And take me to Thy rest.

This simple hymn, with its expressions of contrition, humility, faith, hope, and charity, of contempt for the world, an ardent desire of Heaven, and perfect resignation to the will of God, was no doubt descriptive of the martyr's own life.

2. The Rev. THOMAS THWING, son of George Thwing, Esq., of an ancient Yorkshire family, and a nephew of Sir Thomas Gascoigne. He was born at Heworth, near York, in 1625.⁶⁴ The State Trials give the chief details known of him. After his ordination at Douay he was sent upon the English Mission in 1665, and laboured there for fifteen years. He was apprehended in the time of Oates' persecution, and brought to the Bar at the York Summer Assizes, July 29, 1678. The same two perjured witnesses appeared against him as in the trial of Sir Thomas Gascoigne, and though their evidence, as on that occasion, was completely destroyed by a number of witnesses of undeniable character and position, the jury found him guilty, and he was condemned to die. He appears not to have been allowed, as the others were, a special jury, which

⁶⁴ We find several members of this family mentioned as Thwenge in Mr. Peacock's *Yorkshire Catholics*, "Recusants," &c.

would have afforded some protection against the infamous conduct of the judge. Dodd⁶⁵ well observes, upon this most flagrant case: "But these reflections were not attended to. It was requisite that one, at least, should die, to support the belief of the Yorkshire Plot; and Mr. Thwing being a priest, was judged a proper sacrifice." He was reprieved until October 23, 1678, when he suffered at York, and his martyred body was buried by his friends. He might have saved his life by taking the condemned oath of allegiance and supremacy, but refused, declaring at the same time his readiness to take any oath that only expressed civil obedience. He was the last martyred priest in England, except Oliver Plunket, Archbishop of Armagh, who was brought from Ireland to be misjudged, and to die, and suffered at Tyburn July 1, 1681.

Two members of this family, probably uncles of the martyr, entered the Society in the assumed names of Palmer.

I. ROBERT THWING, who was born at Heworth, 1606, and entered the Society at Rome November 10, 1627. The English College Diary states that John Palmer, *vere* Robert Thwing, of Yorkshire, aged about eighteen years, was admitted as an alumnus of the Holy Father, September 28, 1624, took the usual College obligation December 8, 1625, and received minor orders in the same year. Having completed his philosophy and obtained a dispensation, he entered the Society at St. Andrew's, Rome, November 10, 1627. He made his humanity studies at St. Omer's College. His parents were schismatics. He had three brothers, of whom George was the eldest, and two sisters, all Catholics. He was converted to the Catholic faith in his fourteenth year. He appears to be the John Palmer mentioned in the Catalogue of the Province for 1655 (at which date he was serving in the Derbyshire District), as having been born in 1606; he entered the Society in 1627, was professed September 29, 1642, and sent into England about 1643. The date of his death was probably in 1657, the date erroneously applied by Dr. Oliver to Father John Palmer (junior), *vere* Poulton, who died August 17, 1656,⁶⁶ and re-

⁶⁵ *Church History*, vol. iii. p. 301.

⁶⁶ In *Records*, vol. i. p. 162, this Father's death was erroneously assigned to the year 1657; but for this inaccuracy, as well as some to be found in Dr. Oliver's account of the two Fathers John Palmer, and others, an excuse must be found in the frequent adoption of an *alias*, which, though intended to enable the bearer to elude contemporary persecutors, has succeeded also in misleading his admirers and clients of a later day.

garding whom the Summary of the Deceased of the Society states that he lived as a secular priest for many years after completing his studies, that afterwards entering the Society, he survived only six years, that he was a man skilled in all the learned sciences, and had a most agreeable manner and conversation, as well as singular tact in mingling with secular discourse many pious reflections, always accompanied by cheerfulness of countenance.

2. FATHER THOMAS THWINGE, *alias* PALMER, a younger brother of the above, born about 1609. After completing his humanity studies at St. Omer's he entered the English College, Rome, October 12, 1627, under the name of Thomas Palmer, aged about eighteen, and took the College oath May 1, 1628. Having been ordained priest in St. John Lateran's, April 1, 1634, he left for England, September 10 the same year. The loss of records makes it impossible to give the date of his entering the Society and subsequent history. Dr. Oliver mentions the death of Father Thomas Palmer at Ghent, March 11, 1642.

Several members of this family are named in the Douay Diary; among others, Mr. Thwing, a gentleman of family, who, with many others, had lost his ample patrimony in the risings in the north to restore the Catholic religion; had spent the whole of April, 1576, in the College, and still remained there, and had been admitted to the community board. He is also described in a State Paper⁶⁷ as belonging to the suite of the banished Countess of Northumberland. "Thwing, a northern man, hath by monneth at Bruxelles 20 cr. [stipend from the King of Spain]. He is oft sent for the Countisse of Northumberland into Englande, and shortly shal be sent anewe. When he cometh into England he calleth himself Thomas Johnson."

The Rev. Edward Thwing the martyr (who suffered at Lancaster with the Rev. Robert Nutter, July 26, 1600) was born at Hurst, near York, and educated at Rheims and Douay. A certain Thomas Thwing matriculated at Douay, May 4, 1600, along with nineteen others; but we find no further mention of him.

The following relation of the sufferings of Catholic prisoners in York Castle in 1635, will help to supplement the details given in Father Grene's MS.⁶⁸ The original MS. is preserved.

⁶⁷ Public Record Office, *Dom. Eliz.* vol. cv. n. 10. See a copy of this interesting paper in *Records of the English Catholics*, p. 298.

⁶⁸ *Records*, vol. iii.

in the Public Record Office, Brussels, having been carried off from Bruges by the Austrian Commissioners on the violent destruction and plunder of the English Colleges there in 1773.⁶⁹

London, July 6, 1635.

There have been more, but there are now five poor Catholic prisoners in York Castle, who were committed for recusancy, and being prisoners they had the oath of allegiance tendered to them. Henry Routh, a poor tailor, of sixty-four years of age, hath remained prisoner there for his conscience, and for no other cause, twenty-eight years. Henry Baneston, a poor weaver, hath remained there a prisoner for the same and no other cause, about eleven years. Michael Whitfield, a poor lame man, of fifty-six years, hath remained a prisoner for fourteen years, for the same cause. James Wallis, a poor man, of sixty-eight years of age, was committed for having beads and crosses found about him, which they accused him for desiring to give to Catholics, and for that he hath remained there in prison twenty years. Elizabeth Cottard was committed for having a priest taken in her house; both he and she were committed to prison. The priest died there five years ago; but she still remained, and hath been in prison for this cause ten years.

These prisoners resolved to endeavour their procuring of their liberty, and to this purpose they caused a humble petition to be delivered to the King, by getting it to pass first through the Queen's hands, to whose goodness in the solicitation thereof they humbly recommended themselves. The Queen presented it to the King and desired their liberty, and the King directed Mr. Secretary Windebank to appoint Judge Strawley, who was to go that circuit, to free all such prisoners as had been committed for their religion, which he declared the King to have resolved upon the Queen's earnest suit. But the Judge when he came to get at York, perceiving that they were to be delivered for matters concerning religion, resolved to put to them first the oath of allegiance, which as soon as they had refused, the Judge affirmed that to be no matter of religion but of State, and so he would not only not free them, but committed them all close prisoners and barred them also from exercising their several trades in any kind, whereof formerly they had gotten leave sometimes to serve themselves towards the relief of their sometimes extreme want.

That which is precedent was endeavoured in Lent last. Since that time, great diligence hath been used to obtain of the Queen that she would be pleased to move the King that the Judge aforesaid might be rebuked, and the prisoners freed by some new order, and the Queen was drawn to do it, and she did it heartily. And the King said that the business should be despatched. But in conclusion, when he came to give order to the Secretary to direct the Judge, his pleasure was to command that if they would take the oath of allegiance they should be freed; but if not, that they should remain prisoners still. Hereupon their solicitor returned home and told the prisoners what was done; but they, finding that they should be put to the oath, and knowing that if they should refuse it again, and in so public manner, their condition would not be

⁶⁹ From a copy in the Stonyhurst MSS. Collectio Cardwelli, *Vile Martyrum*, pars i. p. 330.

improved, but impaired, they thought fit to let their suit fall, and so they are where they were, and there are likely to remain. Towards the relief of their misery and great want, a course was taken to move the Queen's almoner to bestow the Queen's alms upon them, and so he did very christianly and courteously; and delivered five pounds for them to their solicitor, and purposed to send them some little things besides at four several times of the year, if they continued still in prison. And to the end that for the glory of Almighty God, and for the Christian honour of old poor Catholics in this country, it may appear what they can be content to suffer for the love of our Lord, I will here set down the manner of their poor distressed life in the Castle of York, when they have not been relieved by any such extraordinary manner as this. And it is to be less wondered at that they are sometimes in such plights, because the country is very poor, and many of their benefactors are dead, and therefore men live out of sight, and consequently out of mind, and the time of their suffering hath been so long that men have grown dull in relieving them. But that which I will here deliver is most certainly true, though it will seem incredible, and it will be deposed by many witnesses, and one of them is now in town, being a gentleman of a good house, and his elder brother now a knight, and a very virtuous Catholic, and hath been a long time prisoner with them, and he is ready to depose all that I am now about to deliver. For at the request of a friend of his, who made the business of those poor men a part of his care, he drew a note concerning the manner of their diet, the truth whereof he is ready (as I say) to depose, and here it is :

A relation of A. B. when he offered to depose concerning the Catholic prisoners at York.

The Catholic prisoners in York Castle, who have remained there many years, some five, some ten, some twenty, and one eight and twenty years, and merely for matters of religion, have suffered extraordinarily sometimes in the very scarcity of their food; and here upon your request, I will deliver that whereof I have been an eye-witness, and which I can with a safe conscience depose.

I have known them live sometimes by the space of three weeks together upon fourpence a week a man for their food, their common purse affording no more. They made but one meal a day all the week. Their meal was a mess of pottage, made of oatmeal and water. They had rye bread, and ale at a penny a gallon to drink. Upon Sundays a gallon of milk was mixed with six gallons of water, which could not make their pottage so much as white, but only grey. When sometimes they had better means, they came to live at the rate of fourteen pence a man; and myself have lived there a prisoner many months after that rate, and we never exceeded the same. Our diet then was this. Upon the Sundays, Tuesdays, and Thursdays, we had a little leg of mutton of sixpence or sevenpence at the most, with pottage at dinner, and a shoulder of mutton at supper, and this was to serve for six persons. On Mondays, Wednesdays, and Saturdays, we had a mess of pottage, and a pennyworth of butter to six at dinner and the like at supper. For Fridays and other fasting days we had only for our dinner a mess of pottage such as aforesaid, with the sixth-part of a pennyworth of butter a man, and all these nights we had a penny loaf of bread divided among four. Our drink was ale at a penny a gallon,

and this was the true state of the best diet there, so long as I lived amongst them. And though since that time their number who have lived of charity hath not been so great, yet their benefactors have been much diminished, and so as that I dare say by the most creditable relation of those that remain now in prison, their sufferings are not abated, but rather increased at this instant, if looked into."

In the beginning of November, 1635, A. B. finding the misery of those poor prisoners to continue and increase, and that no good could be done for them in the ordinary way, addressed himself to Signor Gregory Panzani, to see if he could procure their liberty, and for that purpose he acquainted him with the whole proceeding which hath been held against them. Signor Gregory showed much compassion of their case, yet knew not what to do therein for the present, but said that he would speak with Father Phillipps about it,⁷⁰ and wished the said A. B. to meet him there, which he did. Father Phillipps heard the case, and though he showed also great desire to help the prisoners, yet he said he knew not how to do it, and resolved that it must by no means be touched upon, to get the oath to be passed over, for that the King would be much disgusted to be moved therein, and so as nothing would be done.

Some few days after this, the said A. B. went once again to Signor Gregorio to see if he could do anything therein or part; but he still excused himself from doing anything, by reason (as he said) that the King was so much disgusted at the oath, so that no good would be done, and he said, moreover, he thought that the inclination which some Catholics here expressed in favour of the oath, and for the taking of it, made their case seem much the worse who refused it.

After this, the said A. B. desired to understand of him whether he had any order; and if he would be pleased to dispose of anything for the relief of these poor men who were in prison. Whereupon he did with much courtesy, but yet professing the straitness of his own means, give twenty shillings for their relief, and wished it had been much more.

The condition of the prisoners and the state of York Castle in the seventeenth century, above detailed, is fully confirmed by Canon Raines in his preface to the *York Castle Depositions*, who observes:

It is impossible to speak in terms of too strong reprobation of the state of the northern prisons, and of the conduct of their keepers. They were dens of iniquity and horror in which men and women herded together indiscriminately. The dungeons of the Inquisition were scarcely worse. Some of them had no light and no ventilation; several were partly under water when there was a flood. The number of prisoners who died in gaol during this century is positively startling. And how could they live in such places, where they were treated worse than savages themselves? The ordinary conveniences and necessities of life were denied to them. They were at the mercy of the gaolers for their food, and for everything they possessed. They had the meanest fare at the

⁷⁰ He was a Jesuit, and the confessor to the Queen, but did not belong to the English Province.

Collections.)

YTON,

by ISABELLA,
rd of Felton.

and Castle, Knt.,
HUGH, K.G., and
anfield, co. York.

ON,

ONYERS, of Hornby
Iarley, n. 1571.

PILKINGTON,

PUDSEY, of Dacres Banks, near = A. B.
k (MS. Rawlinson, B. 76, f. 58).

HENRY PUDSEY. = MAR-
GARET, daughter of Sir
ROGER TEMPEST, of
Broughton, Knt.

BARBARA (heiress). = RICHARD
HERBERT, of Tinterne, second son
of RHYS HERBERT, of Coldbrooke,
co. Monmouth, Esq. (Visitations of
York, 1612 and 1665).

THOMAS PUDSEY (fourth
son), of Hackforth, co.
York. Born 1567; will
dated February 20,
1620, proved May 31,
1620.

PHILIPPA, daughter of
JOHN THATCHER, of
Priesthawse, co. Sus-
sex, Esq., by AGNES,
his wife, daughter of
Sir JOHN GAGE, Knt.³

WINEFRID. = THOMAS
NELL, of Kilvington, eldest
son of ROGER MEYNELL, of
Kilvington, Esq.—[*Peas-
Yorkshire Catholics.*]

PUDSEY. Born September 19, 1619; =
Middleton St. George, and afterwards
ld, co. York. In 1652 his estates were
d to the Commonwealth by Act of
t. Died March 12, 1697.

MARY, second daughter of
GERARD SALVIN, of Crox-
dale, co. Durham. Born
February 24, 1618; died
February 28, 1708.

PHILIPPA (sole daughter
heir).

[ys of Barforth, co. York. Here is the birthday of all the children of Mr. Thomas Pu
An Lord Scroope, of Bolton, and lastlie the day of the death of the said Mr. Thomas Pu
of the Catholik faythe: he left this wretched world and went to God, the forth
'6).—Nichols' *Collectanea, Topographia and Genealogia*, vol. ii. p. 176.
mother, but not of the sire—

A Evers in pace. (God rest his soule, Amen.)—*Ibid.* p. 178.

most exorbitant price.⁷¹ If they resisted, there were irons and screws that compelled them to be silent. . . . These are painful pictures, but happily they represent scenes which are no longer to be witnessed.⁷²

*The Pudsey family.*⁷³—A manuscript in the Stonyhurst Collection, is endorsed: "Annals of Father Polla[r]d]. Divers examples of cruelty and persecution in England, especially about York, and of the constancy of Catholics in the time of King James, 1610, 14th Oct."⁷⁴ In it we find the following case of savage and brutal treatment recorded towards Mrs. Pudsey, the wife of Thomas Pudsey: she was Elizabeth, daughter of Lord Scrope, of Bolton (see pedigree): "Another case there happened the last year, no less memorable than the former, not far from Thirsk, to an old gentlewoman, great aunt, as they said, to the Lord Scrope, and of no mean parentage,

⁷¹ The Canon adds the following papers to illustrate his remarks. To save the patience of the reader, we give them in modern English. "My Lord,—It had been fitter for me to have waited on you myself, than to have presented my respects to you this way; but, my lord, I have been so desperately ill these six week, I have hardly been able to stir out of my bed. My humble suite to your lordship is in the behalf of a great many poor distressed people that are now prisoners within the Castle of York, that have nothing to subsist withal but the charity of well disposed persons; and, as the case stands with them, the benefit of what they have is very small, for they are not suffered to buy a bit of bread or a drop of drink, nor so much as a half-pennyworth of milk, or a little firing in the winter, but what they are compelled to buy of the keepers of the prison, where they pay 2d. or 3d. for that which is not sometimes worth a penny. My lord, my lodging being not far from the Castle gate, the neighbours have made a great request to me to be a suitor to your lordship, that at this Assizes your lordship would be pleased to make an order that these poor people, as formerly they have done, may send into the town for such provisions as they are able to compass, where they may have it at the best hand. I hope your lordship will pardon the boldness of your most humble servant,—J. WORTHAM. From my lodging, this 9th day of August, 1642. To the Hon. Sir Robert Heath, Kt., his Majesty's Judge of Assize for the county of York, with my humble service, these present." "1654. A petition from the prisoners in York Castle, complaining of the gaolers. They have hindered divers prisoners from having their meat and drink at the best hand, and to compel them to come to the high table, did lay some in double irons. That some prisoners, sending for their drink within the Castle, where they can have more for sixpence than they can have in the cellars for ninepence, the gaolers did abuse the prisoners, and took their drink from them and gave it to the low gaol prisoners. The gaoler's servant gets a share of the charities given to the prisoners. On July 10 last, divers prisoners going to the Sessions at Malton, the gaolers refused to divide the Cottrell bread till they were gone, and got their share." The Canon also prints a petition of the prisoners, complaining of the exorbitant fees demanded by their gaolers.

⁷² Terrible as was the state of these northern dungeons, they were fully equalled by those of London and other places.

⁷³ A pedigree is annexed.

⁷⁴ Father Pollard's "Recollections of the Yorkshire mission." This MS. is printed in Father Morris' *Troubles*, series iii. p. 445, seq.

or descent, of which, though many circumstances I do not remember, yet what I can call to mind I will relate. There came unto her two pursuivants, one by name Marr, who was a notable villain, and presently after hanged for killing most basely a gentleman as he was alighting from his horse, and had at that period a commission to apprehend any recusant gentlewoman of what seat or place she were, and to send her to prison. This Marr, with his companion, came to the gentlewoman's house. Her name, I take to be, though I am not certain of it, Mrs. Pudsey. They drew her out of her house, and the one taking her by the one arm, the other by the other arm, they hauled her along, for she was so weak and old that she could not go, in that manner betwixt them to the next village. Then they took a barrow, such a one as they carry dung upon, and set her upon it, and caused the people of the town, charging them in the King's name, as the custom is, to carry her in that manner to the next market town, Thirsk, as I take it, where they set upon her in an inn, used not only such indecent speeches as with decency cannot be repeated, calling her old drab, old quean, old witch, with many far worse, but also such uncivil and inhuman actions about her that a gentleman, though a stranger at the inn, seeing them, could not with patience behold them, but would needs have beaten the pursuivants, if by others he had not been holden. There were in the usage many more circumstances which so aggravate the matter, that particular relation of it was taken by her friends, and complaint made to the Council at London. Which when my Lord Treasurer that now is, heard and read, he could not with patience read it out, but caused the pursuivants presently to be sent for up to London, where he would have exemplarily punished them for their indecent usage of the gentlewoman, if in the meantime they had not killed the gentleman I spoke of, for which they were both laid in prison at York, and the next assize hanged."⁷⁵

⁷⁵ As stated in the pedigree, the mother of Mrs. Elizabeth Pudsey was the Lady Katharine Clifford, daughter of Henry the first Earl of Cumberland (by his wife, Lady Margaret, daughter of Henry, Earl of Northumberland). On the death of John, Lord Scroope of Bolton, she became the second wife of Sir Richard Cholmley: a lady of very great wisdom, piety, and beauty. After that her son, Sir Henry Cholmley, Kt., came to be possessed of the estate, she lived for nearly twenty years with him at Whitby, and stirred not from thence. She was in the profession of her religion a Roman Catholic, and yet we may conclude in her heart died a Protestant, for one of the last words she spoke to her son's wife was, "Daughter, let the priest be put out of the house." She died A.D. 1598. Sir Henry Cholmley married Margaret, daughter of Sir William Babthorpe,

Mr. Peacock, in his *Yorkshire Catholics*, mentions several members of this family, which, in a note, he observes is a very ancient one settled at Bolton-in-Craven, before the wars of the Roses. Their arms were *vert a chevron between three mullets or*. Under the head of Longpreston he names: "Ambrose Pudsay, gent., Frances his wife; John Pudsay, his wife; wife of Richard Pudsay, non-communicants." "Bolton⁷⁵ William Pudsay, Esq., non-communicant." "Forest Parish. Mrs. Elizabeth Pudsey, of Barforth, widow, Ambrose Pudsey, now or late of Barforth, gentleman, recusants for divers years." "Margaret Cuthbertson, Jenet Grisbye, servants of Mrs. Pudsey of Barforth, widows, non-communicants for divers years last past." "*Secret marriages*—Ambrose Pudsey, now or late of Barforth, reputed to be secretly married to Mrs. Dent of Pearsbriggs, but where or when they know not." We learn from a note in p. 84, that Winefrid Pudsey, daughter of Thomas Pudsey of Barforth, was the first wife of Thomas Meynell, eldest son of Roger Meynell of North Kilvington, Esq.

The Douay Diary in 1576 mentions the arrival of a Pudsey at the College: "June 8, 1576. Three distinguished youths from England came to us, two of whom, Mr. Vavasour and Mr. Pudsey, are of high families, and the noble father of the latter suffering the wrongs of a very long imprisonment for the Catholic faith, derives the highest consolation at the arrival of

Kt. [See Babthorpe pedigree, *Records*, vol. iii. p. 192]. His wife at this time was a Roman Catholic, and he living then at Whitby, it was a receptacle to the Seminary priests coming from beyond seas and landing at that port: insomuch as there have been in his house three or four of them together at a time, and most coming both bare of clothes and money, have, at his lady's charge, been sent away with a great supply of both: some in scarlet and satin, with their men and horses, the better to disguise their professions. All which Sir Henry connived at, being then in his heart inclining that way, though he went to church. And as the persecution of Papists was then severe, so was he put to much trouble and charge for his lady, not only in respect of compositions, but that she was often carried to, and kept long in prison, as were most of the eminent Papists in those times. . . . After the death of his mother, he changed his residence from Whitby to Roxby.—[Communicated by a friend from a rare work printed for private circulation.]

⁷⁵ "The church here has a stone altar, with five crosses upon it, and an inscription on a board under the same in these words—'Ambrosius Pudsay, armiger et patronus ecclesiæ de Bolton, dedit et erexit hoc altare An. Di. 1703.' Two of the bells are memorials of the old lords of the place—(1) 'S'c'e Joh'es baptist' ora pro a'i'bus Joh'is Pudsay, militis et Mariæ consortis suæ.' (2) 'S'c'e Paulo ora pro a'i'bus Henrici Pudsey et Margaretæ consortis suæ.' Until 1838 this church was not floored beneath the pews, but according to the old custom, strewn with straw" (Note by Peacock).

his son among us." ⁷⁶ This was probably William Pudsey, son of Thomas Pudsey, the martyr in prison, whose sufferings ended by death in York Castle, September 4, 1576. From a subsequent entry in p. 106, Pudsey appears to have been sent by the President of Douay College, in the same month of June, with Mr. Southwell, to the College of Arras. Another entry in p. 112 states that on October 16th, in the same year, Mr. Pudsey, with a certain Irishman named Fitzsimon, were admitted to the Douay community, and left the College, with many others, some for England, some for Paris, on account of certain suspicion of danger that had arisen. He seems to have gone to the College of Eu in Normandy, for an entry in the same Diary (p. 201) August 16, 1584, mentions the arrival at Douay from the school of Eu, of Robert Tempest, Pudsey, and others.

P. 45 we find Stephen Pudsey, the son of ^{William} Ambrose (see pedigree), admitted as a scholar at Douay College, February 12, 1636. He is described as Stephen Pudsey, *alias* Bannister, of the diocese of York. In 1640 he visited Rome, as we gather from the following entry in the Pilgrim book of the English College, December 2, 1640. "The Reverend Stephen Pudsey, an English priest, dined in our refectory, with the Hon. Mr. Constable, son of Lord Dunbar, and the Hon. Mr. Brudenell, son of Lord Brudenell." In page 559 note, mention is made of Philippa Pudsey, widow of Mr. Pudsey, of Yorkshire, in connection with a relic of the true Cross preserved at the Catholic chapel, Norwich. Her name before marriage was Thecker; she was sister to Mr. Thecker of Priest Hall, Sussex.

The following extracts connected with this family are taken from Canon Raine's *Depositions from York Castle*. P. 136: "March, 1655-6. Michael Pudsey and Mary his wife, of Barford, recusants." P. 171: "1669, July. Michael Pudsey, gentleman, and Jane [Mary], his wife, of Barford, recusants." P. 183: "Michael Pudsey, and Mary his wife, of Barford. 1670, July 8." P. 181: "William Pudsey of Pudsey, a recusant. July 8, 1670." P. 89, note: "August 3, 1663. Marmaduke Lord Langdale, Peter Pudsey, gentleman, and Gerard Merriman of Holme, in Spaldingmore, were indicted for an assault upon John Millington." No further particulars are given. It may have been some more than usually outrageous pursuivant, whom they soundly chastised. Such events occasionally occurred in those vexatious times.

⁷⁶ Douay Diary, p. 105.

THE COLLEGE OF ST. THOMAS OF CANTERBURY, OR THE HAMPSHIRE DISTRICT.

Continuation of Records from 1678.

THIS District contained the counties of Hants, Dorset, Wilts, and Sussex.¹ In 1678 the number of Fathers serving in the Residence was about eleven, and from that period until 1773, the average staff was thirteen or fourteen.

The following is a list of the resident Fathers in 1701 and 1704 :

1701.

Brown, Levinus.	Lewis, Theodore.
Coniers, Christopher.	Pearse, John, <i>alias</i> Hayman, R.
Coniers, Leonard.	Petre, William.
Copley, William.	Preston, W. (Rector).
Crane, William.	Ryther, Thomas.
Drummond, Charles, <i>alias</i> Trevanian.	Smith, <i>alias</i> Saville, Richard.
Gavan, Thomas.	Vaudry, John.
Jenison, Michael.	Walton, William.
Kemp, Henry.	Woods, Edward.

1704.

Acton, Thomas.	Lewis, Theodore.
Brown, Levinus.	Pearse, John, <i>alias</i> Hayman, R.
Coniers, Christopher.	Petre, William.
Coniers, Leonard.	Thornton, Robert, <i>alias</i> Smith.
Copley, William.	Ryther, Thomas.
Crane, William (Rector).	Smith, <i>alias</i> Saville, Richard.
Brunetti, Joseph.	Vaudry, John.
Lane, William.	Walton, William.
Jemison, Michael.	Woods, Edward.

LIST OF THE MISSIONS AND MISSIONARIES IN 1773.

Bonham.	Panting, John.	Died at Bonham, May 30, 1783, æt. 51.
Burton.	Booth, Charles.	Died at Wardour, May 11, 1797, æt. 90.
Bygate.	Sanders, Thomas.	Died at Worcester, November 12, 1790, æt. 67.
Canford.	Couche, John.	Died at Greenwich, December 29, 1813, æt. 70.
Lulworth.	Church, Edward.	Died at Rixton, January 22, 1820, æt. 92.
Salisbury.	Edisford, John.	Died at Exeter, November 29, 1789, æt. 52.
Slindon.	Molyneux, Joseph.	Died at Slindon, September 3, 1778, æt. 47.
Southend.	Bruning, George.	Died at Isleworth, June 3, 1802, æt. 64.
Stapehill.	Porter, James.	Died at Portico, May 28, 1810, æt. 77.

¹ *Records*, vol. iii. series vii.

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Wardour Castle. Wheble, James. Died at Wardour, January 29, 1788, æt. 63.

Wardour House. Gittings, Joseph, *alias* Williams. Died at Worcester, March 25, 1797, æt. 53.

Winchester. Wells, Gilbert. Died in Wiltshire, October 17, 1777, æt. 62.

THE CUFFAUD FAMILY of Sussex and Hants ; several members of which joined the Society.

1. ALEXANDER CUFFAUD, born in Sussex in 1602, entered the Society in 1625, under the name of Francis Day, and was generally known by that name. He died at Worcester, April 30, 1674, aged seventy-two, "full of age and merit," say the Annual Letters. He has been already noticed in *Records*, vol. iv., under the head of Hereford, in connection with the relics of St. Thomas of Hereford.

2. GODFREY CUFFAUD, *alias* IGNATIUS LAMPTON, a native of Sussex, whose father was connected with the Pole family. Godfrey was born in 1608, and was probably brother of the above. He was the youngest of a family of five children, two sons (one of whom at the time he entered the English College was already a Jesuit) and three daughters. After his early studies at St. Omer's College, he passed to the English College, Rome, and entered in the name of Ignatius Lampton, *vere* Godfrey Cuffaud, of Sussex, aged twenty, November 4, 1628. He was ordained subdeacon and deacon in January, and priest, February 2, 1633. His health failing, he was obliged to hasten his departure, and left Rome the ensuing 8th of April for the mission, being considered "a man of great virtue."²

He entered the Society in 1639. In 1642 he was a missionary in this District, and in 1655 he went to the College of the Immaculate Conception, or the Derbyshire District. He died in England, July 19, 1679, aged seventy-one.

3. EDWARD CUFFAUD, a native of Hants, was born in 1620, entered the Society in 1641, and died in England, December 23, 1695, O.S.

4. JOHN CUFFAUD, probably brother to Edward, was a native of Hants, and born in 1621 ; he entered the Society along with Edward in 1641.

5. JOHN CUFFAUD, born in 1667, entered the Society in 1683. In 1701 he was serving the missions in the Yorkshire District, and died a martyr of charity when attending the sick prisoners in Chester Gaol.

² English College Diary.

Two other members of the Hampshire branch were students at St. Omer's and at the English College, Rome, viz. :

1. MATTHEW CUFFAUD, born in 1614. On entering the English College, Rome, October 17, 1632, in the name of Matthew Windsor, or Hubbart, of Hants, he states: "My true name is Matthew Cuffaud. I am eighteen years of age, and was born at Cuffaud, in the county of Hants. I was brought up and educated there, and in London, until my twelfth year, when I was sent to St. Omer's College, and made my humanity studies there for five years. My parents were of high family and ancient descent. I have four brothers, but no sisters, and many relatives, among whom the principal are the Beaumonts, Fortescues, Poles, and many others on my father's side, whose names and families have been distinguished in England for six hundred years, nor have they been in any wise touched by the stain of heresy. I have always been a Catholic." He signs himself Matthew Hubbart.

2. FRANCIS CUFFAUD, brother of the above, was born in 1617 at Cuffaud, Hants. After his early studies at St. Omer's, he entered the English College, Rome, April 26, 1637, in the name of Francis Windsor, aged twenty. He took the College oaths May 1, 1638, and having received minor orders in the following July, he was obliged to leave the College April 18, 1641, on account of violent pains in the head and eyes. Though he obtained leave for this from the Cardinal Protector, he was not dispensed from his College obligation. He proceeded to Paris to prosecute his studies there. He was fourth son of Simon, and grandson of Alexander Cuffaud. His mother was daughter of Richard Godfrey.

We find from the Douay Diary that ARTHUR CUFFAUD, commonly called CUFFALD, of the Diocese of Winchester, received the first tonsure and minor orders there, February 24, 1592, with many others.

FATHER ANTHONY LAMBE was evidently nearly connected with the Cuffaud family, and was probably a cousin or uncle on the mother's side of Fathers Alexander and Godfrey Cuffaud. He was born at Cuffaud, or Cuffald, Hants, in 1593. After his early studies in England and at St. Omer's, he was admitted, October 7, 1612, to the English College, Rome, for his higher course, at the age of nineteen, in the name of Anthony Lambton, *vere* Lambe, of Sussex. He took the College oath June 24, 1613, and was ordained subdeacon,

deacon, and priest in August, 1617. He completed his first year's theology, and then left for Flanders, to enter the novitiate at Watten, October 14, 1617. He was professed December 8, 1630, and was esteemed a man of talents, especially for administration. Father Christopher Grene, in the English College Diary, notes that he was living at Watten in 1664, and had been Minister at the novitiate for many years. He died there October 17, 1668. A status of the English College for 1613 says that he came from Catholic parents of high family.³

FATHER JOHN LEGATE, one of a family of six children, three brothers and three sisters, was born near Salisbury in 1613. After his early studies at St. Omer's he entered the English College, Rome, October 10, 1634, for his higher course, in the name of Thomas Williams, aged nineteen. He was inflamed with the desire of leading a religious life, and left the College before taking the usual oaths, April 30, 1635, entering the novitiate at St. Andrea, Rome. His family was one of position, and had suffered much for their faith, one uncle having lost the greater part of his property on that account, and most of his family had suffered imprisonment.

Father John Legate is noticed by Dr. Oliver. He was professed in the Society, November 21, 1653; taught Greek, Hebrew, and Moral Theology at Liege, and, after twenty years of missionary labour in England, died in the College of the Holy Apostles, or the Suffolk District, May 6, 1672, at the age of fifty-nine. Dr. Oliver asks if he did not translate into English Père Maimbourg's *Peaceable Method of the re-uniting Protestants and Catholics in matters of Faith*, dedicated to the Hon. William Petre, of Stanford Rivers, Essex. Paris, 1671, 8vo, 171 pp.

FATHER JOHN CARRINGTON, *alias* DORMER, after making his humanity studies at St. Omer's, entered the English College, Rome, November 4, 1653, as a convictor, in the name of John Dormer, at the age of eighteen. He left the College for England September 13, 1654, and entered the Society September 7, 1663. On joining the English College he states: "1653. My true name is John Carrington, *alias* Dormer. I am son of Charles Carrington, and was brought up, not by my father, but by my grandfather, John Caryll, in the county of

³ Stonyhurst MSS. vol. iv. n. 4.

Sussex, for the space of eleven or twelve years, and always in the Catholic faith, and at length was sent by him to St. Omer's College for my education. Having completed my humanity course there, I hope with good success, I have come to Rome for my higher studies." Signs himself, John Carrington.

Father Carrington died at Ghent, March 18, 1689.

THE REV. CHARLES CHENEY, *or* CHEYNE, of Hants, a scholar of the English Fathers in Flanders and Rome, was admitted to the English College, Rome, in the name of Charles Pallett, December 13, 1633, at the age of about twenty-nine, and took the College oaths May 1, 1634. He was ordained subdeacon, deacon, and priest in February, 1636. After two years of moral theology he was threatened with consumption, and left Rome for the English Mission, September 10, 1636. He was seized with fever at Leghorn, and again at Florence, but recovered from both attacks, and being assisted by the Rector of this College with further means, prosecuted his journey to England, though he earnestly begged leave to return to Rome.*

On entering the College he stated: "My true name is Charles Cheney. I am son of Henry Cheney, and his wife Maria Phillpot. I was born and brought up in England until my ninth year. I then accompanied my parents to Brabant, and studied my humanities first at Brussels and afterwards at Antwerp, under the Fathers of the Society of Jesus. I made my rhetoric in the English College, Douay. My mother is dead. My father's means are very slender. Having been a general in the army of the King of Spain, he had spent most of his fortune in that service. He had likewise to expend large sums afterwards in England from his profession of the Catholic faith. Both my parents were of high families. My father is nephew of Edward Baron Cheney; my mother was both daughter and sister of a knight. Becoming weary of the world and its vanities I left England at Pentecost for Rome, and I seek admittance to this College, both for the sake of study and to do penance for my past life." He signs his name as John Pallett.

THE REV. THOMAS PRICE, son of William Price, of a family of standing in Hampshire, was a convert to the Catholic faith, and was, in consequence, cast off by his father and family.

* English College Diary.

Entering the English College, Rome, he became a priest, and died in the College the year following his ordination. The Diary of the College states that he was admitted as a convictor among the Pope's scholars, October 17, 1632, at the age of twenty-nine, by Father Thomas Fitzherbert, the Rector, in the name of John Campian. He took the College oath, May 1, 1633; received minor orders in St. John Lateran, and eventually the priesthood, in the same Cathedral, April 15, 1634. He died a holy death in the College, after a sickness of eight days, August 13, 1635. Subsequently to his conversion he wrote to his father the reasons of the step he had taken. The document itself is among the Stonyhurst MSS., and runs as follows :

Most loving Father,—This letter came together with the other you last received, which according to directions I sent, was to be delivered in case the other did not prevail, and herein I am resolved to declare myself more fully unto you. It may perhaps have seemed unto you that I have not dealt plainly since my coming over in expressing every particular and circumstance of my proceedings. It is true I have not, neither did I think it convenient to reveal myself further than either you in your letters did exact from me, or I without some prejudice perhaps could well perform; moreover, since my departure from England my life hath been subject to so many mutations and uncertainties and your hand so slow to succour me, that I could not a great while know what to trust to, nor where to settle. But now, since I see how things go, and am resolved in my future course of life, I will open myself and all my proceedings unto you.

Almighty God, Whose infinite goodness hath always been my refuge hath hitherto protected me and furnished me, though not with abundance of bodily fortunes, yet sufficient that I might live able to serve Him, but He hath stored my mind with that spiritual comfort which I never found in England; in a word, I am a Catholic. The motives that induced me to it were these: the many discomforts I have had, caused partly by my own faults, partly by my mother's aversion from me, and instigation of you against me. These oftentimes enforced my mind to a deep consideration of the state wherein I was, and what was likely hereafter to become of me. Present fortunes I had none, my former hopes were vanished, and what was to come I saw no likelihood of; my mother's bitter words were always stinging me; your displeasure did also afflict me; but above all, my sins wherewith I had offended God did grieve me. These cogitations never were more frequent with me than a little before my last coming over, whilst I yet lived in your house. And being alone, I oftentimes resolved, since I could not hope for anything in this world, I would at least take some course for the security of my soul in the life to come, and to this end I often directed my prayers as fervently as I could unto Almighty God, that He would direct me in His way. All this while I dreamed of no other religion than our own, neither did I believe there was any true Church in the world besides that of England, yet thinking how I might dedicate my life more particularly unto the service of God, spend my time in some spiritual kind of life,

and betake myself wholly to sorrow for my sins past and to the exercise of virtue in my life to come, I found that the Church of England had not provided means whereby I might effectually put in practice these resolutions, wherefore I found myself wholly unable to do the best part of what I desired. All my comfort was the merits of my Saviour, which I knew sufficient for me, and His mercy apply them if He pleased, but so thought I that He might apply them to Turks and infidels if He pleased, for He suffered for all the world as well as for me, but Turks and infidels have no part therein, because they do not the works of His commandments, no more should I whilst I only hoped for mercy, and strived not to deserve it, which I would observe, I knew not how, or if I knew how, yet I found not mediums sufficient to accomplish this end.

Such cogitations as these did much afflict me, and God knows I lie not, I did often almost despair of my salvation ; yet I still prayed unto Almighty God in these determinate words, that He would not suffer my soul to perish, whom with His own precious Blood He had redeemed.

In these troubles of mind I began to have a strong desire of departing England. God knows I could not conceive what would become of this intention, neither had I as yet any purpose of altering my religion, but to omit other circumstances, being in Paris, the Catholic religion was first proposed to me by an English gentleman, a scholar, and although at first the discourse seemed frivolous and of no weight, yet afterwards hearkening unto him more seriously, then reading divers books that were given unto me, turning to the Fathers and conferring one thing with another, I was inclined to much of that he said, but in fine I drew out these conclusions : that as there was but one God, so there could be but one Church ; that this Church must be visible and universal, and such as that of the Jews might worthily be said to be a type and figure thereof. That as our Saviour is chief of the Church, and governs it in a secret and invisible manner, so likewise there must needs be a secondary head that next unto our Saviour may have chief power here on earth, that so His visible Hierarchy of the Church may be visibly governed ; that this secondary head or chief Bishop here on earth must needs be universal in his ecclesiastical jurisdiction, both that he may be able to propagate religion into all parts of the world, that so our Saviour's words may be verified, who saith, *Et predicabitur hoc Evangelium in universo orbe*, &c.,⁵ as also that he may be able to take a course for the suppression and rooting out of heresy that in all ages grows up in the Church ; neither of which two can be performed by the Church of England, nor by any prince or bishop in the world, that hath the power limited to his own kingdom or diocese. That all history makes mention of so many conversions that have been wrought by means of the Bishops of Rome in several parts of the world, as for example, England was converted by the means of Gregory I., a great part of Germany by St. Boniface, Bishop and Martyr, in the time of Gregory II., Gregory III. and Zachary Pope, likewise the Slavonians, Polonians, Danes, Moravians, a great part of Hungary, divers other countries, from infidelity came to Christianity by the care and industry of the Bishops of Rome, and even in this our age there are yearly missions sent from Rome into the Indies, China, Japonia, and other vast countries, though

⁵ St. Matt. xxiv. 14.

not to fetch gold and spices, but to spend their lives in behalf of the Church, which they do with so ready zeal and fervour as it is thought they are not much inferior in their sufferings to the martyrs of the primitive Church. That no unity in the Church can be maintained nor controversies of religion be ever avoided unless we grant one chief and determinate authority to whom both parties may have recourse, and to whose decree they will be content to stand; that all former controversies of religion have been thus decided, and erroneous opinions condemned—to wit, by general councils called and confirmed by the proper authority; thus the Novatians, the Arians, the Nestorians, the Pelagians, the Monophysites, and divers other ancient heresies, have been examined and condemned, and thus many sects of later ages have been suppressed and separated from the communion of the Church; that it seems most convenient and proportionable to the Divine wisdom that since He would transfer His Church from the Jews to the Gentiles, that place only should obtain the principality in ecclesiastical government, which before had been supreme in the temporal—to wit, Rome, which as before it had been *caput gentium*, so now it might be *caput fidelium*. That this Church is the most ancient, the most universal, the most uniform in doctrine of all churches in the world; that there hath been a perpetual and uninterrupted succession of bishops in it from [St. Peter] hitherto which cannot be said of any other besides; that this ecclesiastical state hath been wonderfully preserved amidst infinite devastations of war and persecutions of enemies in all ages, that it doth not only remain firm, but grows more powerful amidst so many enemies, that this Church alone is only persecuted by all the sectaries this day in Christendom, and that the children thereof daily suffer infinitely both in lives and goods for the testimony of their consciences. So that out of these premisses I conclude that this must needs be the Church of which our Saviour said, *Et portæ inferi non prevalebunt adversus eam*. Being therefore convinced in this particular, I passed to the consideration of other things in controversy betwixt us and the Church of Rome, as that of images, good works, invocation of Saints, the Real Presence in the Eucharist, and the rest, in all which I found no such idolatry as I had formerly heard of, but all things in such a due and religious proportion as no human wit can devise, how God might be better served and men's souls better provided for; there are so many ways to help and further the weak devotions of people, so many decent ceremonies wherein to celebrate the mysteries of the Church, that however at the first sight they may be misconceived or misunderstood, yet being well penetrated into, a man may easily perceive the hand of God to be in the first disposing of them. But I cannot sufficiently express these things in the limits of a letter, which if hereafter you will admit me to speak of in your presence I shall more largely declare unto you, and I dare affirm you would find great satisfaction therein. I have likewise seen the book that Henry VIII. wrote against Luther in defence of the Pope's supremacy, for which he received, in gratitude from the Pope, the title of Defender of the Faith, and I have read the reasons why afterwards Henry VIII. fell out with the Pope, and how upon the first began the alteration of religion in England, which hath ever since continued. I have conferred these times with the times past, and find that our Catholic ancestors built all those ancient and

magnificent churches that at this day are to be seen in England, and gave infinite dowries to religious uses, insomuch that some say the clergy grew too rich ; but in this age we are nearer pulling down than building of churches, and so far from giving more, that we rather seek to appropriate that little that the clergy hath left. In former times we read our English were plain in their attire, real in their discourse, bountiful in hospitality, happy in their designs, and terrible to their enemies ; but now we see quite the contrary, we are grown fantastical in our habits, great in words, penurious in hospitality, unfortunate in our designs, and a by-word to all Christendom ; and if these be the signs of a true Church, the other arguments of a false, then is the tree no more to be known by its fruits, nor hath God left us a means on earth to find the way to our own salvation. Moreover, if the Church of England these last ninety years or thereabouts hath only been in the truth, and all the ages past in error, what then is become of our ancestors for so many hundred years together, what will become of all Christendom at this day, nay, what will become of all the world, and how hath God provided for the safety of all mankind ?

These and such like considerations drew me to embrace the Catholic religion, wherein I confess I have found a great deal of comfort, and a great deal of satisfaction. My time since my coming over hath been almost all spent in study, about two years and a half consumed in the lower course of humanity, and I put myself to school among boys again ; two other years I have spent in the higher studies, to wit, philosophy and so to divinity, as time and my ability shall give me leave. I am at this present in Italy, where as yet I intend to remain, and this is a true and brief declaration of my present estate, wherein if I have not yet sufficiently given you satisfaction, or if you desire any more of me, upon notice thereof from you, I faithfully promise in what I am able, to perform your desire. That which remains is that you would be pleased to help me with so much money as will serve to satisfy those obligations I ran into whilst I relied upon your last promise ; £20 is as much as I [need], neither will I trouble you further ; and I desire that this gentleman who comes to you in my behalf may receive it.

If he speed, I shall know I have a loving father still, and will whilst I live acknowledge it in my obedience, if otherwise I shall account myself as fatherless, and in this last letter will bid adieu unto you for ever. God, I hope, will afford some other means to support me in my wants and administer sufficient necessities that I may be able to go forward in my studies to His glory and my own soul's comfort. In the meantime, whilst I hear you are living, I cease not to pray for you, and so I rest.

Your most loving and obedient son.

September 26, 1634.

I wrote at the same time another letter which was to be delivered before this, in which I only complained that in two years I had not heard from him, and desired him to send me £20, or to let me know the reasons of his forbearance, that I might give him satisfaction in them, but I mentioned nought concerning religion. In case that letter did not prevail this was to be delivered.

The Annual Letters of the College make no general mention of the Oates' persecution, which probably fell more

lightly upon this part of the Province.⁶ But the District appears to have been severely visited at the period of the Revolution. "The Fathers in various places were thrown into prison, and there most inhumanly treated. Some were compelled to live for many days in huts or half ruined cottages, and this during the severest cold of winter, when unable to kindle a fire, lest the smoke should betray their hiding-place. Nor could those who lived in Catholic families, though their position was one of greater quiet and safety, venture for many months to go out of door, except, under cover of night, to visit the sick and dying, in which charitable duty they often incurred risk of life. On returning home at midnight, half dead with fatigue and cold, drenched with rain and covered with snow, they were compelled to retire without fire or candle for fear of discovery. They were induced to seek concealment, not on their own personal account, but lest the flock should be scattered by the smiting and imprisonment of the shepherds."

FATHER JOHN COOK, born in 1653, entered the Society June 20, 1676, and was serving in this College at the time of the Revolution.

Among others [say the Annual Letters] Father John Cook, to escape the fury and pursuit of the excited rabble, at first fled to the woods, and lay in a ditch of dirty water, exposed to constant rain, for eight entire hours, which so injured him, that he nearly lost the use of his limbs, and was for a long time confined to his bed. After this, he was obliged to live like a wanderer and exile, moving up and down, frequenting difficult and almost inaccessible roads, exhausted by cold, hunger, thirst, and a variety of sufferings, and unable either to procure a bed to lie upon, or a change of clothes. Sometimes, for two or three days together, his only food was dry bread, and his drink the water of the brooks, of which he had first to break the ice, frozen as they were in the depth of winter. At length he was apprehended, and committed to prison, the filthiness and loathsomeness of which nearly caused his death. He afterwards obtained his liberty, whether on bail does not appear, and retiring to the house of a Catholic, lay there concealed for the space of three years, during which time he never stirred out of doors, except, under cover of the darkness of night, on missions of charity to his neighbours. In one of these nocturnal charitable excursions he was attacked by a number of ruffians, strangers in the neighbourhood, armed with swords and clubs, who beat him till his whole body was bruised. He received besides a severe cutlass wound in the head, which felled him to the ground, and stunned him, when, supposing him to be dead, they made off.

⁶ One victim of that persecution, Father Francis Bruning, *alias* Simeon, a native of Hants, has been already noticed in our General History, p. 78. Father Edward Petre (pp. 272, seq.) was Superior of the District shortly before the outbreak of the persecution; and Father Anthony Hunter (p. 684) was Superior in 1679.

After a while, coming to himself, he managed with great difficulty to drag along his bruised and wounded body, and finally, after crawling for two miles, regained his home.

Father Cook afterwards went to the mission of Lincolnshire, where we find him labouring in 1701, in 1704, and indeed until his death there, August 19, 1708, æt. 55.

FATHER ANTHONY SELOSSE, named in the following narrative, was at this period chaplain and missionary priest at Burton Castle, the seat of Lady Goring, noticed below. The Annual Letters mix up the details relative to him with their account of his fellow-captive, Father Ralph Chetwin. The whole narrative is therefore given in this place.

On the 13th or 18th of December, Father Ralph Chetwin, renowned for his long labours in this mission, was apprehended by order of a certain justice of the peace, and cast into Horsham Gaol upon no other charge than that of being a priest of the Roman Church. His companion in his sufferings was the Rev. Mr. Hedney, who had been a scholar in our Seminary of Valladolid, where he made his philosophy and theology, and was also ordained priest. On the fourth day after, being the feast of St. Thomas the Apostle, Father Anthony Selse was brought into the same prison. His birthplace was in French Flanders, and he had been transferred to our province from the College of St. Omer. He was a man of the deepest piety, and a perfect model of a religious in the observance of his rule. He served as chaplain to Lady Goring, of Burton Castle. A posse of constables, attended by a numerous mob, riotously attacked the castle, and seized the Father in the dead of the night. As the prison was six miles off, Father Selse was ordered to mount a horse that had been prepared for him. The holy man replied: "My God and Lord Jesus ascended to Calvary for me, not on horseback, but on foot. I am His soldier, and am ready to run a-foot to prison—nay, to death itself, for Him." The head officer insisted, with much reason, that if he walked his life was not safe from the angry mob, and added other good arguments to induce him to mount, but the Father would make this only reply, "The more I can suffer for Him the happier I reckon myself," and so, for the sake of the shame, he made the whole journey on foot. The life which both led in this prison was to them as full of heavenly delights as to others it would have been of misery. The secular priest, an exceedingly pious man, attracted by their example, made a third with them. For the assistance and to the great consolation of the Catholics, amongst whom was the gaoler's sister, who had embraced the faith, after the first days of their imprisonment, they regularly said Mass, serving each other in turn; they also recited the whole of the Divine Office, as in choir, adding daily the Office of the Blessed Virgin, one nocturn of the Office of the Dead, and at different hours of the day three pair of beads, or the whole Rosary. One of these they offered up for the King, Queen, and Royal Family. another for the suffering Catholics, and a third for benefactors. In addition to the fast of Lent, they took bread only three days a week. Father Anthony Selse did the same, though he was

scarcely recovered from a very severe illness, and it pleased God to testify His approbation of the fervour of His servant by greatly restoring his strength at that time. They all made the Spiritual Exercises of our holy Father St. Ignatius together, with great feelings of devotion, in which Father Selsee suffered himself to be so violently carried away, that during the last day of the retreat he fell into a very severe illness, accompanied with the most acute pains and violent contractions of the nerves, from which he continued to suffer for the whole of the following seven years, and was at length carried off by them. The ablest physicians in England looked upon the symptoms of his disease as most surprising, because, while the violent contractions of the nerves after strange contortions fixed the mouth, eyes, and arms of the sufferer, and kept him quite immovable, he remained always perfectly sensible, and his mind entirely clear. Father Anthony himself, indeed, regarded this as a singular manifestation of the Divine goodness towards him, since he was thus enabled to make a free and entire offering of his great sufferings to God. The consolations of Christ were not wanting to His faithful soldiers, who were able to administer the sacraments to many Catholics, giving absolution to criminals, and inspiring many Protestants with at least a good will towards the Catholic faith. They also assisted two Catholics who died in prison, and who would otherwise have lost the sacraments. Six months afterwards they were brought to trial, and although some, urged to it by hatred to the faith, and by offering bribes also, strove to procure evidence against them, yet none could be found bold enough to bring a charge against men of such well known innocence. The Judge therefore directed them to be acquitted and discharged, on condition of their taking the oath of allegiance to the Prince of Orange, lately landed in England. They all with one voice rejected the offer, because such an oath of allegiance would have been a recognition of him as their legitimate sovereign, and they could not, they urged, commit so great a crime as to deny their lawful Prince. They were therefore remanded again to prison. It pleased God to grant Father Selsee the great consolation by his profession of the four vows, to bind himself indissolubly to the Society, in the very place where for his Lord's sake he bore his beloved chains, being now, with St. Paul, "the prisoner of Christ." He therefore pronounced his solemn vows in the prison (supposing the number of witnesses present to be sufficient, who were scarcely seven in number), a profession, if not so public, yet to him most glorious, because the Society of Jesus could esteem nothing more solemn, nothing more noble, than patiently to endure the loathsomeness and restraint of a prison. Being now finally consecrated as an holocaust to God, he was very pressing to be allowed to increase his accustomed corporal mortifications, by which he used to lacerate his flesh to blood, and sometimes copiously, as was affirmed, among others, by a Franciscan priest, who for some time had been his confessor in England. But his companion and director, Father Chetwin, would not allow him thus to gratify his fervour in a place and under circumstances so unsuitable. And yet Father Selsee was a man of such purity of life, and so severe towards himself, that his confessor acknowledged after his death, that it was always a task to him to discover any sufficient matter for sacramental absolution. It was therefore not surprising that he was so eager for sufferings, nor

that when taken to trial (at which he had hoped to receive sentence of death for his faith), he then appeared so penetrated and almost overwhelmed with joy, that the Protestants themselves were amazed.

Amongst others gained to Christ in the prison was a criminal who had been tried together with him, and had received sentence of death. He had been an eye-witness of their courage and constancy, and was so struck by it, that, having been duly prepared by Father Chetwin, he was received into the Church three days before his execution, and the day before he was hanged had been cleansed by the Sacrament of Penance, and fortified by the Holy Eucharist, and piously met his death. From the cart in which he was taken to the gallows, humbly kneeling down, and publicly striking his breast (a signal that had been agreed upon), he waited for, and obtained from the same Father who was standing at the prison window, the last absolution, Father Selsee being present and looking on.

After thirteen months' confinement in this prison, Father Chetwin and his companion, the secular priest, were brought up to London by writ of *habeas corpus*, and no one appearing in Court against them, they were discharged by order of the Judge, and returned to their former missions and labours.

Father Anthony Selsee, after having spent sixteen months in prison, was brought to the bar a second time, at the Spring Assize Circuit of the Judges. Mainly at the instance of the Spanish Ambassador, he was discharged as a foreigner, and liberated. He then laboured for nearly two years in the mission, brought many to the true faith and a pious life, and was held in veneration by all who knew him, even by those who were strangers to the faith which he preached. He was accustomed, when affairs under James II. permitted it, every Sunday, after Mass at Burton Castle, to walk to Chichester, five miles off or more, where, in a Protestant meeting-house, he gave familiar instructions on the Catholic doctrine, urging the wanderers to return to the fold of the Church, and he thus so attached the hearts of his hearers to himself, that on his final departure, many assembled together, and earnestly pressed him not to leave them, assuring him that he might remain in perfect security with them, and they would worship together the same God and the same Christ. Bidding them farewell, he assured them, as his last warning, "That to have the same God and Father would profit them little, nor yet to acknowledge themselves his children, unless they held with him one common mother, the One only and Holy Church of God."

Father Selsee, retiring to St. Omer's, died a holy death, May 11, 1696, at the early age of forty-six. Father Ralph Chetwin served in this District as early as 1682. In 1701, he was a missionary in the London District, and died at Watten, October 8, 1719.

1710. The Annual Report mentions sixteen Fathers in the College. Father Charles Stafford was Rector and Procurator, pending the arrival of his successor, and discharged all the duties of a missionary with zeal, besides transacting the temporal affairs with prudence, exempting the other missionaries from them.

Amongst the rest, Father Michael Jenison and Father Thomas Fairfax were distinguished for their zeal. The number of adult Catholics under the care of the Fathers was 1,000. During the last three years, there were 144 baptisms, conversions 88, general confessions 322, Extreme Unctions 247.

Before proceeding to the missions, a few Fathers and others connected with this District, and the Society may be mentioned.

THE SHELLEY FAMILY.—Several members of this family entered the Society. FATHER FRANCIS SHELLEY, as having been Superior of this District in 1681, was the first in dignity, though not in date. He was a native of Hampshire, born in 1634, and educated at St. Omer's. He entered the Society in 1654. The following item in an old College ledger in this Father's handwriting implies that he succeeded in escaping the storm of the Revolution. "1688. For diet and other charges whilst I absconded 06 : 05 : 00."

JOHN SHELLEY was a sufferer in the cruel persecutions of Elizabeth. His history, as briefly told by Father Henry More,⁷ is an interesting one. He died in the novitiate at Liege, in 1623. His age does not appear, but he must have been very old. When a boy, his parents sent him to Belgium for education, and he was distinguished as a Master of Philosophy in the College of Douay. He returned to England, married, and brought up his family so piously, that all his sons became priests, two of them entering the Society, while two daughters became nuns. Unhappily, having lost a good estate in the persecution of Elizabeth, and fearing lest he might sacrifice all, he conformed to the times, and attended the heretical Church. Finding no rest for full three years from the stings of conscience, and having endeavoured in vain to appease them by long fasts, watchings, and many severe corporal macerations, he began anxiously to look back to the Church whence he had fallen, and very soon experienced the Divine help. Walking one day in a delightful meadow, buried in deep and anxious thought, he was suddenly surrounded by a most foul sulphureous stench. Astonished at this, he made a thorough search, but could discover no cause for this phenomenon. He interpreted it as a Divine interposition on his behalf, and a warning that his present course would end in the foul pit of hell, unless he left all heretical

⁷ *Hist. Prov. Angl.* p. 449.

meetings, and reconciled himself to the Church. Abandoning, therefore, his ruined estate, he migrated to France, was reconciled, and led a truly Christian life. On the death of his wife, he earnestly begged to be admitted to the Society, whither two of his sons had gone before him. He was fully competent to present himself for the priesthood, and some tried to persuade him to embrace it, but he could never listen to the idea without confusion, declaring himself utterly unworthy of so great a dignity, and that he should esteem it as the highest favour if he were admitted to the degree of a lay-brother. This accordingly he was, and executed its duties with humble promptitude, not only towards his fellow-religious, but towards all others. He constantly complained that he had not so much abandoned the world as left it from satiety and disgust. He declared those to be truly happy who had consecrated themselves to God in the flower of their age, while he, in his advanced life, could scarcely wean his heart from sin, and give his body, bent with years, to the exercises of religion. If he had his deserts, he said, he should be placed below all, and deemed unworthy of being among them.

Sed alia est de humilibus Dei cogitatio.

We find this holy brother mentioned in several places in the Douay Diary.⁸ In page 199: "1583, December 4. Came to us John Shelly and Roland Parry." P. 210: "1586, May 13. Departed John Shelley." P. 221: "October 11, 1588. John Shelly returned to us, and was immediately admitted to board in the lower hall." P. 225: "August 23, 1589. Two noble youths departed, John Shelley of Sussex, and Richard Pollard of Devonshire." Sister Frances Shelley signed a petition for relief from the Bridgettine Nuns, formerly of Sion House, in England, published in *Records of English Catholics*, p. 360 seq. The date of this is stated in a note to be between 1582 and 1594. P. 20: "Edward Shelley of the diocese of Winchester, was ordained priest in 1610, with seventeen others, among whom was Father Edmund Arrowsmith, the martyr." P. 35: "Sent into England Edward Shelley, 1614." He was most probably one of the sons of John Shelley.

P. 23: "ANTHONY SHELLEY, of the diocese of Chichester, born 1601, was ordained priest December 23, 1628;" and, p. 37: "Sent into England May 11, 1629." He was probably a nephew of the Hampshire Shelley. The following extract

⁸ *Records of the English Catholics.*

is from the Diary of the English College, Rome, and relates to him: "1619. Anthony Shelley, of Sussex, aged eighteen, was admitted among the alumni of the English College, Rome, September 30, 1619, and took the College oath, May 3, 1620. He received all the minor orders on May 16 and 17, 1620 . . . October 25, 1623." The Diary is here imperfect. The date would probably be his departure for Douay, where he was ordained, as above. He states that he had three brothers priests, and the same number of sisters.

FATHER OWEN SHELLEY, probably a son of John Shelley, was born in Hampshire, in 1585. At the age of nineteen, and on December 24, 1604, he entered as student, at the English College, Rome, and was ordained priest there December 18, 1610. He left Rome for England, April 30, 1614, after completing his higher studies and theology. Entering the Society in 1615, he was made a Spiritual Coadjutor, February 22, 1628. In 1625, he was Rector of the College of Liege. Returning to the English Mission in 1640, he served in the Residence of St. George in 1655, and died in it on June 8, 1666, æt. 81.⁹

FATHER THOMAS SHELLEY, also probably a son of John, was born in Sussex, in 1586-7. At the age of nineteen, he entered as an alumnus at the English College, Rome, on October 9, 1605, and took the usual College oath on September 17, 1606. He was ordained in Rome, November 21, 1610, and left for England in the beginning of May, 1612. *Morum suavitate insignis*.¹⁰ He entered the Society in 1619-20, and was professed, October 7, 1632. He long served in the College of St. Thomas, and is named there in a Catalogue for 1642. He died in the Residence of St. Mary, or the Oxford District, January 10, 1651, æt. 64. His delight was to be engaged in serving the poor. The Summary of the Deceased of the Society for 1651, after mentioning his profession and death as above, states that he had filled several offices of responsibility in the Society, had lived in the English Mission twenty-four years, and although weakened in health by his

⁹ He is mentioned in a letter from Liege, in Stonyhurst MSS., *Angl.* A. vol. iv. n. 23. "Here is also Mr. Mansel and Mr. Owen Shelley, by the names of Mr. Griffin and Mr. Tichborne. Both expect (the first with some loathsomeness) to stay long. The second is wholly resigned. The first is a pious man, and to those that know his fashion will be profitable for some uses in the Society; but the second will be practical and fit for anything, and in truth I think he will do very well." This letter was probably written in 1615, when Father Owen entered the Society.

¹⁰ English College Diary.

missionary circuits, he expended all his energy in instructing the ignorant poor with much fruit.

FATHER HENRY SHELLEY, born in 1662, was educated at St. Omer's, entered the Society, September 7, 1682, and died a scholastic at Liege, April 20, 1685, æt. 23.

CYPRIAN SHELLEY was a student of the Society, both at St. Omer's, and the English College, Rome. The Diary of that College states that Cyprian Shelley of Petersham, aged nineteen, was admitted as an alumnus of the Holy Father by Father Thomas Owen the Rector, October, 1611, and took the College oath, May 1, 1612. He was ordained priest, April 10, 1616, left the College April 22, 1618, and died in France.

On entering the College he stated as follows :

1611. My name is Cyprian Shelly ; I am son of John and Elizabeth [Owen] ; I was born at Mapledurham, near Petersham, where I spent most of my time ; the rest I passed in France at St. Omer's College. I have three brothers and three sisters, firmly attached to the Catholic faith. I studied at Andover for five years, and made my humanities at St. Omer's.

When I was under the care of Protestants, for various reasons, I was often present at heretical sermons ; but being recalled from that pestilence by the efforts of my father, I was instructed in the Catholic faith by Mr. Hill, a priest in England, and I firmly resolved to remain in it, until being driven by a violent storm into Holstein, I was seized by the heretics, and thrown into prison, and, worked on by their threats, I several times heard heretical sermons. I was detained there for twelve or thirteen weeks, and at length joined my father in France, where I was reconciled, and have hitherto remained firm in the faith.

The records of the English Benedictine nuns of Dunkirk state that Elizabeth, third daughter of Sir John Shelley of Mitchelgrove, married Edward Sheldon, Esq., who lived at Winchester, and, as it seems, in the house which was afterwards occupied by the Benedictine nuns of Brussels, until they went to East Bergholt. Two of their daughters entered the Benedictine Order. These were : Anne, born in 1720, professed at Dunkirk in 1740, as Dame Mary Benedict ; and Barbara, born in 1724, professed there in 1744 as Dame Barbara. The former was Prioress at the time of the expulsion of the community in the French Revolution. She died May 1, 1798. Her sister died at Dunkirk, February 6, 1784. In the Bentley Chapel in Framfield Church is a monument with an inscription : " Here lieth the body of Edward Gage, Esq. [of Firlie], and of Margaret his wife, daughter of John Shelley, Esq., of Michelgrove. They had three sons and seven daughters, A.D. 1595." Mary Gage, one of the daughters, was

professed among the Benedictines at Brussels in 1608, aged twenty-two, and died September 13, 1614.

Mr. Edward Shelley, of the Sussex family, suffered death for the Catholic faith with the Rev. Richard Leigh and four others, at Tyburn, August 30, 1588.

In a list of the Augustinian nuns at Paris drawn up by the Government, the third name is Dorothy Joseph Shelley, aged fifty.¹¹

In a list of Jesuit *aliases* in the Archives de l'Etat, Brussels, the name of SIMON BARKSDALE occurs as a member of the Society. The following extracts from papers in the English archives, Rome, relate to him :

1639. My name is Simon Barksdale (*alias* Henry Salvage, or Sauer). I am son of Thomas and Catherine Barksdale. I was born at Gabington, Hants, educated at Oxford, and afterwards lived in London and Paris. My parents are respectable ; my principal friends are knights and esquires ; the latter wealthy, the former of moderate means. I have an only brother, but no sister, and many relatives, some Catholic and some Protestant.

I studied poetry, history, and philosophy, at Oxford.

Before my arrival in Rome, I lived in heresy and schism ; but here, by the assistance and efforts of certain persons, especially of the Fathers of this College, I am become a Catholic. I left England thirteen months ago, and came to Rome for the sake of seeing the city and acquiring the Italian language. The desire of letters led me to this College.

The Diary states that he entered the College as a convictor among the alumni, March 14, 1639, and left April 24, 1640, intending to return to England. He obtained from the Pope and Protector, through the Vice-Rector, Father Thomas Courtney, sixty gold crowns as a viaticum ; however, after leaving the College, he remained in Rome.

The accounts of this District extend as far back as the year 1680, when Father Francis Shelley was Superior and agent. An old "Status Collegii" gives Father John Cary as Superior until May, 1672, when he was succeeded by Father Anthony Hunter, who remained until he was seized in Oates' persecution in 1679. He was succeeded in turn by Father Thomas Edwards, who in 1681 was followed by Father Francis Shelley, the latter remaining Superior until 1691. From this date, until 1823, when Father John Couche died, the Superiors of the District can be clearly traced.¹²

¹¹ Paris Archives.

¹² The accounts of this Residence are preserved from an early period. In 1680 we find an annual sum of about £4 allowed to the "Factors, to help their wants." "Sent to the prisoners [S.J.] in Newgate, 06 : 00 : 00." In 1684, "Given to the prisoners in Derby, £05 : 00 : 00." Fathers

FATHER ANDREW WHITE.—The following extracts regarding the Apostle of Maryland, from the Life of the holy Teresian nun, Margaret Mostyn,¹³ will supplement his Life.¹⁴ In page 152, we read that the nun was engaged in earnest prayer during Mass for certain priests—

But unexpectedly, and without any thought of hers, was placed before her, as it were, Father Andrew White, who had been confessor at Antwerp Monastery whilst she lived there, and his soul appeared to her in a great degree of glory, and our Blessed Lord and Lady, who were still present with her, assured her that

Busby and Bentney were then in Derby Gaol, under sentence of death. The Fathers of this extensive District had long travels on horseback, and by the penal laws Catholics were limited to a sorry beast not exceeding five pounds in value. We find items of £6 11s. for horse and saddle, with the accustomed outfit of boots, leather breeches or buskins, saddle-bags, &c. In 1688 Father William Price, the Rector, gave "03:00:00" for his horse. The annual meetings of the College appear to have been regularly kept up in later years at Stapehill, and sometimes at Salisbury at the "White Hart." Among other items in the accounts is one for £2 a year, "for a house in Purbeck to say prayers in." In an old list of benefactors, dated 1675, we find among others, Mrs. Eleanor Fines, 1675, "who died November 11." "Mrs. Margaret Carew, when she went to religion" [She is mentioned under the head of Catherington, below]. Mrs. Thimelby of Gussage, Mrs. Leigh of Preston, Mrs. Hillyard. "These benefactors lived about Canford." "Old Mr. Caryll, to help in Sussex, Hants, and Dorset." "Sir Garrett [Gerard] Kempe to help about Slindon and Canford." Mrs. Stamford, Mrs. Oglethorpe, Sir Charles Shelley, through Father Edward Petre, Mrs. Englefield of Catherington, Mr. and Mrs. Cotton, "The widow Tichborne," Mr. Middlemore, Mr. Bruning, Thomas Lord Arundell (1712 and 1713). Also "Henry Lord Arundell (1721), a lease of Stapehill value 030:00:00." "Humphrey Weld, Esq. (1716—1722)." Also "ye right of a nomination to a free place at Blandyke [St. Omer's College]." "Mrs. Weld, widow. H. Weld, Esq., a legacy of £100 to be disposed of in charity by 'Mrs. Hants.'" There is also in the Archives a declaration by Mrs. Dorothy Stamford regarding a donation to the District, dated June 27th, 22nd Charles II. 1670. The Residence also possessed a little estate called Furzeley, near Southend. This was bought with money given about 1682 by Robert Hasler, and was sold in 1774. Regarding the above mentioned foundation for a boy at Blandyke, it appears that Francis Holden of London, gentleman, by will dated December 26, 1674, of which he appointed William Weld of Compton Bassett, Esq., and Richard Walmesley of Dunken Hall, Esq., executors, gave the said foundation. In the Archives is a declaration, dated July 28, 1716. After reciting the will of Mr. Holden, and that Mr. William Weld as acting executor had paid to various Fathers S.J. on April 24, 1690, a sum of £507:10:0 for the foundation, and stating that Humphrey Weld, Esq., of Lulworth Castle, son and heir of the said William, finding a deficiency of money to make good the intention of Mr. Holden's will and codicil in regard to the said foundation, and other small charities, paid himself £300 to Mr. Joseph Brown of West Harting, Sussex, with an obligation to pay Mr. H. Weld £15 for his life, and after his death to pay £10 a year to the priest officiating at or near Lulworth Castle, and £5 a year to the poor Catholics near Lulworth, these being the other charities mentioned by Mr. Holden. Father James Wheble, who will be noticed at Wardour Castle, was the pensioner upon this foundation in 1736.

¹³ Quarterly Series for July, 1878.

¹⁴ *Records*, vol. iii. series vii.

he was a very great servant of theirs, and had been brought to Antwerp by them, and of particular favour to the religious there, where he had effected their designs, and had done more for that house by his humble prayers than a person of greater abilities would have been capable of. She understood that he had suffered much in several kinds, and that still he had a continual cross, which daily crowned him with glory, with the special assistance of our Lady, to whom he has frequent recourse, and receives from her more help than he is sensible of or able to understand, because she has much for him to do in her service, who by his prayers, in which he is more powerful than in words, does convert more souls than many others with preaching and such laborious works, and draws down many benedictions upon his whole Order. As she had never been inclined to have this opinion of him, for she thought he never understood her spirit, being always inclined to think too well of her, she seemed to doubt of what she saw; but our Blessed Lady assured her it was so, and all he had said to her on those occasions was true, and if at any time he did not understand her, it was when our Lord did not permit that he should; for if he had, it would have proved a great obstacle to her coming to the foundation, because he would then have endeavoured to have kept her at Antwerp.¹⁵

Blandford, Dorset, was for some years in the last century served by the Fathers of the College. The most recent to be found there was Father Brent, in 1753.

Bonham House, Stourton, near Bath,¹⁶ was under the care of this College during many years. Father Richard Caryll was

¹⁵ Mother Margaret made her noviceship at Antwerp. She had been supernaturally warned by our Lady, in prayer, of a heavy cross that awaited her, she being sent with others from Antwerp to make a new foundation at Lierre. "Meanwhile she again consulted the whole affair with her confessor, Father Andrew White, a very holy man, whom she found greatly changed in his sentiments: for instead of being against her removal, as he had a little before signified, he now assured her it was the will of God, and would be greatly to His honour and her own good to go to the foundation, which he said he had understood in time of Mass. He told her also of many things that had passed in her soul, and others she would in time experience, which she had found to be true; and said, if she were but humble and free [candid] with her confessor, there would be no danger of her being deceived. All this gave her a better heart, and diminished in part the reluctance she had to quit her mother monastery, but she was much perplexed how she should bring things about with her sister [Ursula], to whom she had difficulty in opening them, not knowing what the effect would be, till our Blessed Lady, in her accustomed manner, appeared unto her and confirmed all that her confessor had said; adding that Lierre was the directed way for her to Heaven, no less than for her sister, whom she might assure, in her name, that it would be a house wholly dedicated to her service" (*Ibid.* p. 53).

¹⁶ "At Stourton, on the site of an ancient castle, is a handsome mansion built by a branch of the Hoare family, and a tower raised in honour of King Alfred, who is supposed to have fixed his standard there, on issuing from his retreat in the Isle of Athelney. It was also the site of several battles in the early part of the eleventh century. It gives the title of Baron to the Stourton family" (Gorton).

there for a length of time.¹⁷ The last missionary there was Father John Panting, who served it until his death in 1783. The mission was then given up to the Benedictine Fathers, who have held it ever since.¹⁸

Brambridge, near Winchester.¹⁹ (The Wells family.)—This mission was a very early one of the Society. Father Thomas Strange appears to have been there in the last decade of the sixteenth century.²⁰ Father John Grey was serving in it during

¹⁷ He is noticed in *Records*, vol. iii. series vii. p. 539.

¹⁸ FATHER JOHN PANTING, a considerable benefactor to the missions of Bristol, Exeter, and Shepton-Mallet, was born November 26, 1732, and educated at St. Omer's; he entered the Society, September 7, 1749, and was ordained priest at Liege in 1757. He was distinguished as a good scholar. He lies buried in the adjoining church of Stourton. Before coming to England he was director to the English Poor Clares at Grave-lines, and published a translation of Père d'Orleans' *Life of St. Aloysius*, St. Omer, 1761. He left also a MS. *Life of St. Mary Magdalen of Pazzi*, 493 pp., and the *Life of St. Jane Frances de Chantal*, 152 pp., which Dr. Oliver says he had seen at Ugbrooke. His mother, Mrs. Mary Panting, was a benefactress to the Society. Her paper of intentions is still extant, dated at St. Omer's, September 7, 1754, written in Latin, signed by herself, and countersigned by Father General Ignatius Visconti. The money she gave was principally in favour of the "Little College," formerly at Boulogne-sur-Mer, afterwards removed to Watten. She mentions her son John as having entered the Society, and begs God's blessing upon him, with a prayer for his perseverance. She names Thomas Hornyold of Coleman Street, London, gentleman, her executor to carry out her wishes.

¹⁹ Probably Bramber, Sussex, a parish (and formerly a borough) in the hundred of Steyning and rape of Bramber. The church, dedicated to St. Nicholas, is very ancient, and is deemed a remnant of the former alien priory. Here were the remains of a bridge and castle, the last of which was erected by William de Braose soon after the Conquest (Gorton). The martyr, Swithin Wells, was sixth son of Thomas Wells of Brambridge. He suffered death by being hanged and quartered in front of his own house in Gray's Inn Fields, December 10, 1591, with his friend, the Rev. Edmund Gennings (Challoner's *Memoirs*). Mr. Wells, the martyr, and Father Strange are mentioned in the biography of Father Thomas Stanney (*Records*, vol. iii. series vii. p. 295). Father Strange attended him and his fellow-martyrs in prison, and wrote their lives in Latin. From this MS. Bishop Challoner took his memoir. Henry Wells, a captain in the Royal army, having been dangerously wounded in the second Newbury fight and taken prisoner, died of his wounds in London (*Catholic Apology*). John Wells, Esq., of Hampshire, was a person of considerable talent. He was author of a book completed and published by Henry Gellibrand, intitled, *Sciographia, or the art of Shadows*, London, 8vo, 1635 (Wood's *Athen. Oxon.* Cited by Dodd, *Church History*, vol. iii. p. 71).

²⁰ Public Record Office, State Papers, *Dom. Eliz.* vol. ccxlviii. n. 30. Benjamin Beard (an informer) to Morgan Jones of Gray's Inn. "The two Jesuits lately with Mrs. Yates have gone to Mr. Wells at Brombridge, which Wells is ordered by Council, with divers other recusants of Hants, to confine himself to Ely. They will return before Easter to London, where they always abide about Chancery Lane and Southampton House. If the others are missed at Well's house, they may be at Thomas Shelley's at Mapledurham, where Mr. Strange dwells. Strange and Wells are great friends, and shift such persons between each other."

1691, &c., and the last missionary to be traced is Father Thomas Hawkins in 1778. Among other Fathers who resided at Brambridge was Father Theodore Lewis.

FATHER THEODORE LEWIS, a convert to the Catholic religion, was the son of Dr. Lewis, a Protestant minister, and master of the Hospital of St. Cross, Winchester. Among other effects made over by this convert to the District of St. Thomas, was his library, valued at £1,500, which his father left him, but which his brother John got possession of, and sold. There are two ancient documents in the collection of Stonyhurst MSS., both dated in 1677, the one being a release by Theodore of his share in the farm and rectory of Itchen-Stoke, Hants, to his brother John Lewis, Esq., of Winchester, who by the other deed grants an annuity to Theodore of £25 a year. Both are witnessed by Father Anthony Hunter, the confessor, who died in Newgate, a prisoner for the faith, as we have seen above, and was Superior of this District at the time. Father Lewis served in the College for many years, and was its agent in 1701, and a consultor in 1704, and died in it, July 31, 1707.

Besides the library above mentioned the old College accounts state that by his father, Dr. Lewis's, will he took "a little farm in Montgomeryshire, being the remainder of what was sold to Sir Maurice Williams, valued at £10 per ann. There were also two farms, copyhold under the Duke of Bolton, called Stoke and Hampeth, connected with Theodore. Old accounts, as far back as 1681, show the receipt of the rents by the College, and large sums paid for renewal, and to purchase the claim of Mr. John Shelley. John Lewis, brother of Theodore, received an annuity from the College of £80 for his claims, and a sister received £5 annually.

*Burton Castle, Burton, or Bodexton, near Petworth, the seat of Lady Goring.*²¹

²¹ George Goring, descended from a branch of the Gorings of Burton in Sussex, was knighted 6th James I. (1609), and created Baron Goring of Hurst-Pierpoint, 4th Charles I. (1629). He afterwards became one of Prince Henry's retinue, and soon after Vice-Chamberlain of the Household to Charles I., and (1645) 20th Charles was created Earl of Norwich. He was a true friend to the Royal cause, and attended the Queen in her exile. He returned with her, when she brought succours to her husband, and landed at Burlington, 1642. The King employed him in some foreign Courts, and both he and his son George were, for their zeal, excluded from the Act of Grace by the usurping power in 1651. At last, falling into his enemies' hands, he was condemned to die; but, being pardoned, lived to see his master's restoration, and was made Captain of the Guards; which

The first chaplain traceable at Burton was Father William Tunstall in 1678.²²

post he held until his death, January 2, 1662. He married a daughter of Edward Nevil, Lord Abergavenny, by whom he had two sons, George and Charles, and five daughters. George Goring, his son, appeared early in the King's cause, and being general of horse, did signal service in the west of England. On the decline of the Royal cause, he became a lieutenant-general in the Spanish army, did good service there, and died before his father in Spain. He married Lettice, daughter of Richard Boyle, Earl of Cork, but leaving no issue, his brother Charles became Earl of Norwich; who dying, March 3, 1672, without issue male, the title became extinct. Lord Clarendon and Echard give the general a very indifferent character; the latter observing (from the information of Sir W. Dugdale), "that he afterwards took upon him the habit of a Dominican friar in Spain." "A less partial and more understanding historian," says Dodd, "would be apt to judge the best of a person who retired from the world to expiate the follies of his youth" (*English Peerage, Athen. Oxon.*, Clarendon and Echard's *Hist.* vol. ii. as cited by Dodd, *Church History*, vol. iii. pp. 240, 241). A connection of this old family (through the Plowdens of Plowden Hall) furnishes the following particulars:—

Shirley states that the name of Goring is derived from Goring, in the rape of Arundel, where the family can be traced to John de Goring in the reign of Edward II. Burton in Sussex was the seat of the principal and elder line of the family, created baronets in 1622, extinct in 1723. Of a younger branch was the celebrated (George) Lord Goring, 1628, Earl of Norwich 1644: titles which became extinct on the death of his third son but heir, the second lord, in 1670. Lord Goring was descended from the second son of Sir William Goringe of Burton, who died in 1553.

Burke's *Extinct and Dormant Baronetcies of England* states that Sir William Goring, Kt. (Gentleman of the Privy Chamber to Edward VI., lineally descended from John, lord of Goring, *temp.* Edward I.), married Elizabeth, daughter and co-heir of John Covert, Esq., of Sloughan in Sussex.

Fifth in descent from the above was Sir Henry Goring, Bart., of Buxton, who married Mary, daughter and co-heir of George Chamberlain, Esq., of Sherburn Castle, Oxon, and relict of Sir Thomas Gage, Bart., of Firle, co. Sussex, who died in 1694. He died May, 1683.

Their son, Sir William Goring of Burton, Bart., married Dorothy, daughter of Edward Plowden of Plowden, Esq., co. Salop, and relict of Philip Draycot, Esq., but had no issue. He died February 29, 1724, aged sixty-five, when the title became extinct, his sister Ann, married to Richard Biddulph, Esq., of Biddulph, co. Stafford, being his heir. Their daughter Elizabeth married Charles, Lord Dormer, whose daughter Frances married William Plowden of Plowden in 1726, and was the mother of Fathers Charles and Robert Plowden.

According to Burke, Sir William Goring died the beginning of the year 1724. According to the Archives of the Convent of the Holy Sepulchre at Newhall, formerly at Liege, it was a short time previous. About the year 1722, say those records, "the nuns of the Community at Liege were in straitened circumstances, and the revenue derived from their foundation scarcely adequate to the maintenance of the religious. It was therefore a

²² As already stated in the narrative of Oates' Plot above, he had received a letter addressed to him at Burton, from his Superior, Father Edward Petre, *alias* Spencer, directing him to attend the triennial meeting of the Fathers of the English Province in London, on April 24, 1678. This letter, which was seized among the papers of Father Waring in London, was one of the two documents produced against the Jesuit martyrs on their trial to prove their connection with the supposed plot to murder the King, &c.

The next was Father Anthony Sellose, the younger;²³ and the last, Father Charles Booth, 1769 to 1779.

FATHER CHARLES BOOTH, *alias* BROWN, was born September 8, 1707; he was brother to Mr. James Booth, styled by Charles Butler "The father of the modern practice of conveyancing." He was at Burton in 1769, &c.

He joined the Society in 1724, and was professed in 1743. After serving the English Mission he was appointed Penitentiary at Loreto. The Catalogue for 1746 places him there. He was afterwards chosen as tutor for Henry, eighth Lord Arundell, and in 1762 was declared Rector of the English College in Rome. From this office he was removed by Pope Clement XIII. for receiving Prince Charles Edward, who visited the College soon after the death of his father James III. at Rome, January 1, 1766, æt. 77. As this reception was greatly misrepresented at the time, it will be interesting to receive the details from Father John Thorpe, who was an eye-witness.

This is to acquaint you with the plain true matter of fact, which public intelligence has enormously disfigured with falsities. A great personage, who came to Rome in January, soon after the death of his virtuous father, and who has ever since been distinguished by a noble conduct, in which no one has found a subject

visible providence in their regard that an English lady of rank came at this time to reside in the out-quarters of the convent. This was quite separate from the regular places of the community, and was appropriated to such persons of quality, and honorable widows, as might wish to live retired during a certain number of years, or for the remainder of their days. Lady Goring was one of these; she was a Miss Plowden of Plowden in Shropshire, and after the death of her husband, Sir W. Goring, retired into the English Convent at Liege, and spent the remaining fourteen years of her life in the exercise of the most heroic virtues. Limiting her own expenses to what was strictly necessary, she spent the whole of her jointure of £1,000 per annum on the poor, or in benefactions to the various religious institutions, principally to the Jesuits' College and the Sepulchrine community with whom she dwelt. She died in the odour of sanctity in the year 1737." There is a copy of Lady Goring's will at Plowden Hall, in which she makes her nephew, Francis Biddulph, her sole executor. At the end, she adds an inventory of her chapel plate, viz.: "A large silver cross; three pairs of large high silver candlesticks; a silver lamp; an oval plate, and two cruets; a bell; a pax; a pair of sconces; a large chalice and paten, gilt within side; two pair of small candlesticks; one pair of little flat ones; two extinguishers; a pair of snuffers; a remonstrance; a small gilt cup and cover."

²³ We have already mentioned his arrest and imprisonment in Horsham Gaol. There were two Fathers of this name, probably uncle and nephew, and both natives of French Flanders. The elder died at St. Omer's College, March 27, 1687. The junior, as we have already seen, was born 1653; entered the Society October 5, 1671; was sent as chaplain to Burton Castle 1680, and remained there until his arrest in 1688, attending at Chichester on Sundays to give instructions on the Catholic faith. He continued nearly two years in England after his release, and died at St. Omer's College, May 11, 1696, æt. 43.

of reproach, on Easter Sunday evening (March 30th), signified his inclination of making a visit on the next morning to the English College, if no difficulty should be objected. He particularly expressed this condition, being very far from showing any kind of superiority that in the present circumstances might displease. His intention was communicated to the College, where every one received the intimation as an honour done to the house and whole community. No one suspected that there could be any difficulty in admitting a visit from the son, after they had constantly shown so many marks of respect to the father, and no prohibition from the Government had ever been notified to any subjects of the three kingdoms, who are settled here. Accordingly on Easter Monday he came with three or four gentlemen and his customary decent equipage. Some of the Fathers and scholars were ready to receive him at the gate, and conducted him upstairs to the choir, from whence he heard a low Mass said by Mr. J. Lamb, and after it the *Exaudiat* and prayer according to custom. As several desired to kiss his hand, he made a stop in the hall, and stood whilst they did so. Then taking leave in a very courteous manner, he immediately went to his coach, and returned to his own palace. No more was said or thought of the matter, either at his court or in the College. But the evil, or interested people, who are numerous in this city, soon spread many lies about, saying that there had been a most solemn High Mass; that the English had placed their guest on a magnificent throne, had crowned him with great pomp, and sworn an oath of allegiance to him, and that a grand *Te Deum* had been performed on the occasion by a select band of music. How infamously false soever all these stories were, yet to the eternal shame of the city, persons were found so abandoned as to offer to swear to the particulars, of which they declared themselves to have been eye-witnesses! No prudent person ever imagined that such false and extravagant reports would make any impression at Court; and, indeed, no notice seemed to be taken of them at Monte Cavallo; and the same great personage who had been at the English College on Monday, went on the following days to the Irish Dominicans at St. Sisto, and Irish Franciscans at St. Isidore's, and on Friday in the same week went in the same manner to the Scots' College. He heard Mass at each place, and no one apprehended that they had done amiss in receiving the visit he had been pleased to make. The Irish at St. Sisto scarcely thought that they did enough for him, without giving him the most public marks of a distinctive honour, and hugged themselves for having thus far outdone their countrymen at St. Isidore's, or the Scots or English Colleges. Monte Cavallo, that hitherto appeared regardless of what passed in the private communities of a few exiles, began to complain that its Sovereign, the Pope, had been insulted in the houses, and by the persons who are maintained by his liberality. The Cardinals were very uneasy, and some of them urged His Holiness to punish the offenders. Accordingly exact informations were gathered of all that had passed, and the four Superiors were particularly examined in regard of what had been done in their respective houses. The Pope was much displeased, and two or three Cardinals irritated him more. The Secretary of State would have accommodated matters to the satisfaction of His Holiness, but his displeasure was increased by those who were unwilling to see it abated. Punishment became unavoidable. Accordingly, in the evening of Tuesday, April 8th, four days after

the visit made to the Scots' College, orders were sent for the Superiors of the four houses to be deposed from their office, and leave Rome. The Prior of the Irish Dominicans and the Guardian of the Franciscans went off next morning, the first to Civita Vecchia, and the other to Capranica. On the 10th Father Booth, the English Rector, departed for Terni, and the old Abbé Cozzi went away to Tivoli on the morning following, notwithstanding all the intercession which Cardinal Albani, Protector of the College, could make, either to obtain a reprieve or leave for the old man to go to his vineyard near Mariano. A proposal is also said to have been made for punishing the scholars of the two Colleges, but it was rejected. On the same occasion Abbé Grant, who was present and active in the visit paid to his countrymen, was summoned before the Governor, who read to him an order of Court, whereby he was forbid to approach the palace, either alone or as a companion of others, with some menaces that his pensions which he has here, amounting to about twenty Roman crowns a month, would be taken from him; but the nephews of His Holiness have so much interested themselves in his favour, that he is without any further apprehensions. There is, however, no likelihood of the banished Superiors returning so soon as was once supposed, and perhaps they will never be allowed to come back, unless circumstances change more than can be expected from the present disposition. Father Hothersall is appointed Rector of the English College, with orders to make no mention of the great personage in the domestic or any other public prayers whatever, nor to permit his picture or any other mark of distinction to be placed in the church upon any occasion whatever. Various are the conjectures of all these unexpected rigorous proceedings, which give great uneasiness to many, and may perhaps occasion trouble to Catholics in England, even under a mild Government.²⁴

Father Booth found in his former pupil, Lord Arundell, a kind friend and patron. He was invited to Wardour, where he died, May 11, 1797, æt. 90, and was buried in the family vault below the sanctuary of the chapel.

The Royal exile, James III., left two children, viz., Charles Edward, born December 31, 1720, who died in Rome, January 31, 1788; and Henry Benedict, born March 26, 1725, created a Cardinal, July 3, 1747, and who died July 31, 1807. George IV., to his honour, erected a beautiful monument by Canova in St. Peter's to their united memory.²⁵

Father RALPH BOOTH, probably a nephew of the above, was born April 21, 1721; educated at St. Omer's; entered the Society in 1737, in the name of Sims, and was professed, February 2, 1755. He was employed for some time on the London mission, and in 1767, was Professor of Logic at Liege, where he died, November 19, 1780.

²⁴ Oliver's *Collectanea S.J.*

²⁵ See a description of this in the *Penny Magazine*, September, 1840.

Canford or *Canford Magna*. (The Webbe family.)—The date of the Society's entrance upon this old mission is uncertain. The deed of gift of Miss Carew, above referred to, shows that it was as early as 1658.²⁶ The first missionary found there was Father Michael Jenison, about the latter end of the seventeenth century. The last was a French Father, James Philip Beeston, *vere* Bourgeois, in 1799.

Catherington, or *Kattrington*, near Petersfield. (The Englefield family.)²⁷—Father Thomas Blackfan, *alias* Bennett, was living here in 1658, and was Rector of the College. No resident missionary can be traced after this date.²⁸

Chichester, was visited by Father Seloise from Burton Castle at the time of the Revolution, and his successor would probably have continued to do so, though nothing is known of a residence there.²⁹

²⁶ There is an old document in the Archives called "Sir George Webb's declaration of his will," dated August 7, 1696. "Hee gave £2,000 to his son to pay out of itt 10*li*. per ann. to the priest at Canford, and 10*li*. for M—es to continue for ever; 10*li*. a piece to my Lords Bishops Leybourne and Gifford; 80*li*. to the poorest nuns; 80*li*. for M—ses; and the surplus to bind poore children apprentices." Father James Parker, who was missionary at Canford till quite the end of the eighteenth century, and had been there for twenty-years or more, was chaplain to Barbara, Countess of Shaftesbury, daughter of Sir John Webb of Canford and Odstock, Bart. After serving at Bristol with Father Robert Plowden for some time, he died suddenly at Liverpool, October 29, 1822, æt. 75. Father Vincent Glover, O.S.B., hearing he was unwell, called upon him, and considering him in a dangerous state, warned him of it, and Father Parker at once made his confession, received Extreme Unction, and died within five minutes after. He was buried at Sefton, as may be seen by an epitaph written by himself. A French Father named Joris, who was chaplain of the English Teresian nuns at Hoogstraet, and emigrated with them to Canford in 1794, died there in 1796.

²⁷ See *Records*, vol. iii. p. 411.

²⁸ To supplement what was stated in the place above referred to, regarding Miss Margaret Carew's deed of gift, the records of the English Benedictine nuns of Brussels and Ghent, preserved at St. Scholastica's Abbey, Teignmouth, mention that she was professed at Ghent, April 8, 1658, and died March 20, 1662. Another of the same family, Anna, daughter of Anthony Carew, Esq., of Shakerworth, co. Somerset, was professed at Brussels, February 25, 1715, at the age of twenty-four.

²⁹ The martyred priest, the REV. EDWARD JAMES, who suffered death at Chichester for his faith, October 1, 1588, must be briefly noticed. The following is taken from Father John Thorpe's *Extracts*, (English letter, September 16, 1588, in Arch. Romæ, a Stonyhurst MSS.). These few details may be read by way of supplement to the short account given in Challoner. "The Rev. Edward James was born at Braiston, Derbyshire, and was for some time student at the College of Rheims, from whence he was sent to Rome. Although not actually admitted, yet he had made a vow to enter the Society. He came to Rome in September, 1580, æt. 21, took the oath, finished his studies, and received the higher orders, and

Chideock.³⁰—After the martyrdom of Father Cornelius, no member of the Society seems to have been resident in this place before Father Thomas Lewis, who lived at Chideock as missionary (with the exception of a few short intervals) from about the year 1786, until his death there in 1809.³¹

was sent to the English Mission in September, 1583. [In a list of priests sent to England from the English College, Rome, the year 1585 is stated. See *Records of English Catholics*, p. 297.] Dr. Allen recommended him to the College as a person very tractable and sweet tempered, and before he and his companions departed from Douay, the Rector made a long and earnest exhortation to them (they were nine in number) not to interfere with any disturbance, upon whatever pretext, that might be in the College, or complaints against the government of it; and forewarned them of the causes of such troubles, and commissioned them to repeat the same charge from him to the scholars whom they should meet with in Rome. He was ever a very model, humble and virtuous man, always despising death, and much given to meditation, wherein he received many spiritual consolations. As we have mentioned, he made a vow to enter the Society. From London, where he was tried and condemned to death, he was conveyed to Horsham; and thence to Chichester, where he suffered with Mr. Crockett. His fellow-prisoners in the Clink were the Reverends Mr. Waye and Mr. Robinson. Mr. Waye was tried and executed at Kingston-on-Thames, with great severity. Mr. Robinson, when his fellow-prisoners were sent for to be arraigned, desired of God that he might be one, saying: 'Jesu, Jesu, Jesu! how happy were I, if God would bestow so good a turn upon me, as I might now die for this cause.' Scarce had he ended these words, but he was presently sent for to Ipswich, where the Judge, at his arraignment, wondering to see him so resolute in his answers, said, 'I think this fellow is determined to die.' 'For no other cause,' quoth he, 'came I hither:' and so received his sentence joyfully." Bishop Challoner says that the quarters of the martyrs Crockett and James were set upon poles over the gates of the city, and that one of them fell down, and a Catholic man who was passing, carried it off. From the size it was judged to be Mr. Crockett's, who was a tall man. It was sent over to Douay, where the Bishop saw it. The Diary of the English College, Rome, states that Edward James, a laic, of the Diocese of Lichfield, aged twenty-one, was admitted as a scholar of the Holy Father on September 9, 1580, and took the College oath May 16 following. Having received the minor orders, he was ordained deacon and subdeacon in Rome by the Bishop of St. Asaph in November, 1582, and priest in October, 1583, and left the College for England in September, 1585. The Diary notes that he was martyred at Chichester in 1588, and was the eighth martyr sent from the College up to that date.

³⁰ See *Records*, vol. iii. series vii.

³¹ In Lord Arundell of Wardour's collection of MSS. is a letter from the Rev. John Warham, who appears to have been the missionary priest at Chideock, to Sir John Arundell of Lanherne. It is dated Chideock, June 15, 1699. He states that he is in the office of "assisting the poor Catholics of Chideock." . . . "I know you are pleased to allow £5 towards his maintenance, which, joined with Mrs. Catherine Petershall's charity whilst alive, was some help thereunto, but since she is dead (who charitably afforded entertainment for horse and man), the allowance will not equal the demand. The flock is extraordinary numerous, but withal extraordinary poor. I suppose most of them formerly subsisted by the charity of your noble ancestors, by whose means they were brought in and afterwards conserved in the Church." He then hopes that the great necessity of the case and merit of so good a work will be a motive sufficient to excite his charity. Signed, "J. WAREHAM."

Little Crabbits.—A place so called in this District was served from about 1701 until 1733, by Father Thomas Ryther. Born in 1663, and educated at St. Omer's, he entered the Society in 1683, and, having served the mission in the District of St. Thomas of Canterbury for many years, he died at St. Omer's, December 21, 1733, æt. 70. No Father is mentioned as having succeeded him.

The following places were served by the Fathers of this College for various periods in the last century.

Cranburn, St. Giles'.—Probably served from Canford and Odstock.³²

Edge Court, near East Grinstead.³³

Firle or West Firle, Sussex.—Two Fathers were here for a few years; the last name occurs about 1766.

Horsham—already mentioned in connection with its gaol.³⁴

Idsworth, near Petersfield.—(Lord Dormer's).³⁵

Lulworth Castle, Dorset, the seat of the Weld family.—The Fathers of this College seem to have served as chaplains and missionaries of Lulworth from the year 1641. The first possessors of the manor of Lulworth are said to have been the De Lolleworths; but the powerful family of the Newburghs held it as early as the reign of John. Christian, the sole heiress of Sir Roger Newburgh, carried the estate in 1514 to her husband, Sir John Marney, Lord Marney, and her second daughter, and eventual heiress, Elizabeth Marney, marrying Thomas, Lord Howard of Bindon, conveyed it with several other considerable estates in Dorsetshire, among which was the manor of Bindon, to the Howards, from whom it was purchased in 1641, by Humphrey Weld, Esq.³⁶

Dr. Oliver says: "From the time of purchasing this estate of the Howards of Bindon, by Humphrey Weld, Esq., a chaplain has certainly been attached to the family. But the

³² Father James Parker, 1790, &c.

³³ Father Henry Molyneux, in 172- to 1733, about. He received £30 for his salary, from "Mrs. Hants," for East Grinstead. In the Archives is a catalogue of moveables belonging to "the gentleman there, or to Mrs. Hants," written by Father Norris, the Superior 172- to 1728. Among other things were "five silver candlesticks, a thurible of silver, two cruets of silver, four sets of vestments, two girdles, a Mass-book, a large crucifix."

³⁴ Father Thomas Sanders was there until 1774, when the mission appears to have been given up, the house and effects sold, and the books sent to London.

³⁵ Father Francis Powell was living there for some years, from about 1724, but after him no other missionary is named.

³⁶ Burke's *Landed Gentry*.

oratory was confined to the house, until the late Thomas Weld, Esq., determined to erect within the grounds the present convenient church of St. Mary, . . . the first stone of which was laid on the 2nd of February, 1786." Gorton, in his topographical dictionary gives the following description of this noble seat.

Lulworth Castle, a noble building, and the temporary residence of two exiled Kings of France, is situated in a park, four miles and a half in circumference, surrounded by an embattled stone wall, upwards of eight feet high, and commanding a fine view of the sea, and an extensive prospect of the adjoining country. This stupendous pile, which occupies the site of a more ancient castle, is an exact cube of eighty feet, with a round tower at each corner, thirty feet in diameter, and rising sixteen feet above the walls, which, as well as the towers, are embattled; the rooms are exceedingly lofty, being in general eighteen feet high. The door is supported by four pillars of the Ionic order, on each side, in niches, are the statues of music and painting. At a short distance from the castle a chapel has been erected; it is cruciform, with a dome and lantern, and contains a beautiful copy of Raphael's Transfiguration. The altar-piece is composed of the most curious marbles, and decorated with very costly ornaments; in short, the whole of the furniture is truly elegant, disposed with much taste and effect, and exceedingly rich. About four miles off are the remains of Bindon Abbey, founded in 1172, for Cistercian monks. The abbey church was a very extensive and magnificent structure, of which only a small fragment at present remains, though a considerable portion of it was standing as late as 1770. The late Cardinal Weld was at the expense of clearing away the rubbish and erecting a building, the style of which corresponded with the ruins, for the accommodation of parties occasionally visiting this retired spot. The Cardinal also fitted up a building for the accommodation of the emigrant monks of La Trappe, several of whom took refuge there from France, practising all the austerities of their order; in the intervals of their religious duties, they cultivated some land which that munificent proprietor had granted them.

The Journals of the Lords, 31 Charles II., March 27, 1679, contain the following entries connected with Lulworth Castle, and Mr. Humphrey Weld, in the time of Oates' plot:—

"March 27, 1679. The Earl of Clarendon reported from the Lord's Committee for examining matters relative to the discovery of the late horrid conspiracy;—That Humphrey Weld, Esq., hath been represented unto them under such circumstances as render him suspected to be Popishly affected, if not a Papist, therefore the opinion of the Committee is that he may be put out of the Commission of the Peace, and removed from being a Deputy Lieutenant, and put from the government of Portland Castle; and that his own castle called Lulworth may be searched for arms.

"The Lord Chancellor hereupon did assure the House that he would forthwith give directions he should be put out of the Commission for the Peace."

The House made an Order upon Lord Clarendon's report:

"That the Lord Gerard of Brandon do attend his Majesty, humbly to desire him from this House, that Lulworth Castle, being the dwelling house of the said Humphrey Weld, and Portland Castle whereof he is Governor, may be searched for arms which may be concealed in or about either of the said Castles; and that his Majesty will be pleased to put him out of the Government of Portland Castle."

On the next day Lord Gerard reported,

"That he hath presented the address to his Majesty concerning Mr. Humphrey Weld; and his Majesty commanded him to return an answer: 'That his Majesty hath already appointed another person to be Governor of Portland Castle, in the place of Mr. Weld.'"

April 12, 1679. Upon report made by the Earl of Clarendon from the Lord's Committees: "That Lulworth Castle being the dwelling of Humphrey Weld, Esq., having by order been searched for arms, and some arms found there; it appearing to the said Lord's Committees that the said castle lieth near the sea coasts, and that the said arms are kept there for the security of the said house, and the houses of the inhabitants adjacent, from the sudden incursion of strangers landing upon the coast thereabouts, who have heretofore made spoil there." It was ordered that the arms now being in the said Castle of Lulworth shall remain and be continued there for the security of the said inhabitants, as aforesaid.

The first missionary to be traced at Lulworth was Father Richard Smith, *alias* Saville, who resided there from about 1685 until about 1707, from which time until the present day the chaplains are defined with tolerable clearness.

Among others, was FATHER HENRY WHETENHALL. He is supposed to have been born in Kent, August 31, 1694. After his humanity studies at St. Omer's he entered the Society in September, 1713, and was solemnly professed August 15, 1732, in Maryland, to which mission he was sent in 1724. He probably returned to England in 1736-7, and then came to Lulworth. He died in London, May 10, 1745, as appears from a letter of Father Sebastian Redford to Father John Williams, dated May 19.

The Diary of the English Benedictine Nuns of Brussels, preserved in St. Scholastica's Abbey, Teignmouth, says that Father Henry was son of Henry Whetenhall, Esq., of East Peckham, Kent, and his mother was Lettice Tichborne, sister of (Father) Sir John Hermingild Tichborne, S.J., the fifth Baronet, who succeeded his brother, Sir Henry Joseph, May 5, 1743.³⁷

Thomas Whetenhall, one of the same family, born and

³⁷ See *Records*, vol. iii. p. 722, note, where the word "father" is erroneously printed for "brother."

brought up in Kent, entered the English College, Rome, in the name of Stanley, at the age of nineteen, as a convictor, December 1, 1645. He left the College in the following March, though he still remained in Rome, and died a few years later in Flanders.

Catherine, sister of Henry Whetenhall, was born in 1695, professed in the Benedictine Convent, Brussels, January 7, 1716, became the tenth Abbess in 1757, and deceased Feb. 6, 1762.

Thomas Whetenhall, his brother, retired to the convent chaplain's house (O.S.B.), Brussels, in 1761, as a boarder, and died there, January 13, 1768. The paternal grandfather of Father Henry married first, Lady Catherine Talbot, daughter of the tenth Earl of Shrewsbury, a lady of great piety and so zealous for her religion that she would "defend it publicly and right knowingly too, to the astonishment of some of the Parliament men." She died in 1650, the first year of her marriage, and Mr. Whetenhall married secondly, Elizabeth, eldest daughter of Sir Henry Bedingfeld, the first Baronet. Besides a son and heir named Henry (father of the Abbess), it seems probable he had three daughters, Dame Placida of Pontoise, O.S.B., Sister Teresa Benedict, professed in 1711, of the Order of the Blue Nuns in Paris, where she died in 1723, aged forty-six, and Catherine, who boarded at the Blue Nuns from 1713 till her death 1717.

Father Louis Moutardier, a Frenchman, served the mission for thirty-seven years, from 1817 to 1854. He died at St. Acheul, February 5, 1857. He was much esteemed by the congregation, and of him the following anecdote is recorded. "A man named Randall was lately drowned, how, it is not known, in the mill-pond of West Lulworth. His brother was drowned a few years before him in the cove of the same place. Now, it is well known to many living witnesses in West Lulworth, that these two boys, who were sons of a man exceedingly bigoted against the Catholic faith, systematically insulted good Father Moutardier. They used to watch for him as he came ambling along on old Jack, the pony, and then, skulking behind a wall, would pelt him with mud and stones. On one occasion these boys, with their cousin, cried out: 'Now we'll do for you,' and pelted him from behind a wall. 'Oh,' said the aged Father, 'if you will spare my spectacles, and not break them, you may do what harm you like to a poor old priest.' Both these have come to an evil

end, not one hundred paces from the spot where they mocked, not Elisha the Prophet, but a true apostle of God, whose memory is in benediction in many a part of Dorsetshire."

The foundation stone of the present chapel at Lulworth Castle was laid on Candlemas Day, 1786. The following is a copy of the inscription from the pen of Father Charles Plowden :



LAPIS . SACER . AUSPICALIS.
IN . FUNDAMENTA . FUTURI . TEMPLI . JACTUS . ANNO . M.D.CC.LXXXVI.
IV . NONAS . FEBRII . QUOD . TEMPLUM . THOM . WELD . PUBLICE.
MEO . IN . SOLO . PRIMUS . OMNIUM.
MITESCENTE . PER . GEORGIUM . TERTIUM.
LEGUM . PÆNALIUM . ACERBITATE.
IN . HONOREM . BEATI . VIRGINIS . DEI . GENETRICIS.
ADGREDIOR . EXTRUENDUM.
TU . VERO . DEUS . OPTIME . MAXIME . OPUS . TANTIS . AUSPICIIS.
INCHOATUM . CUSTODI . PROTEGE . FOVE . AC . CONFIRMA . UT . QUÆQUE.
BRITANNIÆ . PATENT . RELIGIONI . SANCTÆ . TEMPLA . ADCRESCANT.
TEMPLIS . CULTORES.

The following is Father Charles Plowden's account of the visit of King George III., with the Queen, and various members of the Royal Family, to Lulworth Castle in August, 1789. Father Plowden was chaplain at the time.

Weymouth, August 5, 1789. Last Monday morning, their Majesties with the Princesses, and his Royal Highness the Duke of Gloucester, attended by Lord and Lady Courtown, Lady Pembroke, and several other ladies and gentlemen, sailed in the *Southampton* frigate, and arrived about four o'clock at Lulworth Castle, the seat of Thomas Weld, Esq., amidst a discharge of cannon from the castle, and a large concourse of people from the neighbouring towns and villages. The Royal visitors were immediately introduced into the saloon, where they found Mrs. Weld's numerous young family ranged according to their respective ages, and were saluted by them with "God save the King," accompanied by the organ. Their Majesties proceeded to visit the several noble apartments of the castle, and partook of an elegant collation prepared for them in the grand drawing-room. After having enjoyed the extensive prospects from the top of the castle, they walked into the garden, and were presently followed by the whole multitude without, who relinquished barrels of strong beer on the lawn for the pleasure of enjoying a near view of their Sovereign. The whole company made a progress round the pleasure-grounds to the chapel, where an anthem was performed to the organ, whilst the Royal visitors admired the elegance of the building, the rare marbles of the altar, and the rich vestments and plate appropriated to its service. They remarked the several beauties of the situation, and the elegant furniture of the castle, and were pleased in a particular manner to notice the amiable appearance, and engaging behaviour of the lovely little family. Their Majesties' gracious condescension, and easy behaviour to Mrs. Weld, and to all who had the happiness to approach them, could not fail to endear them

to the heart of every spectator. The weather being remarkably fine, they re-embarked late in the evening, amidst the joyful shouts of the multitude, and discharge of cannon from the castle, and if we may judge by the satisfaction which their Majesties were pleased to express to Mrs. Weld, it may be presumed that this has been one of the most agreeable sea-parties which they have enjoyed since their arrival at Weymouth.

George III. was again at Weymouth in 1794. Mr. Weld paid his respects to his Majesty, and it was then that the kind-hearted King invited Mr. Weld to bring over to this country from Flanders the English Franciscan Nuns who are now at Taunton.³⁸ The particulars of this instance of good feeling on the part of the King have been thus communicated: "The King inquired one day from the proprietor of Lulworth Castle, who was very intimate with his Majesty, how his daughter, a nun in Flanders, was getting on. The answer was given that, owing to the French army under Dumourier over-running the country, there was cause for anxiety. Upon this the King, after a glance over his shoulder to assure himself that there was no one within hearing, said: 'Bring them over to England, Weld, bring them over.' These nuns settled first at Winchester and then at Taunton, where their successors still are. George IV. frequently visited Lulworth. He was once looking at an engraving of the monument erected in Rome to the memory of Clement XIV., and turning to the owner, said: 'My opinion, Mr. Weld, is that no one ought to be condemned unheard.' He knew a good deal about the Catholic Church from his wife, Mrs. Fitzherbert, who by her first marriage was Mrs. Weld of Lulworth; and this allusion to the Jesuits was prompted by his knowledge that the Welds had brought over the Fathers from Liege. The Castle has always been a focus of Catholicism, and from generation to generation the principles of their Catholic training have been transmitted by the owners to their descendants. Humphrey Weld, Esq., Governor of Portland Castle, gave shelter during

³⁸ This community was originally founded at Brussels in 1621, and the church and monastery dedicated to St. Elizabeth of Hungary. They removed to Our Lady of the Angels, Nieuport, in 1637; thence to Bruges, Our Lady of Dolours, in 1663; thence to Winchester in 1794; and finally to Our Lady of Dolours, Taunton, in 1808. Their annals were compiled by the late Reverend Mother Frances Teresa Bird, sister to Father John Bird, S.J., deceased. She presented them to the community on the day of her jubilee of fifty years' profession, in 1833. She was a person remarkable for great talent, a powerful mind, and sound sense and judgment. She became entirely deaf at eighty, and lived to the age of ninety-six, her faculties remaining perfect until the last two years of her life.

some months to Charles X. and his family, with a numerous suite, after the 'Trois Jours' in 1830. A walk over the hills opposite the Castle is still called 'King Charles' (the Third) Walk.' The last of the Stuarts frequently resided at Lulworth."

Account of the removal from Princenhoff, Bruges, to the Abbey house, Winchester; from May 1, 1794, to May 24, 1795.

On May 1, 1794, Mr. Merckem called on the Reverend Mother Abbess, Mary Gertrude Simeon Weld,⁴⁰ and told her the French army was rapidly approaching, and that he thought she had better that very evening proceed with her nuns towards the frontiers of Holland; that we might remain the night at a country house of a sister of his near the village of Koelkerke, about three miles from Bruges. She yielded to his view of the case, and informed the community of the urgent necessity of the moving. At four o'clock that afternoon, Matins and Lauds were said in the choir, which being the feast of St. Athanasius, the Gospel of St. Matthew: "When they shall persecute you in one city, fly to another," came very *apropos*, to stimulate us to fortitude under these distressing circumstances, by reminding us of many holy souls in ages gone by, who had suffered more than we were likely to endure.

They arrived that evening at the said country house, but the next day returned to their convent, having been informed

³⁹ Annals of the Franciscan Convent, p. 51.

⁴⁰ "1757. Mary Simeon Weld, aged seventeen, professed as Mary Gertrude. Miss M. S. Weld was the only child of Thomas Simeon Weld and his wife, Mary Fitzherbert. This lady had been educated at Princenhoff, where she had aunts, and placed her daughter in the school at a suitable age. From the period of her taking the habit, they became great benefactors and friends to the convent. At her clothing, they gave a rich suit, vestment, &c. [Here follows a list of costly presents, including "a new organ of great value."] Mr. and Mrs. Weld resided at Brussels. He died in April, 1764, and his remains were brought to Princenhoff for interment. He was buried in the vault belonging to the De Onâte family. His amiable and virtuous widow then left Brussels, and lived within the monastery until she took the habit, very little more than six months after. [Then follows a description of great improvements and repairs which she effected in the convent, the repairs alone costing £2,000 and upwards. Many of these repairs were done whilst Mrs. Weld was in the novitiate, as if at her daughter's expense. After her death, in October, 1766, there were other benefactions in the name of her daughter.] 1764. Mrs. Weld was dressed for the ceremony of taking the habit in the full dress weeds of a widow in the Netherlands. Miss Frances Ferrers, her companion, in white like a bride. This excellent religious was soon snatched from a community which tenderly loved her, not only in gratitude for her great benefactions, but for her most amiable dispositions and distinguished virtues. Her example edified and encouraged; she was a model of fervour, obedience, and humility, and so sweetly affable, cordial, and agreeable to every one, that she won the hearts of all. She took the name of Anselm Ildefonsa in religion, and was forty-six years old when she was clothed. A marble slab was erected to the memory of Mr. and Mrs. Weld on the wall of the cloister near their remains, with an appropriate inscription" (Records of the Franciscan Convent, Taunton). The annals then recount other benefactions by Sister Mary Gertrude S. Weld, who "lived to see in less than thirty years all these destroyed and annihilated, together with her convent, and herself obliged to abandon the tomb of her parents."

that the Allies, under the Prince of Coburg, had taken Landrecy.

We could not flatter ourselves that we should long remain stationary. England was the last place to present itself to our minds and wishes: we considered it neither eligible nor possible, if we meant to keep together as a religious community, considering the prejudices and the penal laws still in existence.

Events took an adverse turn, and on Saturday, June 14, 1794, news was brought that the French, who had re-taken Landrecy, would shortly be in Flanders. They finally left their convent and arrived at Rotterdam early in the morning of the 29th of June.

Our afflicted Abbess was all anxiety to have a letter from Mr. Weld, whose two daughters were with us. She had informed him of the emigration, and where we were. At last, she received a most kind and consoling letter, informing her that it providentially happened that, when he received the account of her having left Princenhoff, the King was at Weymouth; Mr. Weld went there to pay his respects; the good King asked him with great interest what had become of the English religious communities in the Low Countries, and especially after that in which his daughter was a novice. Mr. Weld described the situation all were in, and that they knew not whither to take refuge. The King immediately desired he would tell us to come to England, and that he would take care we should not be molested; and added, of his own accord: "Tell them to bring their church vestments, breviaries, and such like, and I will give orders that they shall pass the custom house." His Majesty recollected that by law these things were condemned to the flames, and he made Mr. Weld give him down the names of the superiors of the different communities.

Mr. Well then secured the Abbey house, Winchester, and in the meantime took a large ready furnished house in North Audley Street, London. They took ship, and after various exciting events, safely arrived at Harwich. Three Sisters, under the charge of a Brother, landed here, and proceeded by coach to London. The greater number, with the Lady Abbess, landed at Greenwich, where they were met by Mr. Palmer, clerk to Mr. Charles Butler, and arrived safely at the house in North Audley Street.

Mr. Weld sent Father Charles Plowden to meet us in London, and to see we were not dressed as *figures to frighten the crows*. He was pretty well satisfied with our costume, only ordered us black silk bonnets with gauze veils in place of the hoods.

Father Plowden then took the Lady Abbess and another nun, with Miss Catherine Weld, in Mr. Weld's carriage, to Lulworth Castle. Finally, they all arrived at the Abbey house,

Winchester, and on August 31, 1794, the Divine Office was resumed in choir.

In 1808, Taunton Lodge was purchased, and, after long delays in building and rebuilding, in 1814—

At the end of twenty years from our emigration from our beloved and quiet convent at Princenhoff, and seven from the first company of nuns leaving Winchester, through many trials and difficulties, were we settled at Taunton Lodge.

Three members of this family entered the Society. A fourth may be placed in the *fasti* of the English Province, who died shortly before its *viva voce* restoration. This was

EDWARD WELD, second son of Thomas Weld, Esq., the entertainer of George III. in 1789. He was born December 18, 1775, at Brightwell (or Britwell) House, Oxfordshire. The following year his parents removed to Lulworth, where Edward passed his early years under a private tutor. At the age of sixteen he set himself by earnest prayer to consult Heaven regarding the choice of a state of life, and began to feel a strong inclination towards the ecclesiastical state. In 1793, when he was eighteen, he was sent to the Academy of Liege for his higher studies. In the summer of 1794 he returned from Liege with the President and members of the Academy, who soon after opened their College at Stonyhurst. After spending four months at Lulworth, during which interval his longing desires for the ecclesiastical life were severely tested, he returned to Stonyhurst in November, 1794. On October 20, 1795, with his father's consent, he petitioned the President of Stonyhurst College to be admitted to the state of probation among the juniors, and was accordingly received on the 22nd of the same month. During the short interval of life remaining to him he observed the practices of the most perfect novice; his obedience and love of mortification were remarkable, accompanied by the strictest purity of conscience. "But," says Father Charles Plowden, "the time was now at hand when Almighty God had decreed to reward him for the sacrifice which he had made of himself to His holy service; and he who was the example and at once the ornament of a rising generation of young ecclesiastics, was now to become the subject of their sincere regret." An unusually rainy season in the autumn of 1795 caused many ailments and inflammatory disorders. In the evening of Tuesday, January 12, 1796, Edward was seized with shiverings, pains, and sore throat. He remarked

that Lady Southwell had died the same day at Standen Hall, after a short sickness, and that perhaps Almighty God intended to call him next. He seemed at first to rally; but in the evening of January 16 he grew worse, and his friends were seriously alarmed. When the danger was announced to him, it did not produce the least fear. "God's holy will be done. I must be resigned to it," was his answer, and according to his earnest desire received the Holy Viaticum, about two o'clock the next morning, the feast of the Holy Name of Jesus. This gave him the greatest happiness, as he and his fellow juniors had begun a novena of private devotion for that great feast, which his illness prevented him from completing on earth, but which his sweet death (as we confidently hope) enabled him to consummate in Heaven. About three o'clock in the evening he received Extreme Unction with sentiments of the deepest piety. Between eight and nine o'clock in the evening, after reciting the devout prayer he had always used in life, *Sancta Maria Mater Dei et Virgo*, &c., he said he thought he should die in his sleep. He soon began to doze, and in a short time calmly expired, January 17, 1796, having made three months of his noviceship, and reached the age of twenty years and one month. He was buried in the family vault at Mitton on January 28. A marble monument is erected to his memory at Stonyhurst, with an inscription by his affectionate master and friend, Father Charles Plowden.

FATHER JOHN WELD, a younger brother of Edward, was born at Lulworth, June 15, 1780. On his brother's death he succeeded as a candidate for the ecclesiastical state. Father Marmaduke Stone, who was both Provincial and Rector of Stonyhurst, in a letter dated April 18, 1804, addressed to Mr. Weld, asks his opinion about his son's taking holy orders, as an opportunity offered of his being ordained by Bishop Milner, with another young ecclesiastic, and states: "Both he and all his young associates at Hodder Place are a subject of great and singular comfort as well as of edification to me and others here." After giving edification as a junior and novice, he was appointed Prefect, afterwards Minister, and ultimately Rector of Stonyhurst, and died in that office, April 7, 1816, æt. 36. A tablet is erected to his memory in the College, with an epitaph written by the late Father Charles Brooke.

WILLIAM HUMPHREY WELD, second son of Humphrey Weld, Esq., of Chideock, by his wife, the Hon. Christina Clifford, was born in Bridport, July 9, 1814. From infancy

he was a child of benediction, and as he advanced in years his ardent desire was to manifest in his life the virtues of his patron, St. Aloysius, on whose feast he made his first confession and Communion, and his first vows of religion in the Society. Desirous of the foreign mission, he sailed with some of his brethren in the *Plantagenet*, for Calcutta, June 15, 1839, arriving on September 7. He was actively engaged in teaching in the College, visiting the hospitals, and catechizing the poor. His gentleness of manners, disinterested virtues, and literary attainments made him beloved and respected by all. He died a martyr of charity, having caught a fever in attending the sick in the hospital, March 29, 1844, æt. 30.

Lastly, FATHER ALFRED WELD, son of the late George Weld, Esq., of Leagram Hall, near Preston. He entered the Society on October 21, 1842, and, after being successively Master of Novices, Provincial, and Rector of St. Beuno's College, was appointed Assistant for England and America, and shared in the late expulsion of the Society from Rome.

The account of Lulworth Castle and the Weld family may be appropriately closed by the following extracts from a letter addressed to the Editor by his Excellency Frederick Aloysius Weld, Esq., a distinguished colonist in New Zealand, afterwards Governor of Western Australia, and now of Tasmania. The letter gives concise and interesting information about this ancient family, and brings its history down to the present generation.

Government House, Hobart Town, Tasmania.

October, 1878.

My dear Sir,—With reference to the note in *Records*, vol. iii., series viii. p. 794, I will premise by saying that the family of "Weld, *al. Wild, al. Sylvaticus*," as it is called in the illuminated pedigree (drawn for my grandfather Thomas, of Lulworth, I believe by the Herald's College) has no connection whatever with the family of Welles. Sir Robert Welles was killed in an insurrection, temp. Edw. IV. There was at least one Viscount Welles, who married, I think, one of the Royal family; they had Dorsetshire estates, but never Lulworth, and they are very long since, I believe, extinct, unless (as claimed, but not proved) represented by Welles, of Grebby Hall, co. Lincoln.

The family of Weld, of Lulworth, &c., is a distinct branch from the family of Weld, of Willey, co. Salop; the latter was a Protestant branch, and is represented by Lord Forrester (Cecil Weld Forrester) of Willey. They descend from John Weld, brother of Humphrey Weld, our ancestor, temp. Eliz. and James I.

The pedigree goes beyond doubt or cavil to 1352. I refer to Sir Gilbert Dethick, Garter King at Arms' confirmation of arms, dated 1552 (original deed still extant) to Shirley's *Noblemen and Gentlemen of England*, to Omerod's *Cheshire*, to Hutchin's *Dorset-*

shire, to Burke, and all genealogists ; but Sir G. Dethick (Garter in 1552) speaks of William, Sheriff of London, A.D. 1352, and his son William, "whos auncestors have been the bearers of these Tokens and auncient armes of honnor," and gives the pedigree down to him.

Who were these "auncestors" previous to 1352? Family tradition, Gwillim's *Display of Heraldry*, temp. Charles II., and the inscription on the tomb of Sir John Weld, Kt. Banneret (see Hutchin's *Dorset*), say Edric the Wild (*cognomento Guilda*, i.e., Sylvaticus, or the Wild, *v.* Orderick 197), or rather his father Alfric the Earl, killed at Assendun fighting for King Edmund Ironside, who was defeated by the defection of Alfric's brother, Edric Streone, or "Stratton." The next of the family is mentioned, I believe, temp. Henry II. or III., but this I cannot verify now (*v.* however, Omerod's *Cheshire*, vol. ii. p. 130). Another Gualterius (?) Gulielmus de Welde (or Guelde) is author of a grant of land (deed still extant), dated 1334. The next (still extant) records a suit when John de Welda (Guelde) and his wife Matilda recovered damages in 1290. This confirms the unbroken list of names given on Sir John Welde's tomb by independent collateral evidence.⁴ According to them John was the eighth from Edric, and was the father of William, Sheriff of London in 1352. Dethick certainly does not officially testify beyond William, except by inference, but I think that is not at all conclusive against the claim. Herald's were very cautious in those days, but I think that the eminent genealogist, Mr. T. Parr Henning, had good reason for saying, in *Notes and Queries*, that in his opinion there was legal "presumptive evidence" of the descent of the Welds from Edric, and it must be remembered that not one of the objections which Freeman, in his paper in the *Nineteenth Century Review* points out as so commonly upsetting Saxon pedigrees can be urged against it. It is consistent, and deeds recently brought to light confirm it, so far as they go.

I will not stop to quote the Saxon Chronicle, Florence of Worcester, Orderick, Simeon of Durham, Lingard, Roscoe, St. John, and others, regarding Alfric the Mercian Earl, or Edric the Wild *cognomento Guilda*. I will only note that the latter was blood kinsman to Harold ; that his estates were restored by King William the Conqueror ; that he rose against the Normans in the west, and besieged Fitz-Scrope in Hereford Castle ; he finally submitted, and, no doubt, with other Saxons, hid his broken fortunes in London. The family seem, however (*v.* the deeds referred to), to have retained or acquired some little land in Cheshire and Essex. The arms of Weld, of the "auncestors" of Sheriff William, as confirmed (not granted) by Sir G. Dethick, refer distinctly to the feats of the Saxon outlaw Edric ; field azure (sky), fesse nebulé (clouds), three crescents (moon and hope), and refer to an outlaw's life, and to the three repulses said to have been inflicted by Edric on Fitz-Osbern, William the Conqueror's general, in the west.

I now come to the proved and unquestioned pedigree.

9. William (said to be ninth from Edric), he was Sheriff of London, A.D. 1352. He married Anne de Whettenhall, heiress of Whettenhall, granddaughter of Lord Calverley, and brought Eaton,

⁴ *Vide* Hutchins. They are—(1) Alfric ; (2) Edric the Wild ; (3) Edric ; (4) William ; (5) John ; (6) William [? Walter—Gualterius or Gulielmus] ; (7) Edward ; (8) John ; (9) William, the sheriff.

co. Cest. to the Wells. (For pedigree of Wells, Whettenhall, and Calverley, see Omerod).

10. William of Eaton and Rushton married Margaret Bostock, of Tarporley (for Bostock, see Omerod). N.B. William Weld is in the list of esquires to Henry V. in his French campaign. He had two foot archers as his attendants (*v.* Sir Harris Nicholas' list). He was not, however, at Agincourt.

11. John of Eaton married Ellen Bruen "in the fourth year of Henry VI." (*v.* Dethick). (For pedigree and arms of Bruen of Bruen's Stapleford, Co. Cest. *v.* Omerod. N.B. Dethick calls her "the daughter of Bryn").

12. Edward of Eaton married Margaret, daughter of Thomas Cotgrave of Christleton (*v.* Omerod for Cotgrave?).

13. John of Eaton married Elizabeth, daughter and heiress of James Boton of Tiverton (for Boton *v.* Omerod).

14. John of Eaton married Johanna, daughter of John Fitz-Hugh of Congleton (Fitz-Hugh *v.* Omerod). This John Weld, of Eaton, had four sons and one daughter. The elder branch remained at Eaton, and latterly at Newbold Astbury (co. Salop), where they died out, temp. Charles II., and are represented, I think, by the Lowndes family. Of the four sons of John Weld of Eaton and Johanna Fitz-Hugh, Robert, the eldest, succeeded him; John, the second, went to London and made a fortune, and founded the Willey Park branch, co. Salop, now represented by Cecil Weld Forrester, Lord Forrester; Richard Weld, the third, unmarried, was buried at night, at Tarporley Church, as a Popish recusant, August 20, 1626; Humphrey, the fourth son, went to London, made a fortune, became Lord Mayor, and founded the Lulworth branch. His line we will now follow.

15. Sir Humphrey Weld (fourth son of John of Eaton and Johanna Fitz-Hugh), Kt. Lord Mayor of London, one of the Council named by King James I. Virginia Charter (see Lucas' *Charters of old English Colonies in America*), married Catherine Wheler, heiress of Holdwell (Herts), who was a Protestant, and was buried at Lulworth, by her own desire, six feet deeper than her "Popish relatives." She left a dole for Protestants; but I presume that her husband must have temporized, or he could not have been Mayor. Their son,

16. Sir John Weld, of Arnold's, Holdwell, &c., bought Lulworth. He married — Whitmore, of Apley (Salop), formerly Whitmore of Whitmore, near Calverley, co. Cest.

17. Humphrey, of Lulworth Castle, Holdwell, Arnolds, "Weld House," St. Giles'-in-the-fields, London, &c., married Clare Arundell, daughter of Lord Arundell, of Wardour. Dr. Hyde, of Douay (afterwards President of Douay), remained awhile with him. For sequestration of part of his rents, *v.* Hutchin's *Dorset*. He was Governor of Portland Island and Castle, and Sandsfoot Castle. Lulworth in his time was seized by the Parliamentary troops, and some of the lead stripped off the roof for balls to be used against Corfe. He was instrumental in recovering Wardour for the Arundells, his relatives. Humphrey was deprived of his governorship and of the commission of the peace on petition of the Lords, March 27, 1679, at the time of Oates' Plot, and the Privy Council directed that his house within Portland Castle, and his Castle of Lulworth, and "Weld House," London, should be searched for arms, &c. In a grotto in the garden of Weld House, London, were found chests and trunks containing papers he held,

belonging to Don Pedro de Ronquillo, the Spanish Ambassador, but nothing to compromise him.⁴² He died of old age about 1685 (? 1688-89), and was buried in Westminster Abbey, near Don Pedro de Ronquillo. "Weld House" (which stood with its garden where Great and Little Weld Streets, until quite lately Weld Streets, now are), was plundered by the mob December 12, 1688, and was probably sold soon afterwards (*v. Hutchin's and Gentleman's Magazine* of 1784, and *Timb's Remains of London*). Humphrey left an only daughter, Mary (married to Nicholas Taafe, Earl of Carlingford), and was succeeded by his brother,

18. Sir John Weld, Kt. Banneret, commonly called of Compton Basset (Wilts), and afterwards of Lulworth. He raised a troop of horse for King Charles I., and joined him at Hull; was made Kt.-Banneret by the King in person, one of the last so made by a King on the field, under the Royal Standard. Bishop Milner, in a note in his *History of Winchester*, named him amongst the most distinguished Catholic officers of Charles I. Dr. Oliver confounds him with another Sir John Weld, of the Willey branch, a lawyer, Town Clerk and Recorder of London, a loyalist also, displaced for loyalty in 1642, restored by mandamus at the Restoration, buried at Willey. Sir John of Compton Basset, Lulworth, &c., is buried at Lulworth. He married Louisa, daughter of Lord Stourton (and Lady Anne Stanley, daughter of the Earl of Derby, granddaughter of the Duke of Norfolk).

19. William, their son, married the co-heiress of Shirburne, of Stonyhurst. Her sister was Duchess of Norfolk, who held Stonyhurst for her life (*v. Government Report of Catholics in Western Counties*, 1715.)⁴³

20. Humphrey, of Lulworth, Stonyhurst, &c., who married Margaret Simeon, daughter and co-heiress of Sir James Simeon, Bart., of Chilworth, Britwell, &c. Her mother was heiress of the Heveningham family, Baronets, and belonged to a very ancient race.

21. Edward married, first, Catherine Aston, daughter of Lord Aston, of Forfar (of Tixall), *s.p.*; secondly, Theresa Vaughan, of Courtfield. Edward was arrested in 1745, on suspicion of Jacobitism.

22. Edward, married Juliana, daughter of Lord Petre, *s.p.*, and secondly, Mary Anne Smythe, of the Smythes of Eshe and Acton Burnell.⁴⁴ He was succeeded by his brother,

23. Thomas, of Lulworth, Stonyhurst, Britwell (Oxon), Aston (Staffordshire), Pylewell, Chideock, Leagram, &c. &c. He married Mary, daughter of Sir John Stanley, Bart., of Hooton, head of the Stanley family. He received George III. at Lulworth, and obtained his acquiescence in bringing over religious to England during the time of the French Revolution. He founded and largely assisted numerous religious foundations and missions, and brought the

⁴² The name of Weld was formerly, and perhaps still is, on a stone tablet in the wall of the corner house, west side of Lincoln's-Inn-Fields.

⁴³ Burke says that the Duchess of Norfolk, widow of the eighth Duke, was second daughter and sole heiress of Sir Nicholas Shirburne of Stonyhurst, and that at his death the estates devolved to the Welds in right of Elizabeth her aunt (not sister, as Mr. Weld says), who married William Weld.

⁴⁴ She was the celebrated Mrs. Fitzherbert, wife of George IV.

exiled Cistercians of St. Bernard, Mt. Melleray, to Lulworth, and the Jesuits to Stonyhurst.⁴⁵ He had fifteen children.⁴⁶

24. Thomas, married M. Lucy Clifford, of the Tixall (Clifford Constable) branch, and after her death he took holy orders, and became Bishop and Cardinal (*v. Hist. Cistercian Order*, p. 207—209). The Cardinal had one only child, a daughter, married to Charles Hugh, Lord Clifford of Chudleigh, and was succeeded by his brother,

25. Joseph, who married Charlotte, daughter of Lord Stourton. He received Charles X. of France at Lulworth, and gave him an asylum there for several months in 1830. He was the owner and designer of the famous yachts *Alarm*, *Lulworth*, *Arrow*, &c.

26. Edward, married Ellen, daughter of Sir Bouchier Wray, Bart., of Tavistock, &c.

27. Reginald Weld [eldest son and heir].

The foregoing notes omit, for the sake of brevity, many matters of interest, and mention, in most cases, of younger sons and daughters. The existing branches of the family are now :

1. Weld, of Lulworth, &c. (Dorset).

2. Weld, of Chideock (Dorset).

3. Weld, of Leagram (Lancashire).

4. Weld Blundell, of Ince Blundell (Lancashire).⁴⁷

5. Weld, of Archer's Lodge, Southampton, formerly of Britwell, co. Oxon.

6. Weld, of Lymington, Hants.⁴⁸

There is also an Irish family of Welds, probably descended from a Bishop of Derry, a loyalist, temp. Charles II., of the Protestant Willey Park branch, or probably of Newbold Astbury.

There is also another English family of Weld ; I do not know their descent, but they certainly do not come from the Lulworth branch.

I will only add that my brother Charles, of Chideock, is the eldest son of Humphrey, of Chideock, and he married Mary Bland, daughter of T. D. Bland, Esq., of Kippax Park, and of Hon. Apollonia Stourton.

⁴⁵ Mr. Weld was subsequently a great benefactor to the Jesuits at Stonyhurst.

⁴⁶ Thomas Weld (23) and his wife, Mary Stanley, had the following children—(1) Thomas, the Cardinal, married M. Lucy Clifford ; (2) Juliana, died young ; (3) Edward, died a scholastic S.J. ; (4) Joseph, married Hon. Charlotte Stourton ; (5) Catherine, married William Lord Stourton ; (6) John, S.J. ; (7) William ; (8) Mary, a nun ("Aunt Mary," formerly Abbess of Westbury, Clifton, and the great pet of George III. as a girl) ; (9) Humphrey of Chideock, married Hon. M. Christiana, daughter of Charles Lord Clifford of Chudleigh (by Hon. M. Eleonora Arundell, from whose father, Henry Lord Arundell of Wardour, Chideock was bought by Mr. Weld of Lulworth) ; (10) James of Britwell, &c., married Hon. Juliana, daughter of Lord Petre ; (11) George of Leagram, married Maria, daughter of John Searle, Esq. ; (12) Francis, died young ; (13) Eliza, married C. Bodenham, Esq., of Rotherwas ; (14) Clare, a nun, still living, Westbury Visitation Convent ; (15) Theresa, married W. M. T. Vaughan, Esq., of Courtfield.

⁴⁷ Thomas, second son of Joseph (25), took the name of Weld-Blundell when the Ince-Blundell property was left him, and married Theresa, daughter of William T. Vaughan, Esq., of Courtfield.

⁴⁸ Third son of Joseph of Lulworth.

814 *The College of St. Thomas of Canterbury,*

I married Filumena, daughter of Ambrose March Phillipps de Lisle, of Garendon Park, and Laura Clifford.

John Weld, of Leagram, is eldest son of George, of Leagram, and married Eleanor Selby, daughter of Nicholas Selby, of Acton, one of the Biddleston family. . . .

Yours very truly,
FRED. A. WELD.

Odstock, near Salisbury (the Webb family), was attended by the Fathers of this District for some years during the last century; the latest date given is 1769.⁴⁹

Padwell, near Southampton, was served by Father William Lane, from about 1709, for a long period. He was Rector of the College from 1738 to 1750, and died at Winchester in 1752, æt. 80.

Purbeck Island, East Lulworth, was included in the Lulworth mission.⁵⁰

Salisbury does not appear to have been regarded as one of the regular resident missions of the Society in this College. The first Father ascertained to have been there was Father John Edisford in 1765; the last, Father John Howard, whose real name was Holme, died there, July 8, 1826.⁵¹

Scotney Castle, the seat of the Darell family.⁵²—Father Richard Blount, the first Provincial of the English Province, was chaplain there in 1598. His adventures and hair-breadth escapes at Scotney have been already narrated. Early in the last century the chaplain was Father Bonaventure Lane; and the last recorded lived about 1766.

Sherburne, Dorset.—To Father Christopher Grene, mentioned in *Records* vol. iii., another member of the same family THOMAS GRENE, must now be added. He was son of John and Jane Grene, and was born in the county of Kilkenny; was a scholar of the Society in Belgium and Rome, entering the latter College at the age of nineteen, under the name of Thomas

⁴⁹ A memorandum in the Archives states—"The good gentleman at Stapehill to have £5 per annum for the assisting at Odstock, 1736."

⁵⁰ In the money accounts of the District in 1738 is an item of £2, "for a house for saying prayers in."

⁵¹ He has been shortly noticed in the Lancashire District. There are in the Archives two letters urging the Society to continue the care of the mission—the one from Bishop Collingridge, dated April 6, 1826; the other from Lord Arundell of Wardour, April 10, 1826.

⁵² See *Records*, vol. iii. series vii.

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Tempest, September 30, 1634. He left for Belgium, March 2, 1636. The Diary adds that he was of the sweetest disposition, but little inclined to apply to study. He was probably a brother of Fathers Martin and Christopher, though some discrepancy would have to be accounted for.

Shirefield.—A place of this name, which appears to have belonged to the Tichborne family, was served for many years in the last century by successive missionaries of the College. The first mention of a Father occurs about 1707.⁵³

Slindon,⁵⁴ Sussex (the Kemp family), was a very old chaplaincy of this College, although the earliest Father traceable there lived about 1689.⁵⁵ Father Anthony Bruning is the first chaplain named, and the last was Father Leonard Brooke in 1794.

There were three hiding-places here, the last occupant of one of these being Father Richard Molyneux, who served the mission from 1765 until his death in 1778.

The BRUNING FAMILY contributed many of its members to the ecclesiastical and religious state, as may be seen by a glance at the annexed pedigree. Anthony Bruning of Wymering had, at the time of his death, nine sons and four daughters of whom six sons were priests, and two daughters nuns. Six of the family seem to have entered the Society of Jesus; viz.—

Father FRANCIS BRUNING, *alias* SIMEON, born in 1629, entered the Society in 1641 as Francis Simeon, and died from his sufferings in the Oates' persecution, June 26, 1680, æt. 60.⁵⁶

⁵³ A memorandum in the Archives states—"William Tichborne, Esq., has one of ours, who has £10 : 00 per annum, as follows : Mrs. Tichborne, widow, allows him £5; 'Mrs. Hants' allows £5 : 10. Note the manner how : Mr. Moore, then at Shirefield, bought for Mr. Tichborne, as I suppose, some land in Shirefield or thereabouts of Mr. White, then living at Brimore, and he laid down for the same £110. Now Mr. T. pays to the gentleman there the interest of the above capital, £10 : 10 per annum, instead of paying it into 'Mrs. Hants' hands."

⁵⁴ Gorton says : "This place was formerly distinguished as one of the residences of the Archbishops of Canterbury. The manor-house is a noble old mansion, delightfully situated at the upper end of a well-wooded park, and commands a magnificent view of the sea to the south, and also of Chichester Cathedral."

⁵⁵ Sir Gerard Kemp, as already mentioned, gave £228 "to help about Slindon and Canford." The old accounts state that the Slindon "Factor" received '005 : 00 : 00' annually, as the share of the interest of this donation. In 1736, by a memorandum signed "Anthony Kemp," the Superiors of the District are discharged from all future payment, "out of charity, in regard to losses and poverty."

⁵⁶ See p. 78.

Father ANTHONY BRUNING, half-brother to Francis by his father's second marriage with Mary Hyde, probably entered the Society about 1659, and may be presumed to have been born about 1639. He was professed, August 15, 1677. He is mentioned in the Worcester Districts in 1687. Subsequently he served in the Suffolk and London Districts, and died in London, January 19, 1704.⁵⁷

Father FRANCIS BRUNING, *alias* HYDE and GRIMSDITCH. It is probable that a Father of the name of Francis Hyde, mentioned in Oliver's *Collectanea*, may have been, as we have inserted in the pedigree, a son of Anthony by his second wife, Miss Hyde. Anthony, the father, lived at the old manor house of Woodcot, in the parish of Bramdean. His will is dated March 26, 1663. He had a family of nine sons and four daughters living at the time of his death. Of the sons, six were priests, and two of the daughters were nuns. Three of the sons were christened Francis, and were named in his will as "Francis Bruning the elder, Francis Bruning the second of that name, and my son Francis the third of that name."⁵⁸ Father Francis, *alias* Hyde and Grimsditch, was born about 1648, entered the Society in 1670, and was professed February 2, 1688. He served the mission in the Durham District for many years, and seems to have died there November 23, 1714. He has been shortly noticed in the Residence of St. John the Evangelist.

Father ANTHONY BRUNING, great nephew of the above, was eldest son of George Bruning of East Meon, and Froxfield in the county of Hants, Esq., by his first wife, Mary, daughter of Christopher Bryon of Sussex. His father was the youngest of twenty-three children. Anthony was born December 7, 1716, entered the Society September 7, 1733, aged seventeen, and was professed, February 2, 1751. After teaching philosophy, he was sent upon the English Mission, and in 1746 served in the London District. He was recalled to take

⁵⁷ John Thompson, a convert of Father Anthony Bruning, son of Henry Thompson of London, after studying for some time at St. Omer's College, became a scholar at the English College, Rome, which he entered in the assumed name of John Davis, November 13, 1676, at the age of twenty-nine. He took the College oath, received minor orders and confirmation in 1678; but, being judged unfitted for the priesthood, he left the College, March 18, 1682. On entering, he stated that he had been converted from heresy three years before by the Rev. Father Anthony Bruning, of the Society of Jesus, and that, together with his friends, he had suffered much for the faith.

⁵⁸ See note to the Bruning pedigree in the *Herald and Genealogist*, vol. iii. p. 519.

the Chair of Theology at Liege, and his MS. treatises *De Gratia*, *De Deo*, and *De Trinitate*, show how competent he was for that important office. He died at Liege, August 8, 1776.

FRANCIS BRUNING, half-brother of the last-named son of George Bruning, by his second wife, Anne, daughter of Thomas May of Ramsdale, Hants, was born in 1732; entered the Society in 1750, and died a scholastic, March 10, 1753, at Liege, aged twenty-one.

Father GEORGE BRUNING, brother of Francis, and youngest child of George, was born September 19, 1738, and entered the Society in 1756. He served the old mission of Southend, Soberton, Hants, for some years, and afterwards lived for a time at East Hendred, Berks, the seat of Thomas John Eyston, Esq., who in 1743, married his half-sister, Mary Bruning. Father George died at Isleworth, June 3, 1802, æt. 64. He published *The Divine Economy of Christ*, 8vo, London, 1791; and in 1796, a tract of 43 pp. *Remarks on the Rev. Joseph Berington's examination of events termed miraculous in Italy*.

The pedigree also shows a goodly number of nuns, O.S.B.

Southend, Soberton, near Bishop's Waltham, Hants.—This small country congregation was for many years served by a resident Father. The first recorded lived towards the end of the seventeenth century. In 1779, the scattered flock only numbered about seventy-four souls, and these continued to decrease gradually. The means of support was a small copyhold estate called "Kirby's," with a farm house, part of which was used by the priest for a chapel and residence.⁵⁹ The mission was served by the Fathers of the District until 1839.

Staplehill, near Wimborne, Dorset.—This place will ever be one of great interest to the members of the English Province. Its secluded position made it a place of resort for the Fathers of the District, who were enabled to maintain a school here in secret during the penal times. Many of them also are interred in its burial-ground. It was a very old mission of this

⁵⁹ The original donor is supposed to have been a Miss Jane Cotton, afterwards Mrs. Bright. The estate was for many years vested in the Lords Arundell of Wardour as trustees for the Society. In consequence of the small number of Catholics, and the poverty of the place, it was determined to sell the land, which was done in 1839, and the proceeds, with some additional thousands, were sunk in the present church and presbytery at Tunbridge Wells, which was given up to the Bishop of the diocese in January, 1867.

College. Father Michael Jenison, the first missionary recorded, lived here between 1680 and 1690. It continued to be supplied until it was transferred to the Trappist Convent of our Lady of Dolours in 1802. Father John Couche, S.J., was residing at Stapehill at that time. On the arrival of the Trappist Community he removed to the "Pilgrim's house," a small cottage built opposite the convent, retaining two pupils with him for some time. A lay-sister still living, remembers to have heard the Prioress of that time speak of Father Couche. The Lords Arundell of Wardour were the chief patrons of the mission.⁶⁰ Upon the *viva voce* restoration of the Society in 1803, the idea was entertained of making Stapehill a Novitiate; and Father Joseph Reeve, who was actively engaged in the resuscitation of the Province, says in a letter dated April 11, 1803, to

⁶⁰ Hutchins, in his *History of Dorset*, 1774, vol. ii. p. 154, Hundred of Cranborne, Hampreston, says: "Stapehill, a little hamlet, where a few years ago was suspected to have been a Popish Seminary." Dr. Oliver, in his *Collections for Dorsetshire*, p. 41, says: "Here the Jesuits had a school, which bigotry magnified enormously. The following narrative in Brices' Exeter paper, the *Post Master*, or *Loyal Mercury*, published October 2, 1724, must delight the lovers of Munchausen adventures—'From Wimborne, Dorset, they write that a Catholic Seminary, which had long subsisted in the neighbourhood of that town, was by accident discovered some time ago, which has obliged the person concerned in it to break up housekeeping and remove. The place was exactly suited to the design, it being out of the way of any great road, and altogether *incog*. 'Twas found out by some gentlemen that were hunting, who came upon them unawares, and surprised some of the youths that were walking at a distance from the house. There were about sixty rooms in it, handsomely fitted up, which are all under ground, so that nothing but a bit of a farmhouse appears, which has till now been a cover to all the rest. The masters, students, and others employed, made the family about three hundred in number; but they are now all gone to their respective friends, and 'tis thought 'twill be very difficult for them to fix so much to their satisfaction again in this county.' *Splendide mendax*. . . . The late Thomas Taunton, Esq., informed me that in his boyhood, before he went in September, 1758, to St. Omer's College, he had been to a little school here, kept by a Catholic, a Mr. Stafford." A Father Charles Stafford, *alias* Hill, who died at Ghent in February, 1732, æt. 80, entered the Society in 1676, and professed February 2, 1694, was for many years stationed in the Dorsetshire mission. The date, however, would scarcely identify him as the Mr. Stafford referred to by Mr. Taunton. Lord Arundell of Wardour, in a letter to the Superior of the ex-Jesuits in this District, dated June 9, 1792, mentions a school. "When a school was set up there originally, my family granted a lease to the then Provincial S.J. Afterwards, in consideration of some old servants of the family retiring there, and the Incumbent attending them, the family allowed £5 per annum. . . . On account of the misfortunes of the Society, and that they could not maintain the missionary there, I, at the request of Mr. Molyneux, the then Superior of the District, made it up £20 per annum." Again, Lord Arundell in a letter to Father William Strickland, dated August 29, 1803, at the time of the *viva voce* restoration of the Society, says: "It is not, as you seem to think in your letter, that I am a trustee; it was a lease granted by my grandfather to the Society for a school, which was kept there for very

Father Stone, who was appointed the first Provincial, a month later : " We shall want another establishment for higher studies, or a novitiate. Stapehill is conveniently situated for either. It was formerly a school. Lord Arundell will grant it to the Jesuits, and to no others. The re-establishment of the Society affords his lordship the opportunity he wants for granting us a lease."⁶¹

Swanborough, Sussex.—See *Records*, vol. iii. series iii. part i. p. 264. No chaplain can be traced as succeeding Father Edward Walpole, who resided here with Mr. Cotton about 1603.

Tichborne, Hants.—*Records*, vol. ii. pp. 401, seq., mentioned Father Robert Tempest, who is supposed to have been chaplain, and to have died here in 1640. Father Robert Hutton, *alias* Robert Hill, appears to have been chaplain here in 1670.⁶²

many years, and was granted them during three lives, which lease has been for many years expired. Afterwards it became a kind of infirmary often for the sick of the Society. We allowed £5 per annum, which I advanced to £20, and £5 for the poor. I was averse to granting any new lease after the suppression of the Society, as I did not know into whose hands it might fall after that unhappy event, and I always had in view the restoration of the body. Some time ago, I did propose to give it over to you, with Mr. Stone and Mr. Couche, but waited to see the conclusion of the happy event which has taken place [the restoration], in which I flatter myself my signature, with others, helped for this country."

⁶¹ There was formerly a good collection of books at Stapehill. It appears from a letter of Father Charles Brooke, the Provincial, that some of these were removed to Lulworth, some given by direction of Father Stone to the convent, and such as the nuns did not want were left at the priest's house. Fathers Charles and Richard Caryll, two of the missionaries at Stapehill, have been already noticed in *Records*, vol. iii., under the Caryll family; as also the miraculous preservation of the mission-house from fire in 1739-40.

⁶² At Tichborne is a picture painted by Tilbourg in 1670, representing old Tichborne House, and in the foreground the family group, and others engaged in the distribution of the celebrated "dole." Among them is a portrait of a priest who is thus referred to in the key to the picture: "13. Rev. R. Hill, S.J., who died at a very advanced age, September 14, 1692." This was probably FATHER ROBERT HUTTON, *alias* HILL, a native of Worcestershire, born in 1629. After his humanity studies at St. Omer's, he was sent to the English College, Rome, and entered it October 2, 1649, æt. 19, under the assumed name of Robert Hill. He was ordained subdeacon and deacon in April, 1653, and was at once sent to Placentia to take charge of the goods of the College. He returned to Rome, September 24, 1655, and during the following month, having probably been ordained priest in the meantime, he was sent into England. He entered the Society in 1658 (as appears by a note of Father C. Grene in the same College Diary). Father Hutton was resident at Brussels as Procurator in 1663. In 1677 he appears to have been living in St. Giles-in-the-Fields, London, and to have signed a lease of the Combes property near Monmouth, as mentioned in *Records*, vol. iv. p. 464.

In *Records*, vol. iii. p. 722, n. 14, under the head of Tichbornes who entered the Society, Father Sir John Hermingild Tichborne is stated to have become fifth baronet upon the death of his *father*. He really succeeded his *brother*.

1649. Henry Tichborne, of Hampshire, was admitted to the English College, Rome, November 14, 1649, as a convictor among the scholars, at the age of seventeen. He was confirmed, May 8, 1650, and left the College, April 7, 1652. He was son of Michael Tichborne and his wife Margaret Smith, who had a family of three sons and two daughters. "My father," he states, "returned into England, and having been grievously wounded by robbers, died, professing the Catholic faith, on the 26th of December, in the year 1645."

Twysford, near Winchester.⁶³—Father William Lane, who was Superior of this College for many years, was serving here in 1700, and for some years after. He was there again in 1747. He died at Winchester in 1752, æt. 80.

Warblington, Hants, once the residence of the Cottons.⁶⁴—Two brothers of Alexander Cotton, *alias* Blount (son of Edward Cotton and his wife Mary Brett), whose biographical statement is given in *Records*, vol. iv. p. 616 note, have to be noticed, viz., (1) EDWARD COTTON, who applied for admittance to the English College, Rome, in 1645. He was one of a family of four sons: George, Alexander, Francis, and himself, and two sisters, Mary and Anne. His name does not appear in the College Diary among the students. The biography of George Cotton, S.J., is given in *Records*, vol. i. p. 179. (2) FRANCIS COTTON of Somersetshire, son of Edward and Mary, born in 1638, who after his early studies at St. Omer's College entered the English College, Rome, December 14, 1660, as a convictor, at the age of twenty-two, after his early studies at St. Omer, and left for England, February 10, 1661. He states that his parents were of gentle birth, but nearly reduced to poverty for their profession of the Catholic faith. The College Diary also states that Henry Cotton of Hants was admitted as a convictor, in the name of Henry Onley, aged nineteen, October 1623, and having made his logic, left for France, October 1, 1626. Among the English Poor Clares

⁶³ Gorton says: "Here was formerly a Roman Catholic Seminary, in which the celebrated poet, Alexander Pope, received part of his education."

⁶⁴ See *Records*, vol. iii. pp. 501, seq.

of Gravelines was a Sister Mary Joseph Cotton, professed at the age of twenty-two, in 1613, who died in 1641. Margaret Cotton of Bedhampton, Hants, became a Benedictine Nun at Cambray, and entered the convent at the age of nineteen, on December 29, 1626, and was professed as Dame Winefrid.

Wardour Castle, Wilts, the seat of the LORDS ARUNDELL of Wardour. *Records*, vol. iii. pp. 520, seq., contain some account of this ancient mission, together with the biography of Father John Falkner one of its earliest chaplains, and an abridged history of the siege of Wardour Castle and its brave defence by Lady Blanche Arundell against an overwhelming force of the Parliamentarians under Sir Edmund Hungerford and Colonel Strode. This mission has been in the care of the Society from their first entrance into England. The earliest missionary on record was a Father Smith, the predecessor of Father Falkner, in the reign of Charles I. The resident chaplains can be traced down to the present day with tolerable accuracy.

Among the Fathers at Wardour Castle was Father THOMAS FAIRFAX, *alias* BECKETT, who, according to Wood's *Athen. Oxon*, was born in 1656 of the Fairfax family of Yorkshire. He was educated in St. Omer's College, and entered the novitiate at Watten, September 7, 1675. He passed for a distinguished scholar, and was professed on February 2, 1693. The Annual Letters for the Residence of St. Mary (or the Oxford District), given below, state that great efforts were made upon the accession of James II., to gain a firm footing for the Society at Oxford, the very centre and focus of Protestantism. In order to give weight to the Fathers, and help them to obtain academical chairs, the Provincial (Father John Keynes) thought it advisable that Father General should be petitioned to allow those most fit to take the degree of D.D. Accordingly, three who had professed Theology at Liege took that degree at Treves, "after due examinations, and at much expense." Among these was Father Fairfax, under the assumed name of Beckett. Great efforts were then made to preserve the faith in Oxford. The Master of University College was a Catholic, and Mass was said in the College Chapel. The Dean of Christ Church also was received by the Fathers into the Church, and they served the chapel there. But the chief hope was in Magdalen College, from which the

King had expelled the Fellows and demies⁶⁵ by his royal prerogative, for an act of contumacy, and had given it over to the Catholics. Father Fairfax (Dr. Beckett) was appointed Professor of Philosophy there, and he was also well versed in the Oriental languages, then in great vogue at the University. But in the Revolution of 1688, all hopes vanished, and Dr. Beckett himself with great difficulty escaped death. Some villains attacked him by night in the public street, knocked him down and trampled him under their feet. Had not some persons, attracted by the noise, come to his assistance with a light, he would certainly have been murdered. This, indeed, was an eventful crisis for the members of the English Province, as also for the Catholics in general. Father John Clare [Sir John Warner] then Provincial, in a letter dated November 12, 1689,⁶⁶ says that, within the preceding twelve months, no less than nineteen Fathers of the Province had been thrown into Gaol, and that forty at least had escaped into Flanders, not without considerable difficulty and danger.

In the Catalogues of the Province for 1701 and 1704, Father Fairfax is described as Procurator of the Province and missionary Father, and resided most probably in London. The Annual Letters for 1710, speak of him as labouring in this District, "distinguished for his zeal and fruit." That he was then stationed at Wardour Castle may be inferred from a document drawn up and signed by him, entitled: *Processus verbalis de depositione corporum SS. MM. Primi et Secundi sub altari Sacelli Illmi. Thomæ Comitis Arundellii. S. R. I. Baronis de Wardour in com. Wiltoniæ.* It sets forth that he had discovered in a obscure part of the mansion of Thomas, Lord Arundell,⁶⁷ two bodies of saints in separate chests, that the seals on one had not been disturbed, while those of the other had been broken. On his inquiring of his lordship whose bodies they were and when brought hither, he received for answer that Pope Alexander VII.⁶⁸ had sent them by Mr. Edward Weyburn as a present to his mother Lady

⁶⁵ "Demy" is the term at Magdalen College, answering to "portionista" or *postmaster* at Merton, and "scholar" at all other Colleges in the University. It implies a junior member of the foundation, supported on the College funds, and eligible, by preference, to a fellowship, if not succeeding to it in due course.

⁶⁶ Stonyhurst MSS. *Angl.*

⁶⁷ He was son of Henry, third Lord Arundell of Wardour, by his wife Cecily, daughter of Sir Henry Compton, Knight, and relict of Sir John Fermour, Knight. He died February 10, 1712.

⁶⁸ Pope Alexander VII. governed the Church 1655—1667.

Arundell, but that he was ignorant of their proper names, because in the late troublesome times the Letters Apostolic, and those of the Sacred Congregation, had perished either by fire or some accident, or had been purloined. On his relating these particulars to Bishop Gifford, who had the charge of the Western District from the resignation of Bishop Ellis till the appointment of Dr. Pritchard, his lordship commissioned Father Fairfax to remove the bodies aforesaid from the obscure spot to a more decent receptacle under the aforesaid chapel altar. This he had accordingly done, and had assigned to them the names of *Primus* and *Secundus*, until their real names could be ascertained. The instrument having been read to the said lord, to his brother and his son, and to Richard Phillips, was signed by them.⁶⁹ Father Fairfax died, March 2, 1716, æt. 60.

Wood, *Athen. Oxon*, vol. ii. p. 1000, in his notice of Mr. Seller, a clergyman of the Church of England, says that Seller wrote *A Plain Answer to a Popish Priest, questioning the Orders of the Church of England*, London, 1688. Afterwards, Thomas Fairfax, a Jesuit of St. Omer's, of the Fairfaxian family in Yorkshire, and one of the Fellows of Magdalen College, put in by James II., came out with a pamphlet entitled, *Some Reasons tendered to Impartial People, why Dr. Henry Maurice, chaplain to His Grace the Archbishop of Canterbury, ought not to be traduced as a licencer of a pamphlet entitled a Plain Answer to a Popish Priest, &c.* It was printed at the end of *Twenty-one Questions further demonstrating the Schism of the Church of England, &c.*, printed at the lodgings of Mr. Obediah Walker,⁷⁰ within the precincts of University College, 1688.

Soon after, Mr. Seller brought out a second edition of *A Plain Answer*, and to it did annex *An answer to the Oxford animadvertiser's reflections*, London, 1688.⁷¹

⁶⁹ This brother Henry lived a widower, near the old castle at Wardour, in apartments formed in the outworks, and died August 9, 1721, æt. 88. He is the gallant boy named in the account of the siege of Wardour, previously related, having been then ten years of age. The son, above named, was Henry, the fifth Lord Arundell of Wardour, who died June 25, 1726.

⁷⁰ The Catholic Master of University College, appointed by the King. "Lodgings" is the technical term for the suite of apartments, or separate house (as the case may be), occupied by the head of a College.

⁷¹ Amongst the State Papers, P.R.O., *Dom. James II.* vol. or bundle v. n. 7, is a list in the handwriting of Sunderland, dated January 1687-8. "Fellowships for Magdalen College: No. 1. Dr. Richard Compton. No. 2. Mr. Thomas Fairfax," &c. In another scrap of paper in bundle n. 4, Father Fairfax is called, "Dr. Fairfax." Mr. Peacock, in his *Yorkshire Catholics*, gives a goodly array of recusants of this family. Among others, Catherine Fairfax, of Halton, wife of Sir Thomas Fairfax.

FATHER JOSEPH CLOSETTE, a native of Flanders, educated at St. Omer's, was sent to Wardour in 1781, soon after his ordination. In attending a sick call three weeks later he was killed by a fall from his horse, October 23, 1781, æt. 30.

FATHER EDWARD NHELL, who went to Wardour in 1788, served the mission for fourteen years, and then sailed for Trinidad, where he devoted himself to the service of the poor negroes on his brother's estate. He fell a victim to his arduous labours among them, November 4, 1806, æt. 52.

FATHER CHARLES FORRESTER, whose real name was FLEURY, originally a French *émigré* (noticed in pp. 311, seq.), arrived at Old Wardour as chaplain, February 10, 1775, having previously resided with Lord Teynham at Linstead Lodge. He removed, October 6, 1775, with the family to the present mansion, which was built by Henry, the eighth lord. Two large rooms served as a temporary chapel, until the new one was solemnly blessed, October 31, 1776, and opened the next day with solemn High Mass.⁷² Father Forrester died at New Hall, May 2, 1825, æt. 83. He was a very holy religious, and some beautiful letters written by him on spiritual subjects are still extant.

FATHER JAMES WHEBLE was chaplain at Wardour for twenty-four years. He was a native of Tisbury, near Wardour. He entered the Society in 1743, under the name of Gifford, and was professed in 1761. He was son of the house steward at Wardour, and died there on January 29, 1788, having been Superior of the District for twenty years.⁷³

⁷² The chapel of Wardour Castle is very beautiful, its chief ornament being the magnificent altar which was brought from Rome in 1776. In the archives of the College is a detailed description, written by the late Father James Laurenson, of this costly marble altar. The total cost, with its carriage to England, was 2,830 scudi or Roman crowns. This figure does not represent the value of the altar and does not probably include the *verde antique* sarcophagus which is said to have been a present of Pope Clement XIII., or of his brother Cardinal Rezzonico. Two large church lamps, richly worked in silver and triple gilt bronze by Luigi Valadier, were universally admired. The cost of them was 1,557 scudi.

⁷³ "His memory," says Father Richard Parker in 1820, "is still cherished in the congregation, where his virtues, talents, and amiable manners rendered him esteemed by all." The following is taken from an original paper written by Lord Arundell, and now in the Wardour collection of MSS. :—"1788. January 29, Tuesday. Good Rev. Mr. James Wheble died suddenly about eight o'clock in the morning, after he got out of bed; nobody was in the room but John Wilkins, who waited on him for some time past, but by calling for assistance somebody came and called Mr. Lewis, who gave him the Extreme Unction, it being doubtful whether he was then alive. Poor Mr. Wheble was a great preacher, one of the best in England. He had lived with us about [24] years. He came first to Wardour in 1764, the latter end of the year, and then properly as our

FATHER HENRY ASPINALL, *alias* BRENT, was for some years chaplain and missionary at Wardour Castle. He died at Irnham, January 9, 1784, æt. 70. Among the Wardour MSS. is an interesting historical account of a tour he made through the greatest part of France, written expressly for Lord Arundell. It is 36 pp. 4to.

Few Catholic families in England have proved more faithful and attached friends to the Society than the Lords Arundell of Wardour.⁷⁴

chaplain in 176-, after Maria, my eldest daughter, was born; but he accompanied Lady Arundell of Wardour in the month of May before, when I fell ill of the small-pox. He had the gaol fever the year before, and had it once, if not twice, before, by attending the poor prisoners in Newgate, which greatly impaired his constitution. He was chaplain to Count Haslang, Minister of the Elector of Bavaria here many years, and was the first who ever preached in a public chapel in London of late years: viz., in the Bavarian Chapel, Golden Square, which opened to Warwick Street; but Mr. Wheble had of late years very bad health, and long suffering from his many infirmities, which he bore with great patience and edification, and was deservedly lamented by all that knew him. He was a member of the late respected Society of Jesus. He left Mr. Lewis executor to his will, and bequeathed several legacies to his friends and to the poor. Mr. Lewis for some years assisted as one of our chaplains for him, and came when we were last abroad, about the end of the year 1787. After, poor Mr. Closette, a worthy priest who helped at Wardour, was killed by a fall from his horse in a lane near Donhead, and was brought to the inn at Ludwell, where he died, October 23, 1781, the day after the accident. He was returning from attending a poor woman. A character of Mr. Wheble sent by somebody to the *Salisbury Journal*, spoke of him as 'A gentleman universally beloved and respected by all that knew him, endowed with Christian virtues. He was the true friend to the friendless, whatever their persuasion, and in charity with all mankind.'" Lord Arundell then gives an interesting account of the funeral: The body was brought to the chapel early on February 4th, lights were kept burning all the day, and the people came to pray for the repose of his soul. After Vespers of the Dead had been said, the coffin was placed in the vault. Father Forrester made a short address, and performed the service, assisted by a deacon and subdeacon. The following priests were present: Messrs. Lewis, Booth, James Porter, Clenton (chaplain of Lulworth), Parker (chaplain of Lady Shaftesbury), Brewer, and a great number of people. A vault was made on this occasion, and Mr. Wheble was the first buried in it.

⁷⁴ There are in the archives of the Province rough autograph copies of three letters written by Henry Lord Arundell, at the time of the suppression of the Society, to Bishops Walmesley and Hornyold, and to Mr. Paston. They are nearly echoes of each other. To Bishop Hornyold he says: "The late extraordinary event has given me the greatest concern. I cannot but lament the unhappy fate of a body of men so serviceable to the Church. It must be a great pleasure to all to see them submit with humble resignation to their hard fate. I was happy to hear of the tenderness and compassion your lordship showed on this melancholy occasion, and which has ever distinguished your lordship's character. I have heard many of these worthy gentlemen speak of it with the greatest gratitude." To Bishop Walmesley he says: "The late extraordinary event has affected Lady Arundell and myself with the greatest concern. We still lament the fate of a body of men who have long deserved our esteem and confidence. I am pleased to find that in a spirit of humble

The first Lord Arundell of Wardour, then Sir Thomas Arundell, was in 1595 created Count of the Holy Roman Empire by Rudolph II., Emperor of Germany, for his gallant conduct and daring bravery in a battle against the Turks. On his return to England, he was (May 4, 1605) raised to the peerage as Baron Arundell of Wardour.⁷⁵

Henry, the third Lord Arundell of Wardour, made great sacrifices in defence of King Charles I., and subsequently under

submission they kiss the avenging hand stretched forth to chastise our sins, and I am happy to reflect that in the execution of the orders they cannot fail to experience from your lordship the tenderness of a father and the compassion of a friend. My spirits are not equal to such affecting scenes." The following extract from a very long letter of Lord Arundell to Father William Strickland, expresses his joy on the occasion of the restoration of the Society in 1803: "August 29, 1803. . . . I desired my friend Mr. Reeve to assure you that no steps should be taken in the business but what was first communicated to you, and should meet your approbation. One particular reason I had, the near prospect of a happy event soon taking place. On this happy occasion I beg leave to offer my congratulations, which, though late, are not, I assure you, less sincere. It is an event which I most sincerely and ardently wished to live to see, and can with the strictest truth say I never failed to pray for, every day of my life. Our family have always had members of the Society in regular succession, ever since (as I have heard) they came into England, and I hope I shall not be left destitute, who have been their sincere friend in their adversity as well as in their days of prosperity. . . . I had much conversation at Ugbrook with our good prelate, and was pleased to hear him express so much regard for the Society. I hope all the rest may do the same. I am sure all must who have really the interest of religion at heart in these disastrous times."

The MSS. at Wardour Castle, of which a short notice by the Rev. Joseph Stevenson appears in the second Report of the Royal Manuscript Commission, 1871, consist principally of a very extensive collection of ancient charters, courts roll, roll leases, settlements, surveys, &c., connected with Cornwall, Dorset, and Wilts, some dating as far back as Edward I., and showing the extent of the Arundell property in former ages. There are likewise remarkably fine specimens of seals, &c.; also a collection of family letters in the seventeenth and eighteenth centuries. Richard Arundell, Esq., is the chief correspondent, and seems to have been a general favourite with a large circle of friends.

⁷⁵ Connected with this event the following paragraph appeared in the *Whitehall Evening Post* of March 25, 1788:—"History informs us that the standard of Mahomet was twice taken from the Turks in battle: first during the time of Amurath IV., which, when it fell into the hands of the Germans and Hungarians, the Mahometan army was instantly struck with a panic, and on the very point of quitting the field with precipitation, when the commander of the spahis, or cavalry, cut off the tail of a led or spare horse, and holding it up in his hands cried out, 'This is the standard of Mahomet; follow me to victory!' and from the vigour and fury of the onset, the Turks were victorious, though the ensign could not be recovered. From hence pachas of two or three tails were ever since appointed by the Porte (according to their rank) in commemoration of this very singular event; and the horse tails are carried by officers of inferior rank in the battlefield, by the side of such generals as have arrived to those degrees of military dignity and distinction. The second and last instance was during the reign of Rudolphus, Emperor of Germany (who was contemporary with Queen Elizabeth during the latter part of her reign), when in a dreadful battle in which the Turks were at length defeated, Lord Arundell of

the Commonwealth. At the Restoration, he had recovered his estate at the enormous outlay of some £35,000⁷⁶

Such a devoted loyalist and patriot was entitled to the grateful consideration of his sovereign, but Charles II. forgot him in the days of his prosperity; nay, almost suffered him to become one of the martyred victims of Titus Oates and his abettors. On the evidence of Oates, who swore to having seen the commission (signed by the Father General of the Society of Jesus,) to make Lord Arundell Lord High Chancellor of England, his lordship was arrested and committed to the Tower of London, in October, 1678. Here he was joined by the Catholic peers, the Earl of Powis, the Viscount Stafford (afterwards martyred), Lord Petre (who died in prison), and Lord Belasyse. Evelyn relates⁷⁷ that the death of Charles II. (February 6, 1684) released Lord Arundell from imprisonment in the sixth year of his incarceration.⁷⁸ In vain had Lord Arundell repeatedly demanded either to be tried or released on bail. The Ministers, during that disgraceful period of our annals, had not the courage to bring him to public trial, seeing that few men possessed more spirit and keener

Wardour, a volunteer in the German army, broke from the line, and hewing down six Turks with his sabre or broadsword, wrested the great standard of their Prophet out of the hands of the seventh, and brought it safe to the general who commanded the army. He was dangerously wounded in the hazardous attempt, but fortunately not mortally. His lordship received the most distinguished marks of honour from the Emperor, and was himself afterwards appointed to present it to the Pope, and the standard was deposited in the Vatican at Rome, where it still remains. The Turks, however, were made to believe by their mufti and priests that Mahomet, in indignation, wrested it from the unbelievers (the Christians) and placed it in its old sacred repository in the Seraglio. From hence it is firmly believed by the lower orders that the present standard is the very same that had been borne before Mahomet at Mecca and Medina." Lord Arundell's own account is somewhat different. In Count Arundell's Apologetic Epistle to Lord Burleigh, he says, "Being arrived at the camp at the very instant of that great and onlie battaile between us and the Turks, unknown unto any, and *uncommanded of any*, I presented myself in the *front* of the armie, when by reason of my plume of feathers, and of my armour bases and furniture, all full of gold and silver (a thing then altogether unusual) I was presently marked of all men's eyes."

⁷⁶ *Records*, vol. iii. series viii. "College of St. Thomas of Canterbury," Wardour Castle.

⁷⁷ *Memoirs*, vol. i. p. 543.

⁷⁸ The Earl of Powis, Lord Arundell, and Lord Belasyse, the three remaining peers (Viscount Stafford having been executed at Tower Hill and Lord Petre having died in prison), were on February 18, 1684-5, brought up before the Court of King's Bench, by writ of *Habeas Corpus*, and liberated on bail, the Judges severally declaring that "in justice and conscience" the prisoners ought long ago to have been admitted to bail. The recognizance in such case was £10,000, with two sureties in £5,000 each, to appear at the bar of the House of Lords in the ensuing Session of Parliament.

penetration of character. Few, moreover, could show such services to the Crown, or knew better the secrets of the Cabinet. Perhaps, too, they were aware that he had prepared a powerful vindication, which is still extant. The Ministers, likewise, recollected the danger they had lately incurred of a defeat in the case of the martyred Viscount Stafford, who had been selected by them from among the five peers, for trial, as being considered the most "chicken-hearted," on account of his amiable disposition. They had, therefore, hoped he would conform. But, on the contrary, he made so brilliant a defence, that an acquittal was looked for as certain. James II. exerted himself to repair the gross injustice of his deceased brother. In May, 1685, he procured Lord Arundell's discharge from bail, made him a Privy Councillor, and finally appointed him keeper of the Privy Seal on the 10th of March, 1687. But he was doomed to sit in the Cabinet with disguised traitors, who had plotted the downfall of their sovereign, to whom they had sworn inviolable fidelity. Lord Arundell survived the Revolution of 1688, and closed his lengthened career on the 28th of December, 1694. Of this nobleman we may say: "He was a firm pillar to the Commonwealth, a faithful patron of the Catholic Church, a fair pattern to the British Court; he lived to the welfare of his country, to the honour of his Prince, and to the glory of his God."⁷⁹

His wife, Cecily, Lady Arundell (daughter of Sir Henry Compton, K.B., and relict of Sir John Fermour, Kt.), died on the 21st of March, 1675, æt. 67.

During his long and iniquitous incarceration in the Tower, contrary to all law and right, he had prepared ample materials for his defence in his anticipated and often-demanded trial. These MSS. are preserved in the library of Wardour Castle. The papers are for the most part autographs, and form a collection of precious family relics of the noble confessor. They were evidently compiled with the anticipation that, if tried, as his noble fellow-prisoner Stafford had been, he could only look for a speedy conviction, and for subsequent death upon Tower Hill.

The first paper is headed: "Observations from Counsel to be observed on the trial," and is endorsed by Lord Arundell: "Some general observations in order to witnesses." These observations from counsel may have been supplied by his legal adviser, and then re-copied and arranged by Lord

⁷⁹ See Dr. Oliver's *Collections for Dorset*.

Arundell for his own use, counsel not being allowed in cases of high treason. Particular instructions are given as to the law upon hearsay evidence, how letters must be proved, &c.

The next paper is headed : "What is to be offered against a general charge, if called to the bar upon it." The paper commences with an able argument against general charges, which had been suggested by the same counsel. It then follows with "Some notes of A——l," which he had framed into a kind of argumentative speech to the Peers, directed against "General accusations," and complaining of the—

Manner of charge brought up by the House of Commons, contrary, as we humbly conceive, to all former precedents in cases of this nature. . . . And truly, my lords, I do not see how any man can prepare himself for his defence against so general an accusation as this, which, under favour of those worthy gentlemen that drew it, seems rather a narrative and remonstrance than a charge, and dressed up rather for the execution of the accused, than inquisition into the fact, it not being possible for any man to justify his innocence, not knowing which way it will be attacked.

Then follows a kind of brief for the intended defence, with speeches to be made, &c.⁸⁰ It contains a withering statement of the real characters of each of the perjured witnesses, their crimes, &c., the witnesses to prove, and copious observations upon them, with cross-examinations, &c.

Lord Arundell commences with the "perjuries" of Oates, and gives a list of the witnesses to prove them, as in the trial of Father William Ireland, the martyr, the St. Omer witnesses (scholars, &c.), and the Staffordshire list of the Southcotes, Gerards, Giffords, &c. This is followed by some close "Observations to be made upon Oates." He especially dwells upon the improbability of such a man, so lately known among the Jesuits, and expelled their College, and so totally unacquainted with any person of quality, being trusted in such an affair.

⁸⁰ On reading this paper, or rather brief, the first impression is that it must have been prepared by some experienced lawyer; but Lord Arundell was a man of great and varied talent. He was a soldier too: he had raised, with Sir Francis Cottington, a force of fifteen hundred men for the Royal service, had been wounded in battle, and had moreover retaken his own Castle of Wardour from Colonel Ludlow and a garrison of some twelve hundred men, after a siege of nearly twelve months, but at the expense of its utter ruin. He had been selected as the Catholic peer to present the petition of the Catholics upon the Restoration, and it was at his house that the discussions regarding it were carried on. He was afterwards sent to Paris to negotiate the secret treaty; and, as we have seen, James II. appointed him Lord Privy Seal. Oates and his advisers were well acquainted with his abilities, and made a judicious selection in naming him, in their forged scheme, Lord High Chancellor of England.

It is much more wonderful that, having handled so many commissions as he pretends, none appear, nor does he seem to have kept any one of them for his own justification. But the most to be wondered at is he hath not kept his own, which he owns to have received. But truly I can partly excuse him, for as *ex nihilo nihil fit*, so he could not keep what he never had ; for I will boldly say, from the beginning of there being such a thing as a Jesuit, there never was any such commission issued by any General of theirs as is mentioned by Oates, and this all the world knows, that knows anything of their Institute.

Then comes the following speech :

My Lords, this is a great and heavy charge, great in the matter, great in the quality of the prosecutors, the Honourable House of Commons, great in the consequence of it. Every way great and heavy to a weak, old man, totally ignorant in the law, and unskilled in the method and management of a defence of this nature. But, my lords, my comfort is that nothing is too great for your lordships' wisdom and justice, who consider not the noise of crimes or quality of the prosecutors, but how solidly those crimes are proved, and by what sort of testimonies the matter of fact is made out.

And I hope it is not a common error, but a true maxim in the law, that the judge is always the counsel for the accused, and from thence I may reasonably expect all assistance that may be in honour and justice allowed me by your lordships, and that you will so far indulge my present condition as not to permit my weakness and ignorance to betray my innocence. For I assure your lordships this charge is of so strong a nature, and so unexpected and surprising to me, and so undeserved, that all the faculties of my mind are totally taken up in wonder, so that I can say but little. Only, I can boldly say, my life and conversation [are other than] that of sullen plotting or mischievous design, for which I might call many of your lordships as witnesses, having had the honour to spend much of my time in your company.

True, my lords, it is as agreeable to your justice as to your charity to wish rather to find a man innocent than guilty, from whence I cannot doubt but I shall be allowed all those means that are necessary to make that innocence appear. And the rather, since the consequence of the contrary would be so fatal, not only as it relates to me, but to every peer that sits in your house, and every subject in the nation ; for what man is there be he never so great, never so wise—nay, never so innocent, but if men of impious reputation and scandalous life be admitted sufficient witnesses to swear away men's lives, honours, and posterities, who can be safe ?

There is now before your lordships either the most horrid and execrable treason that ever was hatched by the worst of men, for you, if sufficiently proved, to condemn, or the most unparalleled and bloody perjury that ever was forged for you to examine and detect. Perjury, my lords, is of so dangerous a nature, that it seems to have the law to back it, till it be sifted and discovered by able and discerning judges. And therefore proper for your lordships, whose wisdom and honour admit of no passion or prejudicate opinion, nor will have any bias but justice and truth.

In the assurance of this, I shall cease to give your lordships any further trouble, but according to the best of my skill apply myself

to my defence, which, depending on the credibility as well as the falsehood of the allegations of the witnesses brought against us, I shall endeavour in the first place to make it appear to your lordships how little credit ought to be payed to men of so scandalous lives and ill-fame.

Then follows a close cross-examination of Oates as to his personal knowledge of the accused, and as to the commission itself, its date, language, &c., for Oates had sworn⁸¹ that he had seen a patent under the seal of the Father General at Mr. Langhorne's chamber in London, constituting Lord Arundell High Chancellor, which patent was sent by Langhorne's son to Lord Arundell; and that he had also seen a letter of Lord Arundell's (as he believes), acknowledging the receipt of the patent, and *promising to answer the expectation of the Society*.

The brief then goes on to a similar searching cross-examination of Bedloe, and the other perjured witnesses.

The next paper is not an autograph, but endorsed by Lord Arundell, "A note where I was from July, 1678, to the 21st of October in the same year." It was in fact intended to prove an *alibi*, and would have been a most important paper upon a trial, and may have met with a better success before the Peers than did Father Ireland's equally strong one, backed, as it was, by the body of Staffordshire witnesses before the judges and jury upon that Father's trial.

"An account where my Lord Arundell of Wardour was all the last summer after his Lordship left London, July, 1678." Endorsed, "A note where I was from July, '78 to the 21st of October the same year."

The 29th of July my Lord went out of London that night, lodged at the White Hart in Guildford; the next day went to his son's house at Slindon, in Sussex, and continued there till the 5th of August, which day his lordship removed to Cowdray, my Lord Montague's house, where his lordship remained till the 16th of August, which day his lordship removed towards his house at Wardour Castle, lodging that night at Winchester, and the 17th of August arrived at Wardour, where his lordship continued till the 16th of September, which day his lordship came towards London, lodging at night at Winchester, the 17th day and night lodged at Guildford, and the 18th day came to London, where his lordship remained till the 30th day, which day his lordship went towards Newmarket, and arrived there the 1st of October, remained there till the 18th of October, which day his lordship removed and arrived at London the 19th, the 21st the Parliament did sit, the 25th his lordship was taken in custody, committed by the Lord Chief Justice to the Gatehouse, and the 26th of October was by an order of Council sent to the Tower.

⁸¹ Lords' Journal, par. 81, f. 104.

The collection contains a number of papers, marked A to P (inclusive).

A is a certificate, signed and sealed by the Mayor of the city of St. Omer, dated January 14, 1679, in support of the sworn statement on oath—

“Of fourteen persons worthy of credit that Titus Oates, who has lived in the Seminary of the Reverend English Fathers of this city, from December 10, 1677, until the 23rd of June following, was effectively in the said Seminary about the end of the month of April and the beginning of May, 1678, &c., to prove the perjury of Oates, who swore that he was in England at the time.

C. Endorsed, “Proposals from the Lords to the Commons about the manner of the Impeachment, the Lords’ trial.” Among other regulations regarding witnesses, &c.,

The Lieutenant of the Tower is to return the warrant of this House. That the said lords, being brought to the Bar by the said Lieutenant of the Tower, are to kneel until the Lord High Steward command them to arise, and then he is to let them know that they are this day to answer to the accusations of high treason, where-with they stand charged in the name of the Commons now assembled in Parliament, and in the name of all the Commons of England, and that this day they are to receive their trials for their lives.

After various technical arrangements—

That notice be given to the Lord Mayor, Aldermen, and Sheriffs of the City of London, and likewise to the Deputy Lieutenants and Justices of Middlesex, and the Justices of Peace of the City of Westminster, to take care for the safe guarding of the gates, and other places, thereby to prevent the concourse of people resorting to Westminster during the time of the trial of the said lords.

The Lords declare that the paper was delivered to the Commons merely as proposals to be debated, and not by way of order or rule to bind the Commons. And the Committee of the Commons declare that they so receive it.

D is endorsed, “The General Impeachment,” and in Lord Arundell’s handwriting, “The General Charge.” The following is a copy :⁸²

Articles of impeachment of high treason and other high crimes, &c., against William Earl of Powis, William Viscount Stafford, Henry Lord Arundell of Wardour, William Lord Petre, and John Lord Belasyse, now prisoners in the Tower of London. That for

⁸² This general impeachment clearly shows that it was the original intention to try the five lords by one indictment, but, as we may reasonably imagine, fearing such a formidable arraignment, they singled out the amiable Viscount Stafford as their victim.

many years last past there hath been contrived on a traitorous and execrable conspiracy and plot within this kingdom of England and other places, to alter, change, &c., the government and laws of &c., and to suppress the true religion therein established, and to extirpate and destroy the professors thereof, &c.

That the said Earl Powis, &c., together with Philip Howard, commonly called Cardinal of Norfolk;

Thomas White, *alias* Whitbread, commonly called Provincial of the Jesuits in England;

Richard Strange, lately called Provincial of the Jesuits in England;

— Vincent, commonly called Provincial of the Dominicans in England;

James Corker, commonly called President of the Benedictines;

Sir John Warner, *alias* Clare, Bart.;

William Harcourt,

John Keynes,

Nicholas Blundell,

— Pole,

Edward Mico,

Thomas Bedingfield, *alias* Benefield,

Richard Langhorne,

Matthew Medbourne,

John Grove,

Ralph Langworth,

Charles Petre,

John Coniers,

Sir George Wakeman,

Thomas Fenwick,

Dominick Kelly,

William Fogarty,

Edward Colman,

Thomas Pickering,

— Fitzgerald,

— Evers,

Sir Thomas Brown [Preston].

William Lovell Jesuites,

Lord Baltimore,

John Carryl,

John Towneley,

Thomas Penny,

William Welland,

John Smith,

and divers others, Jesuits, priests, Friars, and other persons, traitors, &c., have traitorously, &c., did wickedly, &c., conspire, &c., to murder his most sacred Majesty, and deprive him of his royal state, &c.

And also to subject this kingdom to the Pope, and to seize and share amongst them the estates, &c., of his Majesty's Protestant subjects, and to restore and erect abbeys, &c., and to remove and deprive Protestant bishops, &c., extirpate the established religion, &c., and restore the Popish.

That the said conspirators had held several meetings, &c., to devise ways and means for poisoning, shooting, stabbing, &c., the King, and had employed wicked persons to go to Windsor to murder the King.

That the said conspirators, &c., have procured money, arms, horses, &c., and have corresponded with the Pope, &c., to raise levies, &c., to make a rebellion at home and foreign invasion from without, &c.

Then follows a count charging the conspirators with procuring and issuing out divers commissions granted by the Pope, and (*inter alia*) a commission for the said Henry Lord Arundell, to be Lord Chancellor of England.

Another count charges them with procuring the murder of Sir Edmundbury Godfrey. After this the arraignment con-

cludes with the usual technicalities characterizing such instruments.

G. This paper is endorsed by Lord Arundell, "William Lewis his deposition against Lord Arundell." "A part of the information of William Lewis sworn before the House of Peers." This man deposed that Lord Arundell had offered him £1,500 "to assassinate the King," to be paid "as soon as the business is effected."

I. This is a speech endorsed by Lord Arundell, "To be said if called to the Bar." It was evidently prepared for his being called to the Bar for arraignment.

My Lords, I confess it is with no little amazement and trouble that I appear before your lordships in the circumstance I am in, having the misfortune to be charged with a crime I have all my life time so industriously declined, and I hope given sufficient testimony of my abhorrence of it, having sacrificed my blood and fortune in the service of the King and Crown, and preservation of the Government. And to be now in the closing of my days aspersed with such horrid designs against them all is a wonder able to shake and damp the spirits of a younger and much wiser man than myself.

My Lords, were my life only at stake, it were hardly worth any man's seeking, and were it not for justice and truth's sake, scarce worth my defending. But to have my honour and loyalty (the two things I have ever valued myself upon, and preferred before my life), to have, I say, them upon so groundless a malice persecuted by such obscure men, whose faces I never saw, nor whose names I never heard of but upon this occasion, is a misfortune I could hardly have expected.

But, my Lords, when upon recollection I look back upon myself, and examine my own heart, I find there so little ground for these accusations, I cannot but acknowledge in the midst of this consternation, I have the comfort of a peaceable, secured by an innocent, conscience, being not guilty of the least undutiful thought towards his Majesty in all my life.

He then expresses his consolation at having such judges to try him, asks to have counsel assigned him, "for in this case, without they be assigned, we shall hardly procure any to come." Also to inspect the evidence given by Oates, &c., before the Lords and Commons, &c. Also for an indemnity to the witnesses to be called for the defence. And to be allowed a competent time before his trial.

J. This is another speech, nearly an echo of the one already given in the brief for the defence. It is endorsed by Lord Arundell, "To be spoken at my trial." As to his loyalty, he says that in defence and service of the Crown and State :

I have lost my blood and ruined my fortune, as is well known to your lordships and many of those worthy gentlemen of the House of Commons; how improbable is it that I should now, at four-score years of age, turn rebel, and sacrifice that loyalty which I have always cherished more than my life, I must remit to your lordship's judgment.

This paper is, in fact, a kind of concise brief for the defence, containing, with the speeches, notes upon Oates' crimes, &c.

K. Is a paper endorsed "Observations concerning the bailing of the Lords." It commences :

There being no precedent that peers have ever been detained, though impeached in Parliament, so long in prison, without trial or bail, which is the undoubted right of the subject, we have reason to hope it will not be denied us, especially considering our long suffering and the circumstances of our accusers, either of being tried or bailed.

The paper then refers to several cases in point, and is evidently a sort of instructions for the following petition of Lord Arundell.

L. Endorsed, "Lord Arundell's petition to bail or trial."

To the King's Most Excellent Majesty.

The humble petition of Henry, Lord Arundell, Baron of War-dour,
Sheweth,—

That whereas your petitioner, to his unspeakable grief, stands falsely and maliciously accused of such crimes against your sacred Majesty as he is no way guilty of, having been always fully satisfied of the indispensable obligation he lies under by a strict obedience to your Majesty and Government, which he knowingly hath never offended so much as in thought, as he hopes upon examination will be made appear; and to that purpose hath sundry times by petitions earnestly endeavoured in most humble manner the legal vindication of himself from those horrid aspersions laid upon him to the inexpressible derogation of his honour and loyalty, more dear to him than life, but hath not been able to obtain his humble request of being brought to trial. And forasmuch as now the distance of time till the sitting of Parliament is above three months, and that your petitioner upon the 26th of this present month, to the great prejudice of his health and affairs, will have been a complete year detained a prisoner in the Tower. He therefore hopes that the great honour he hath in being a peer of this realm, intended certainly as the greatest advantage and privilege any person is capable of, shall not now be an occasion to make your petitioner more unfortunate or less capable of those privileges which by law are inseparable from the meanest subjects of your Majesty's dominions.

Your petitioner therefore humbly prays that your Majesty will be graciously pleased, out of your princely clemency, to take into your consideration the sufferings of a poor old man who hath spent

his youth, spilt his blood, and ruined his fortune in the service of your Majesty and your father (of blessed memory), and give such speedy relief to his present condition as to your great wisdom shall seem meet, that so your petitioner may either be admitted to his trial, or at least may have his liberty, giving sufficient bail to appear whenever your Majesty or the Parliament shall think fit to call upon him to answer his charge and abide his trial.

And your petitioner, &c.,

HENRY ARUNDELL

N. This is a rough copy of Lord Arundell's intended address at the close of his defence. "To be said in the close."

And now, my lords, having laid before you, not only by the testimony of several witnesses, which I humbly conceive there is no just exception against, but by even the records of law, what sort of people these are who give in evidence against me, if your lordships (who, I am sure, are too just, too generous, and too conscientious, and too well versed in the Christian maxim of *Quid Vobis fieri*, &c., to do that in my particular case which you would not have done to yourselves in the same circumstances), if you, my lords, I say, shall think fit to give credit to such men, and by so doing to establish a rule for yourselves and posterity, that men so qualified and stigmatized shall at all times be deemed, if they have but the impudence to swear, sufficient witnesses to sweep away your lives, honour, and fortunes; my lords, I shall have no reason to complain whatever becomes of me, that am so inconsiderable in all respects.

And so, my lords, I throw myself frankly upon your judgment and justice, and shall trouble you no further but with one short and sincere protestation which I make in the presence of the all-knowing and eternal God, Whom I call to witness of the truth which I now speak, that I am not guilty of one tittle of what these men have sworn against me. How far this duty, which I owe to truth and my own conscience, may operate upon your lordships' belief, is not for me to examine, but submit unto, leaving that and myself to the sentence you shall pronounce upon me, which, whether it be to life or death, *Sit nomen Domini benedictum*.

P. The last paper of the collection clearly shows the feelings of Lord Arundell as to the final result of his trial, especially after the judicial murder of Viscount Stafford. It was intended to be delivered upon the scaffold on Tower Hill, and is endorsed, "The last intended speech."

It is very customary, in the circumstances I am in, to say something; but were it not that I look upon it as an incumbent duty I owe to truth and my own innocence, I could easily dispense with my troubling you at this time, having very little encouragement to hope that what I can say will have such an operation upon your belief as the truth of it deserves. Charity is grown to so low an ebb in this distracted age, and the passions of men are so hardened with malice against those of our persuasion, that truth itself is

despised if delivered to you, though by the last breath of dying men.⁸³ Besides, I am now grown very old, and my memory extremely decayed, so that I apprehend [fear] to trust it with any long discourse; and lastly, my time is short, and that which is left me I conceive will be much more profitably spent in those preparations which are necessary in order to that eternity whither I am going. I shall therefore leave my sense more fully expressed in a paper which I have delivered to some friends of mine, and of which this is a true copy. If you shall think [fit] to have it printed, I am confident you will do me justice therein; and how weak soever my expressions may be, they will be fairly and truly represented to the world by you. In the first place, therefore, I declare that, by God's grace, I die a member, though unworthy, of the Roman Catholic Church (for which I humbly thank God, though in a time when she is persecuted in her members, and her doctrine reviled and slandered by false and malicious imputations laid upon it), I am neither ashamed nor afraid to own. I beseech God to bless our present King, Charles II., with a long and prosperous reign here on earth, and an eternal crown in the next. I declare, in the presence of Almighty God, before Whom I am shortly to appear, that I die innocent of the crimes of which I am condemned, having never so much as in thought harboured any treasonable design against my Prince, nor have ever in my life seen, had, or received any commission or patent of that nature, as hath been sworn against me, much less have I ever attempted to persuade or entice any person whosoever to so execrable and damnable an act as the murdering of his sacred Majesty, and this I aver to be truth, as I hope ever to see the face of my God, or receive any benefit of His Sacred Death and Passion. In the next place, I forgive all the world, as I desire to be forgiven, and particularly all those that have contributed any way to my death; beseeching Almighty God that He will open the eyes and rectify the judgment of those that have been seduced by the perjury of those unhappy persons who have falsely sworn against me, as likewise that He will give them grace to repent, so as to deserve His pardon.

The good thief upon the Cross justified the innocence of Christ in a time when the Jews laid all the injurious reproaches imaginable upon Him.

When we grow old, the furniture of our worldly lodging grows rotten; the roof is ready to fall upon our head; the foundations shake under our feet; so that it is time to consider seriously of the day which, if we will, may be the morning of our eternal happiness.

This collection ends with the following "Account of Mr. Oates."

⁸³ He may be supposed to allude to the words put into the lips of John of Gaunt (*Richard II.* Act ii. Scene 1)—

Oh, but they say, the tongues of dying men,
Enforce attention, like deep harmony :
Where words are scarce, they are seldom spent in vain,
For they breathe truth, that breathe their words in pain.
He that no more must say, is listen'd more
Than they whom youth and ease have taught to glose, &c.

On Ash Wednesday, 1677, Mr. Oates pretended to be converted by Mr. Keynes in London.

About May following, 1677, he went into Spain to Valladolid, to study a course of philosophy and divinity there, and arrived there in June, and continued there in secular habit till about Michaelmas. Then some other English secular students arriving thither likewise, he put on the scholar's habit, together with them, and continued thus till toward the end of October, at which time, carrying himself riotously and mutinously, he was dismissed by the Rector, who gave him his viaticum to go to Bilboa and so to England. He arrived in England in November, 1677. In December, by the recommendations of Mr. Strange, he was sent to St. Omer's, and arrived there the 10th of December, and continued there in the School of Rhetoric, with other secular scholars and in scholars' habit, till the 25th of June (N.S.), 1678. Nor did he ever lodge out of the College from the said 15th of December to the said 23rd of June, but when he went to Watten, where he was only two days, and that in January, and then returned to St. Omer. On the 23rd of June he was totally dismissed by order of Mr. White [Whitbread], who was angry that he had been entertained so long, judging him altogether unfit to converse with the other scholars, much less to be admitted into the Society.

Oates pretends that he and about eight more came over by Calais together to the Congregation held on the 24th of April, and among those he mentions Sir Thomas Preston, Sir John Warner, and others. Now, on the contrary, there came over three only in all, to wit, the Rectors of Liege, Ghent, and Watten, the two last of which came by Calais and the other by Holland.⁸⁴

Cecily Arundell, daughter of the same noble confessor, and of Cecily Compton his wife, entered religion as a Poor Clare at Rouen.⁸⁵

⁸⁴ Lord Arundell, as we have already seen, suffered greatly for his loyalty as well as for his faith. Dr. Oliver, in his *Collections for Dorsel*, gives a full particular of the Wardour estates, sold by the Parliamentarians. The original is among the Wardour Castle MSS. The following is a summary of the plunder by the rebels—"A particular of the estates late of Henry Lord Arundell of Wardour, sold at Drury House, in April, June, July, and September, 1653. It contains nine manors, with Meere Park, and lodge, and Wardour Park, and another messuage. Each item is set out, and marked, 'first moiety.' The total amounts are £28,593. Thirteen other manors, rectories, and estates were returned, but not proceeded upon. The following, copied from the original at Wardour Castle, is illustrative of the times, endorsed, "My license to keep horses"—"Whereas humble suit hath been made to this Boord in behalf of the Right Honorable the Lord Arundel of Wardour in the county of Wilts for license to keep six coach horses and four saddle horses, We do hereby license and permit the said Lord Arundell to keep the said horses, which are not to be seized as horses belonging to Papists or reputed Papists, till further order; Provided that his iordship gives security before one of her Majesty's Justices of the Peace for the said county, that the said horses shall be forthcoming upon signification of her Majesty's pleasure in that behalf. Whereof all persons concerned are to take notice and govern themselves accordingly. Dated at the Council-chamber at St. James', the 12th day of February, 1704.—PEMBROKE, KENT, RADNOR, POULETT, R. FERRERS, GRANVILLE."

⁸⁵ The Lady Abbess of St. Clare's Abbey, Darlington, the representative house of the Rouen Convent, has contributed an extract from the

Winchester was served, or visited, by the Fathers of this College from a very early period. *Records*, vol. iii. p. 401, contain this notice from the Annual Letters of the District for 1637, that during that summer some of the Catholics of Winchester were subjected to severe persecution, and the

records of that house regarding this nun. A full length portrait of Cecily Arundell, in splendid Court dress, hangs in the dining-room of Wardour Castle, and forms a striking contrast with a smaller one in another room, in which she appears in her humble religious habit. She was the "darling" of her family, possessed of remarkable beauty, and skilled in poetry. Two pieces in MS. are preserved in the Wardour Castle collection—(1) "A poem on the sighs of decaying years, made by our Reverend and most dear Sister Cecily Clare Arundell" (82 verses); (2) "Poem upon the Passion of our Lord" (124 verses). "Anno Domini 1717. In our Convent of Jesus, Maria, Joseph, of the English Poor Clares in Rouen, this 13th of June, is happily departed this mortal life, our venerable dear Mother Jubilarian, Sister Cecily Clare, *alias* Arundell, the eighty-second year of her age, and fifty-fifth since her entrance into religion. She was the first that came to be scholar here, being then eleven years old, and she took so great an affection to the house that, although the Lord Arundell her father took her afterwards away, and put her into other convents in Flanders, she never lost the inclination and liking she had for us. She went afterwards into England, where she had all the pleasure the world could afford, being extremely beloved of her father; yet she generously forsook the world and all its vain pastimes, and chose preferably to all others the life of a Poor Clare, choosing rather to be an abject in the house of God than to dwell in the tabernacles of sinners. She was of a tender and weak constitution, yet she went through all the hardships of so strict a life, with an undaunted courage, without the least dispensation, which she would never hear of, and it was almost to anger her to mention anything of the kind: and Almighty God was pleased to bless her with very good health, until some years before her death, when her poor body gave much exercise to her patience by the sensible pains she felt therein. She begged a Sister to pull her out of bed and lead her to Matins, which she did many years; for she was a faithful model of regularity and of exactness in little things. She had also the true spirit of our holy founders, loving poverty in all she had for her use, never desiring any superfluous thing, but was always content with what was given her. When she was Mistress of the Novices she ever exhorted them to great disengagement from all earthly things. Five years before her death she grew very lame and helpless, yet would drag herself as well as she could to the choir and other regularities, till her forces being exhausted, and her limbs unable to do her any service, she was forced to yield and be confined to the Infirmary. A month before she died she suffered like a martyr, yet never complained, but endured all with silence. She had naturally a great apprehension of death and of the judgments of God, yet some time before her death she would often beg of our Lord to take her, that she might not be in danger of losing her patience. At last our Lord was pleased to hear her prayer: she received the Holy Viaticum the 20th of May, the anniversary of her holy profession, after which her pains much increased, as we guessed by her gestures, for she never complained; she was anointed some days before her death, from which time she was in a kind of agony, which was very long and painful. We know not whether she had her knowledge or no, for she lay with her eyes shut and struggled long with death, yet expired so sweetly you could hardly tell the moment of her death. *Requiescat in pace.*" Winefrid Arundell, seventh daughter of John Arundell of Lanherne and Ann Jerningham of Cossey, became a nun, but no particulars of her are known.

Fathers compelled to retire for a short time to a place of greater safety. The last missionary to be traced there was Father Peter Curzon, in 1765.⁸⁶

⁸⁶ In a letter to Richard Arundell, Esq., from Mr. Belasyse, dated March 11, 1716 (Wardour Castle MSS.), we read: "The Assizes are over here. . . . There was a bill found by the grand jury against the warders, masters, and fellows of our College, because the boys have within these two years at different times abused the loyal party as they passed by the College, by calling them Whigs and Roundheads, &c., and the masters did not punish them, under pretence that they did not know what they were, which makes a great noise here, especially among the clergy." Rowland Belasyse, Esq., of Winchester (brother of Viscount Thomas Falconberg), married Frances, daughter of Christopher Lord Teynham, and had issue Henry, Bridget, Frances, and Barbara. The following "strange report" is extracted from a large collection of letters of advice, or news, written by R. Verstegan from England to Father Robert Persons (1593) in Spain, in an unbound collection of MSS. found among the Archives of the Archbishop of Westminster: "There is a strange report of an innocent maid, which after fifteen days' sleep awaked wise and more comely than before. She is imprisoned in Winchester for telling that she hath seen both the Queens Mary of England and Scotland in Heaven, and King Henry with the Earl of Leicester and many others in h—ll, and expressing their peculiar torments: and that Queen Elizabeth shall die before next Michaelmas. July 20, 1593." Another paper in Spanish—probably copied from the above—and bearing the same date, July 20, 1593, confirms the above report, and adds that it was expected the young woman would be hanged.

THE RESIDENCE OF ST. GEORGE, OR THE WORCESTERSHIRE AND WARWICKSHIRE DISTRICTS.

Continuation of Records, 1678, seq.

THIS Residence embraced the counties of Worcester and Warwick.

During 1678, eight missionary Fathers were in the District, and the martyred Father Anthony Turner, whose biography is given below, was then the agent and Superior at Worcester. In 1704, the number was increased to eleven; in 1710, to thirteen; but in 1773, it had decreased to seven.

The following Fathers formed the staff of missionary priests in this Residence during 1701 and 1704:

1701.

Aroli, John Baptist.
Barker, John.
Barton, John, *vere* Harvey.
Clarke, Henry.
Gibson, Francis.

Griffin, Nicholas.
Mostyn, Andrew.
Percey, Charles (Superior).
Russell, Thomas.
Wright, Philip.

1704.

Beeston, Robert.
Barton, John, *vere* Harvey.
Clarke, Henry.
Gibson, Francis.
Griffin, Nicholas.
Mostyn, Andrew.

Percey, Charles (Superior).
Russell, Thomas.
Kemp, Henry.
Raymond, Charles.
Wolfe, Francis.

The following is a list of missionaries and of the places served during the year 1773:

Beoley. Bracey, Edmund. Died at Beoley in Worcestershire, July 28, 1783, æt. 73.

Hanley Castle. Bartlett, Felix. Died at Worcester, May 14, 1777, æt. 70.
Pursell Hall. Baynham, John. Died at Pursell Hall, February 14, 1796, æt. 76.

Spetchley. Robinson, Andrew. Died at Worcester, February 28, 1826, æt. 85.

Wappenbury. Lewis, Thomas. Died at Chideock, September 5, 1809, æt. 69.

Weston. Power, Edmund. Died in France, May, 1779, æt. 45.

Worcester. Clough, Richard. Died at Worcester, January 19, 1777, æt. 49.

The Annual Letters of the Province scarcely notice this District during the eventful periods of the Oates' persecution and the Revolution of 1688. In 1679, is a brief announcement of the martyrdom of Father Anthony Turner at Tyburn, on June 30, 1679.

In 1710, the Annual Report mentions thirteen Fathers, of whom Charles Raymund (or Rayment) was the Superior; he acted likewise as a missionary Father, being all the while chaplain to a noble house.¹ In the same Report, Fathers John Petre, *alias* Mannock,² Brunetti, Percey, and Kemp,³ were distinguished for their zeal. The number of Catholics under the care of the Fathers of the Residence is stated to be 820.

¹ The family and birthplace of this Father are unknown. He was born in 1665, entered the Society in 1686, and was sent upon the English Mission in December, 1700. In 1701 he was serving in the Residence of St. Winefrid.

² He was one of the sons of John Petre, Esq., of Fidelers, Essex, by his wife Mary, daughter of Sir Francis Mannock, Bart. See *Records*, vol. ii. series iv. His father was second son of John, the first Lord Petre, and, on the death of his wife, became a lay-brother in the Society.

³ Dr. Oliver mentions three members of the Society bearing this name. (1) FATHER CHARLES KEMP, *alias* DE KEMPIS, who seems to have been Father Charles Yelverton, *alias* Kemp, of the old Norfolk family of Yelverton (*Records*, vol. i. pp. 141, seq.). The Diary of the English College mentions that he left Rome for England in May, 1609, and that three . . . later he died in the Society. This blank in the Diary should be filled up with the word "years;" for he died at Brussels in 1612, and is the same as Charles Kemp, *alias* de Kempis, mentioned in a letter of Father Robert Drury, *alias* Bedford, from Posna, dated March 9, 1612, addressed to Father Thomas Owen, Rector of the English College, Rome (Stonyhurst MSS. *Angl.* vol. iii.). "Of those named in the list of suffrages for the dead is Father Charles de Kempis (for so he is styled), at Brussels. I knew him, and believe him to be the identical party; I lived with him in Rome, and ever esteemed him as a man of probity, candour, and most studiously observant of religious discipline." (2) GEORGE KEMP, lay-brother, born in London in 1579, entered the Society in 1611, "was a formed coadjutor" October 28, 1623, and died September 22, 1638, aged fifty-nine. He accompanied Father John Gerard, late in October, 1614, to take possession of the new house at Liege. Father John Gerard, under the *alias* of Nelson, in a letter to Father Thomas Owen, Rector of the English College, Rome, and Head Prefect of the English Mission, dated October 27, 1614, says: "I take Brother George Kemp with me, who frames very well since he took the Exercises, wherein I took some pains with him. I think he will be very fit for a manuductor." Brother George Kemp was living in the College at Clerkenwell when it was seized by the Government in 1628, and several Fathers, with all the papers, carried off" (*Records*, vol. i. series i.). (3) FATHER HENRY KEMP was son of Anthony and Mary Kemp of Sussex, born in 1672, and educated at St. Omer's. He entered the English College, Rome, in the assumed name of Gilderedge, October 25, 1690; left Rome without having taken the College obligation, on April 23, 1691, and entered the Society at Watten, July 1st following. In 1700-1 he was serving the mission in the Hampshire District. In 1704 we find him in the above list of Fathers for this Residence, and he was missionary at Wootton Wawen, Warwickshire, for many years. He died at Watten, November 28, 1737, aged sixty-five.

There were 46 conversions to the Catholic faith; 138 Baptisms; and 170 administrations of Extreme Unction.

From about 1716, when the more open and violent persecution had ceased, and the missionary clergy were allowed to subside into comparative quiet, the Annual Letters of the Province appear likewise to have fallen into partial disuse. Some years ago they were resumed, and the following compendious account of this Residence was written by Father Waterworth, the late Rector of the District :

" Any one wishing to write the history of the College and Residence of St. George, might indeed easily fill a copious volume, for there is scarcely any other part of England in which, from the first entrance of the Society during the year 1580, in the persons of Father Parsons and Campian, our Fathers existed either in greater numbers or of greater merit.

" Before England was erected into a Province of the Society, in 1623, Fathers Oldcorne, Garnett, Gerard, and Lister, laboured much and successfully here, and in the suburbs of Worcester ; but especially at Hindlip ; and Oldcorne, indeed, on account of his zeal, was openly styled ' the Apostle ' of Worcestershire. He resided with the Abingtons, a family of high rank, at Hindlip Castle. Much may be read of Father Oldcorne in *Juveny*.⁴ The pious Catholic nobility and gentry flocked thither, and sedulously attended Father Oldcorne for Mass, and the Sacraments of Confession and the Holy Eucharist. Known and beloved by all, even by the heretics themselves, on account of his suavity of manners, he not only conserved the Catholics in faith and piety, but converted many heretics to the true faith. Of these some went to the seminaries abroad, others to religious orders, whilst the rest constantly preached the faith by word and example. Oldcorne, at length, falsely accused of the Gunpowder Plot, was hanged, after divers tortures, on April 7, 1606, near the city of Worcester upon a hill, called to this day Red Hill (*Collis Rubens*).

" Oldcorne was, indeed, a great confessor and martyr, to whom religion is much indebted ; for, to use the words of Father Gerard, ' he established and directed nearly all the domestic churches in his locality.' He says, ' domestic churches,' because public, and what may be called real churches, were not permitted us from the times of Queen

⁴ *Hist. S.J.* part v. lib. viii. p. 161. See Life of Fathers Garnett, Oldcorne, &c., subsequently published in *Records*, vol. iv. series ix.

Elizabeth until towards the end of the eighteenth century, excepting, however, the brief interval of the reign of James II. The laity and clergy assembled at the houses of the Catholic nobility and gentry, and there worshipped in private, and without any external pomp and ceremony; and because many noble Catholic families resided in the county of Worcester, it happened that the faithful frequently resorted to it. It will be well worth while to name some of these families, for the sake of rendering them due honour. Among these, from the commencement, were Abington of Hindlip, Winter of Huddington, Lyttleton of Hagley, Shelley, Catesby, Rorks, Lovelace, and Stamford; and a little later on, Berkeley of Spetchley and Worcester, Hornyold of Blackmore Park, Baynham of Pursall, Williams of Malvern, &c. &c. It appears from the baptismal register preserved in the Worcester Residence, which dates from the year 1685,⁵ that our Fathers were everywhere in request; for they baptized at Hindlip, Highmeadow, the house of Mrs. Gibbons and Mr. Gunter, Chepstow Grange, Woolston Grange Park, West Grinstead, Boscobel, and in the families of Collier, Dadmond, Desborough, &c. &c. And if we study the history of the English Mission we shall find that there were, indeed, but few places where the Fathers were not located, one while in this, and another in other counties of England. This fact, indeed, was present to the mind of the Very Rev. Father General Claudius Aquaviva, who in a letter to this Province, dated June 9, 1607, thus writes: 'Care will be had that the Fathers shall not be so far removed the one from the other, as to deprive them of mutual counsel, assistance, and consolation.' From this intercourse with the nobility and gentry of England two special advantages arose; first, they themselves became staunch defenders of the Catholic religion; secondly, they assisted the missionaries in divers manners, and often in the most difficult times proved themselves friends, defenders, and preservers of the Society before the authorities themselves.

"It will be useful to note the names of Fathers who were resident missionaries in Worcester, more particularly during the seventeenth and eighteenth centuries. They were Fathers Oldcorne, Duckett, and John Floyd; Father Anderson, who converted the daughter of Thornborough, Bishop of Worcester; Fathers Edmund Silisdon (Bedingsfeld), who died 1659; Saunders, 1680; Henry Humberstone, 1686; Russell, 1701; Beeston,

⁵ The accession of James II., before which time Catholics dared not keep any registers.

1708; Baxter, 1747; Walmsley, 1769. Father Clough resided here for a long time, and built the first chapel in Worcester; although, as appears from our register, March 12, 1749, there was a public place of worship before 1749. Father Bartlett died, 1777; Father Cross, 1785; Father Saunders, 1790."

Worcester was, with little doubt, the head residence of the District. The original chapel was supposed to have been in the Tything of Whistones, in the Foregate, where King James II. heard Mass. It is mentioned in the previous notice that the Fathers probably retired to their farmhouse at Eveslench, a spot a few miles distant from the city, leaving one at least at Worcester, who resided at Sir Isaac Gibson's, and served his chapel there. During their temporary retirement, the Carmelite Fathers are said to have supplied until 1720, when the Jesuits resumed their ancient mission. From various items in the old account-books of the Residence, it would seem that about 1698-9, Father Brunetti kept a grammar-school at the farm above mentioned.

From 1720, the missionary Fathers of Worcester can be clearly traced to the present day.

FATHER EDWARD SILISDON (whose real name was Bedingfeld), was son of John Bedingfeld of Redlingfield, Suffolk. He was born in that county in 1594, and educated at St Omer's and the English College, Rome. He was for several years Superior of this Residence, in which he died, January 3, 1659, having zealously laboured in it for twenty-four years, with much fruit.

FATHER FRANCIS TURNER was a native of Oxford, born in 1614, who entered the Society in 1635. Having completed his studies, and been ordained priest, he was appointed Prefect of Morals at St Omer's. Being then sent into England, he proved himself an indefatigable missionary, visiting on foot the dwellings of the poorer class, and making long journeys fasting, in order to say Mass for them, and to refresh them with the Bread of Heaven. He was serving in this Residence in 1655, and died in it, March 23, 1659, at the age of forty-five.

Father Owen Shelley served for many years in this District.⁶

⁶ Probably at Cooksey (page 851), the seat of Mrs. Helen Winter, and died in the district, June 8, 1666, æt. 51. In the Archives is a memorandum signed by him, stating, among other items of business, "Paid Mr. Shelley for the raising of thirty-six

The following priests, natives of this District, were students at the English College, Rome.

1. THE REV. THOMAS GREEN, one of the three sons of Mr. Thomas Green of Worcester, was born in 1639. His father and friends were respectable Protestants. He was himself converted to the faith by means of a Father of the Society, after completing his studies at Oxford. He entered the English College, Rome, in the name of Hill, at the age of thirty-three, on October 11, 1662; was confirmed February 4th following, ordained subdeacon and deacon in February and March, and priest, April 4, 1665, and was sent to the English Mission, April 16, 1666, where he died shortly after.

2. THE REV. THOMAS WHITE, a native of Northfield in the county of Worcester, B.A. of Cambridge, became a convert to the Catholic faith. He was a son of Mr. Timothy White and his wife, Elizabeth Smith, was born in 1643, and sent to Cambridge, where he took his degree of B.A. His parents and relatives were non-Catholics, and of the middle class. At the age of eighteen, he was converted to the faith rather (as he says of himself) by the grace of God than by human means, and in consequence was expelled from the University, lost his father's affections, and was reduced to poverty. He then went to Rome, and applied to be received into the English College, into which he was admitted, April 15, 1663, and was confirmed on June 15, 1664. He received Holy Orders in February and March, 1666, and was sent to the English Mission on April 16th following. He died a few years later.

3. THE REV. WILLIAM HICKENS, son of Philip and Mary Hickens, of Warwickshire, was born in 1635. After studying for some time at St. Omer's and the English College, Rome, which latter he entered, October 16, 1671, he was ordained priest, February 10, 1675, and left Rome for the English Mission, April 19, 1676. The Rector of St. Omer's, in sending him to the English College, Rome, for his higher studies, reports of him as a truly holy and humble man, of great prudence and indefatigable industry. For some time he had

soldiers, £7 10s., which was never repaid. These soldiers were for the making up of Colonel Keynes regiment for the service of the King of Spain in Flanders, and Mrs. Sara Keynes, widow to Col. Keynes, obliged herself to repay that and whatsoever was laid out by Mr. Shelley for the raising of the said soldiers." "Mr. Shelley's desire is that Mrs. Wintour may use what things she pleases that are his in the chapel, and that the rest be kept altogether to be hereafter applied to a residence. Those things in the chapel are all the small pictures that are set upon the altar to adorn it, whereof some are of a greater, some of a less size."

put on the habit of St. Francis, and entered the novitiate, in the hope, and under the promise, that he might be allowed to study with a view to the priesthood. Having been disappointed in his expectation he left the novitiate, and was for a time employed as procurator or agent for the College of St. Omer, which duty he fulfilled admirably, being most skilful in all external affairs. Having obtained leave to apply to his studies, he made such good progress in them, as to result in his gaining his ardent desires of the priesthood.

4. THE REV. HENRY RAWLINS was one of the two sons of Mr. John Rawlins and Judith, his wife, of Tardebigg, in the county of Worcester; and was born, April 6, 1659. He went to school at Alcester, from whence he entered the family of Mr. Sheldon, and afterwards accompanied General Norman to Ireland. While serving under that General he was once committed to prison for his faith, but procured his liberty after two days, and then retired to Belgium, and studied at Douay. He entered the English College, Rome, as a scholar of the Holy Father, October 5, 1683, Father William Morgan being then the Rector. He was ordained priest, April 13, 1686, and on May 27, 1690, left the College, where, says the Diary, he had conducted himself admirably. He remained in the service of his Eminence Cardinal Howard, the Protector.

5. FATHER JAMES ATKINSON was a native of Worcester-shire, son of Mr. George Atkinson and his wife, Lucy Withy. Born in the year 1687, he was admitted to the English College, Rome, as a scholar of the Holy Father, for his higher studies, on November 19, 1703, took the old College oath on September 19, 1705, and then received the two minor orders, and left the College for the novitiate of Sant' Andrea, Rome, February 24, 1708. He does not appear to have been engaged at all upon the English Home Mission. After spending upwards of thirty years as English Penitentiary, partly at Loreto and partly in Rome. he died a holy death in the College of the Penitents at St. Peter's, March 24, 1763, enjoying the esteem of all.⁷ He is erroneously called John in several of the Catalogues. We hear of his being at Loreto in 1728, and during 1746 in Rome, where he probably remained until his death.

Among the benefactors of the Society in this District was Miss Helen Winter (or Wintour) of Cooksey, daughter of

⁷ English College Diary.

Robert Winter, Esq., executed for supposed complicity in the so called Gunpowder Plot.⁸ She presented a splendid set of vestments and copes of the richest texture, which are now preserved at Stonyhurst College.⁹

The account books and vouchers relating to this Residence extend back to an unusually early period. Many of them are in the neat handwriting of Father Anthony Turner, the martyr, who was Superior of this District.

MISSIONS.

Badgecote, about four miles from Grafton Manor, the property of the Winter family, was in the latter end of the seventeenth century served from Grafton by Father Charles Percey. To him succeeded Father Thomas Weldon, who resided there until his brother, James Weldon, left Grafton about 1756. Father Thomas then removed to Grafton, and continued to serve the two missions. The mission was finally removed by Father John Baynham to Pursall Green about 1750, where he died in 1796.

Beoley, the principal residence of the old Sheldon family of Beoley and Weston, is a parish in Worcestershire, on the borders of Warwickshire. William Sheldon purchased Balford

⁸ ROBERT WINTER. = A.B.	THOMAS WINTER.	JOHN WINTER.
Suffered death in the Gunpowder Plot.	Suffered in the same Plot.	Suffered in the same plot.

JOHN WINTER. = A.B.	ELLEN WINTER of Cooksey. Died May 5, 1670.	MARY. Died unmarried, before 1670.	CATHERINE. Died un- married, before 1670.
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SIR GEORGE WINTER, Kt., of Huddington, co. of = MARY —
Worcester. Died *s.p.* soon after making his will, dated
March 13, 1657. He devises his estates in entail to the
Talbot family—Earls of Shrewsbury.

⁹ These beautifully wrought relics of antiquity were exhibited at South Kensington some years ago, and were greatly admired. They are briefly noticed in the recent work, *Stonyhurst College, Past and Present*, by Mr. Hewitson of Preston, 1878. "A very elegant stole, chasuble, cope, and accompaniments all in red, styled 'De Wintour's,' set in chief parts with pearls, embroidered with gold, and used specially on Whit Sunday. . . . In addition to the copes named—and we are only referring to the principal—there is a very beautiful one, made by Lady de Wintour [Mrs. Helen Winter], massively interwoven in gold, ornamented with flowers, and containing an extraordinarily large and splendid pearl." There is also at the Presbytery, Worcester, one of Miss Winter's vestments, remarkable for the richness of the pomegranates worked upon it in silver and gold.

Hall, Beoley, in the reign of Edward IV. He followed Richard III. to the battle of Bosworth, for which his estates were confiscated by the victorious Tudor, but restored in 1517.¹⁰

Gorton, in his *Topographical Dictionary*, says that "here was formerly a castle, some remains of which still exist." Wood, *Athen. Oxon.* (cited by Dodd, *Church History*, vol. iii. p. 280), mentions Ralph Sheldon of Beoley, Worcestershire, a gentleman of singular worth and generosity, and a great patron of learning. He died, June 24, 1684, aged sixty-one. He bestowed a choice collection of nearly three hundred manuscripts, besides parchment scrolls of pedigrees, on the College of Arms, called in Wood the "Sheldonian Library."

Wood also mentions Edward Sheldon, a younger son of Edward Sheldon, Esquire, of Beoley, born April 23, 1599. He lived for some time as a gentleman commoner in Gloucester Hall, Oxford, about the year 1613. Having spent some three years there, he went abroad and acquired the French and Italian languages. Returning to England, he settled upon his estate at Stratton, Gloucestershire. Falling under persecution for recusancy, and being continually disturbed during the Civil Wars, he removed to London and lived privately in St. James's Street, where he died, March 27, 1687, æt. 87. He was uncle to Ralph Sheldon, of Beoley (commonly called the Great Sheldon), and left several children, who all distinguished themselves in their station, viz., Lionel Sheldon, O.S.B., D.D. and chaplain to the Duchess of York; Dominic Sheldon, General of Horse in the service of France; Ralph Sheldon, Equerry to James II., who went privately with him from Rochester to France; Mary Sheldon, "dresser" to Queen Catherine, and wife to Sir Samuel Tuke, of Cressing Temple, Essex; Frances Sheldon, maid of honour to Queen Catherine. Mr. Sheldon published translations from the French of several works. Among other children of exiled Catholic families at the Court of James II. at St. Germain, we find those of the Sheldons.

The above-named Edward Sheldon, of Little Ditchford, county Worcester, was third son of Edward Sheldon, of Beoley, and married Margaret, daughter of Lionel Wake, Esq., of London, belonging to a family formerly resident in Kent. This Lionel (who was son of Sir Isaac Wake, M.P. for Oxford, and Ambassador to Savoy and Venice) lived with his wife many years at Antwerp, and along with her was happily converted. Another account calls Mrs. Sheldon "Mary Wake."

¹⁰ Burke's *Landed Gentry*.

Edward Sheldon and his wife (there called Elizabeth) are mentioned in a note, p. 46, as connected with the relics of Archbishop Plunket; and a letter from the confessor, the Reverend Charles Carne, to Elizabeth Sheldon in St. James's Street, is given under the College of St. Francis Xavier, Sarnesfield.

Several members of this family entered the Society, of whom three can be distinctly traced.

1. FATHER HENRY SHELDON, son of Edward Sheldon and Catherine Constable, born 1652, entered the Society in 1670, and was professed, February 2, 1688. He was appointed Penitentiary at Loreto, October 23, 1686. In 1688 he was recalled to Rome, but returned again to Loreto, March 21, 1690. In December, 1691, he was at the English College, Rome, but soon afterwards left for Belgium. In 1701 he was Professor of Holy Scripture and controversy at Liege; 1703—1707, Rector of Ghent; and died at St. Omer's, October 20, 1714, æt. 62.

In the year 1690—1700, an effort was made by order of the Father General Gonzales, to collect materials for a continuation of the history of the English Province, and Father Henry Sheldon wrote a very long letter to the Father General in 1700, in reply to one from his Paternity, conveying much valuable information and instruction upon the subject.

2. FATHER RALPH SHELDON, second or third son of Ralph Sheldon, Esq., of Beoley and Weston, by his wife, Mary Elliot, daughter of John Elliot, who was second son of Humphrey Elliot, Esq., of Gatacre Park, Salop, was born in 1681, entered the Society in 1700, and was professed in 1718. In 1730—33 he was Procurator of the Province in London. He died at Liege, March 8, 1741, æt. 60, and is mentioned in the Annual Letters of the Province for 1711, as having made twenty-five English converts to the Catholic faith at Ghent and Liege in that year.

3. FATHER HENRY SHELDON, his younger brother, was born in 1686, entered the Society in 1705, and was professed in 1723. He was appointed Rector of the English College, Rome, in June, 1738, and so remained until the autumn of 1744, when he was declared Provincial, and was beloved by his brethren for his courteous and charitable administration. He held this office until October 1751, when he was re-appointed Rector of the English College, Rome, and died there, January 1, 1756, æt. 70.

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Joseph Sheldon, born in 1687, entered the Society in 1705 ; nothing further about him is extant.

In the annexed Sheldon pedigree may be counted no fewer than fifteen nuns, eleven of whom were Benedictine. The names occur also of five priests in Religion, and one Secular priest.

Father Thomas Lister, *alias* Butler was residing at Beoley, as early as 1604. This appears from the relation of Humphrey Littleton, printed in the life of Father Oldcorne.¹¹ No resident missionary can be traced for many years after that date.

Father Alexander Leigh, living there in 1735, was succeeded probably by Father Edward Bracy, who served it for a length of time, from about 1741 until his death on July 28, 1783, æt. 73. He was followed by Father Thomas Parker, until about 1820. The mission was then closed, and the chapel with the house, &c., which were held on a lease for certain lives, were surrendered.

Cooksey.—Father Owen Shelley resided there for some years before his death in 1666. After that, it was probably served from Grafton Manor. Miss Helen Winter by a codicil to her will, charged certain lands at Cooksey with the annual rent charge of £10 "to the Society of Jesus of this District for ever, to provide one of theirs to help the Catholics in her neighbourhood of Cooksey, who should have the ten pounds for that service." After the Cooksey mission became incorporated with that of Grafton Manor, this annual rent charge was received by the resident Father at the latter place, and when the Society retired from Grafton, upon the death of the late Rev. Henry Campell in 1875, it was transferred to the Bishop of Birmingham in favour of the Bromsgrove mission. Miss Helen Winter's original trustees were Humphrey Weld, Esq., Richard Caryll, Esq., and William Gawen, gentleman.

Coughton, Warwickshire, the seat of the Throckmorton family.—This was a constant resort of Fathers Oldcorne and Garnett, the martyrs, and of other Fathers and Secular clergy, though no fixed missionary or chaplain of the Society is traceable there. It is frequently mentioned in the life of Father Henry Garnett. It had its hiding holes, and secret recesses : and in one of the angle turrets an altar stone is said to have been found concealed.

¹¹ *Records*, vol. iv. pp. 218, seq.

Evesham appears, from the old accounts of the Residence, to have been occasionally served and visited by the Fathers of St. George. Father Thomas Roper is named as being there from 1693 to about 1700. It is also occasionally mentioned in the life of Father Oldcorne.

Grafton Manor remained under the direction of the Fathers of the Residence of St. George, until Mr. Campbell's death, alluded to above.

Among other Fathers of note, was FATHER CHARLES PERCY, who succeeded Father John Harvey, *alias* Barton, about 1705. He was born in 1664, entered the Society, September 7, 1685, and was professed in 1703. He resided at Grafton for many years, and at two distinct periods was Superior of the District. He died, as it seems, at Grafton, October 4, 1735, æt. 71.

The Rev. Henry Campbell entered upon the mission in 1813, succeeding Father Clement Weetman, who died at Worcester, at an early age in 1813, of consumption. Mr. Campbell was one of the earliest students at Stonyhurst, and was the last survivor of several priests who, like himself, never actually entered the Society; but, after teaching at the College, remained in the employ of the English Province, to which he ever showed himself a sincere friend. He was a good and holy priest, a literary man, and an accomplished scholar. One of his most intimate friends was John Earl of Shrewsbury. Mr. Campbell had collected, by degrees, a valuable library of choicé works, besides some good paintings and a small museum of rare marbles. These he gave to the newly established College of the Society at Beaumont, where the books are arranged in a separate room, under the name of the "Campbell library."¹² John, Earl of Shrewsbury, many years ago granted a lease of the Grafton mission house and land attached, for the lives of his two daughters and of Mr. Campbell, who was the survivor. Lord Shrewsbury gave a written declaration that the lease was "for the sole and exclusive benefit of the Fathers of the Society of Jesus, so long as they are willing and able to serve the mission at Grafton." The mission house was originally built by the Society. The principal portion of the Grafton Manor congregation resided at Bromsgrove, nearly two miles distant, and a few years ago

¹² The Rev. Henry Campbell was one of the oldest friends of the collector of these *Records*, to whom it is a pleasure to render even this inadequate testimony to his memory and his worth.

a church was built there by the clergy of the diocese, and the Grafton mission was transferred to it at the same time.

Hill End, Hanley Castle, was a seat of the Bartlett family, where Fathers of this District resided as chaplains or missionaries. Father Boucher was at Hill End in the early part of the last century; and FATHER FELIX BARTLETT, a brother of the proprietor, served it in 1765, and for several years later. He was born in 1708, educated at St. Omer's, entered the Society in 1728, was professed in 1740, and died at Worcester, May 14, 1777, æt. 69. His mother was a considerable benefactress to the Residence in Worcester.

Several members of this name are recorded in the English Province.

1. RICHARD BARTLETT, born in Gloucestershire during 1577, entered the English College, Rome, under the name of Richard Aubrey, March 19, 1608, and was ordained priest, April 6, 1611. He returned to England, April 22, 1615, having completed his Theology, and obtained a name in the College Diary for excellent conduct. He entered the Society in 1616, and was professed in 1637. He suffered imprisonment in England for the Catholic faith, and was sent into banishment with eleven other Fathers in 1618. After his banishment he returned to the mission; and, the family in which he had lived retiring many years subsequently to the Continent on account of persecution, he accompanied them and died at the College, of Rennes, February 22, 1645, æt. 68.

2. GEORGE BARTLETT, born in Oxfordshire, in 1570, entered the Society in 1618 as a lay-brother, and died at Ghent, September 12, 1645, æt. 75.

3. WILLIAM BARTLETT, whom the want of documents prevents our recording as a member of the Society, seems, from the terms of the following extract, to have actually belonged to it. The letter is in vol. iii. MS. *Anglia*, Stonyhurst, and was probably written from London. It is dated Dec. 5, 1612, and addressed: "To my assured good friend Mr. Luke, merchant, at Venice," an *alias* we believe of Father Parsons. It is endorsed "Of the martyrdom of Almond and other news." This martyrdom is also mentioned by Bishop Challoner.

The Rev. John Almond was this morning put to death at Tyburn; his enemy, Mr. Price, keeper of Newgate, having deposed against him that he heard him say that he had power to absolve one, though he should kill the King. But Mr. Almond upon his

oath denied this, and stated that he had said: "through true penance." He died with extraordinary courage, and calling upon God for the patience of Saints Lawrence, Stephen, and Sebastian, he wished to suffer with them, and craved no favour to be shown in cutting him up alive. Nay, he wished them, if they pleased, to begin with his fingers, and so to go forwards.

A new, great, and particular inquiry is now to be made after all Papists. The bishops never more stormed against Jesuits, inasmuch, that publicly Canterbury and London have affirmed that either they must heave them out of England, or that "they" will lift them out of their sees. Yet I am told that the Jesuits will be sworn that they were not to be bishops. Saucy persons, for affirming the Earl of Northampton to have written to Cardinal Bellarmine, desiring that his book should not be answered, for that he wrote it to please the King, and not according to his own conscience, are grievously fined in the Star Chamber. These penalties, at least, will make men wiser. And hereupon, if there were any disgusts between the Earl and the Archbishop, or between the Earl of Pembroke and Viscount Rochester, they are all appeased, that so with united forces they may join to the depression of Papists. Baldwin, the Jesuit, many say, is to be delivered if Mola be set free at Rome. The Spanish ladies begged the banishment of four priests, but they were jested withal, for none are sent after them. No day passes wherein some priest or Papist is not seized on. Alabaster goeth on in his fooleries. Salkeld tumbleth downward apace. He is writing of Papal and Regal authority. Sheldon is richly beneficed. Copley getteth nothing. If the zeal of the bishops and ministers prevail, the Papists must shortly look for some extraordinary blow. My best duty to Claud [Father General Claudius Aquaviva], Mutius [the succeeding General], and yourself. Yours in all duty

WILLIAM BARTLETT.

December 5, 1612.

Hinlip Castle, or House.—After the seizure of the martyrs, Fathers Garnett and Oldcorne, we find no resident missionary here.

Kidderminster appears from the old accounts of the District to have been attended by the Fathers, but apparently without any residence. So also Pensham, near Pershore.

Pursall Hall, or Green, near Bromsgrove. The old mission of Badgecote was removed to this place by FATHER JOHN BAYNHAM, who lived here and served the Grafton congregation from it, after 1750 until his death, February 24, 1796. He was born December 1, 1720; educated at St. Omer's, and entered the Society September, 1740. As an ex-Jesuit he became owner of a small estate at Pursall Green, and likewise died possessed of a considerable amount of personal property. All this he made over to a Mr. William Collins, whose first wife was Father Baynham's niece, on condition

that, if he had no children, the property should devolve to the Church. The College of St. Mary, Oscott, and various missions of the diocese of Birmingham, are indebted to this good Father for the enjoyment of his real and personal estate; for Mr. Collins died childless.

Redditch and *Rushock* (Mr. Finch's) were likewise occasionally visited by the missionary Fathers of St. George.¹³

Father William Leigh was serving Rushock in 1719, as we find from entries in the accounts.

Spetchley Park, near Worcester, the seat of the Berkeley family, was a very old chaplaincy and mission of St. George.

The earliest chaplain traceable was Father Charles Wilson, who was there prior to 1693. The Fathers retired from the mission in 1855.¹⁴

Father Thomas Falkner, whose biography is given in the preceding volume of *Records*, as connected with Plowden Hall, was stationed here about 1768.

FATHER THOMAS PHILLIPS was residing at Spetchley Park in 1763. He was born at Ickford, co. Bucks, July 5, 1708, of an ancient and respectable family. His great uncle was William Joyner, an author who, like his nephew, had written on the life of Cardinal Pole. An account of William Joyner may be seen in the preface to the *Life of Cardinal Pole*, by Father Phillips, 1767. Thomas' father was converted to the Catholic faith by the conversation and example of his mother's brother. This change so displeased Thomas' grandfather that, though he left his inheritance to his son, he deprived his offspring of it for ever, unless they returned to heresy. See a rare pamphlet by Father Phillips, entitled, *Philemon* (1762), containing a sketch of the chief incidents of his own life. A very few copies were printed, and soon after suppressed. Father Phillips was the eldest son, and was sent very young to a school where, through want of order and ability in the instruction, he made but little progress. He made up for the want of Christian teaching by

¹³ Rushock Court, Mr. Finch's. It was here that Father John Wall, *alias* Marsh, O.S.F., the martyr, was seized during the Oates' persecution, December 1678.

¹⁴ Among the chaplains was Father Nicholas Griffin, probably the successor of Father Wilson, who left about the year 1693. We find among the accounts of the Residence the following outfit for Father Griffin, which may be considered an antiquarian curiosity:—"1702. May 23. For Mr. Nicholas Griffin's stockings, 00 : 3 : 6; his shoes and buckles, 00 : 6 : 00; his boots, 00 : 10 : 00; wig, 01 : 00 : 00; linen bill, 02 : 11 : 8; sword and belt, 00 : 11 : 00; portmantle, 00 : 7 : 00; shag breeches, 00 : 16 : 00; frieze coat, 01 : 05 : 6."

studying the *Imitation of Christ*, and the *Introduction to a Devout Life*. On reading also the lives of some of the saints he deliberated about leaving school privately, and retiring into some solitude. Finding that his son made no progress, his father sent him to St. Omer's, where he soon became distinguished, and carried off the prizes in all the schools. By his unaffected piety, courteous manners, and great ability he became remarkable among his fellow-students. He entered the Society at Watten, September 7, 1726. After his novitiate he went to Liege to make his philosophy and higher studies, and towards the end of that course, in 1731, carried out a voluntary renunciation of all his property in favour of the College of Liege, and of Father John Turberville, the English Provincial. During the second year of his divinity, in 1733, he had petitioned his Superiors for leave to return to St. Omer's to teach *belles lettres*, for which he was eminently qualified by his correct and refined taste and his intimate acquaintance with classic literature. This request, being singular and entirely contrary to the Institute of the Society, was refused, upon which, becoming restless and dissatisfied with his vocation, he unhappily left the Society, July 4, 1733, though his affection for it, as the sequel proves, was never diminished. Soon after leaving the Society he thus spoke of himself: "I suffered humour and a neglect of duty to gain every day a greater ascendant; all my good resolutions disappeared, and each caprice in its turn disposed of me. The pure and sublime relish of truth and virtue, which hitherto had rather forestalled than withstood any contrary impressions, was vanished like a pleasing dream. I was no longer that modest and docile young man, brought up in the school of piety and learning, but borne down by appetite and licentiousness, like a ship without pilot or steerage, I had given up my conduct to the waves and wind." We learn from the *European Magazine* for 1796, that he had formed a close intimacy with a young Jesuit of Liege named Lawes, who was afterwards carried off by fever; and that, in union with this friend, he had become dissatisfied with his Superiors as to the question of teaching. The name *Lawes* is probably a misprint for *Lewis Lauro*, a scholastic who entered the Society in 1726, and died during his studies at Liege, May 29, 1729, æt. 25. Or this Jesuit may have been Lewis Hussey, *alias* Burdett, probably of the Marnhull, Dorset, family; who was born 1711, educated at St. Omer's, entered the Society at Watten, December 21, 1729; and died at Liege,

January 17, 1733, æt. 22. Thomas Phillips went to Rome, where Father Henry Sheldon, Rector of the English College, introduced him to Prince Charles Edward, who procured for him in 1739 the appointment to a canonry at Tongres, with a dispensation to enjoy the proceeds of it whilst serving the English Mission. He lived for some time as chaplain to George, fourteenth Earl of Shrewsbury, also to Sir Richard Acton, and from 1763 to 1765 to Mr. Berkeley of Spetchley Park.

Retiring to Liege, he earnestly petitioned to be readmitted to the Society, and it appears by the Provincial's book that his request was granted and he was readmitted June 16, 1768. He died, July 1774.

The *European Magazine* adds: "In the decline of life he retired to the English College at Liege, with the design, which he could not effect, of re-entering the Society from which he had withdrawn himself, though retaining for it a tender regard and affection." This assertion has been shown to be incorrect as regards his readmission. "During the last four or five years of his life he was afflicted with epileptic fits, and as his temper was naturally eager, his friends were cautious not to engage him in conversation upon his past studies or literary subjects, by which they observed his infirmity was increased. He was, we are told, a man of eminent piety, and always appeared strongly affected with the idea of the presence of God, particularly in his last illness, which happened at Liege in the year 1774."

Father Phillips had a sister Elizabeth, who became Abbess of the Benedictine nuns at Ghent. On her entering religion her brother addressed some very admirable lines to her; "As these were never published," says the *European*, "we shall present them to the reader." The piece contains some 165 lines which clearly show that the writer was not deficient in poetic ability. Although we cannot reproduce them here, we give the concluding lines addressed to his sister in Heaven.

Thence, when you cast, by heavenly pity moved,
A mindful look on those whom once you loved;
If yet among the sons of upper air,
The heavy load of mortal life I bear,
Let me in you, my guardian spirit, prove
An angel's conduct and a sister's love;
Do you my ways direct, my steps attend,
At once my guide, companion, and my friend.
O teach me, teach me heavenly joys to prize,
Myself to conquer and the world despise:

Prompt to my view each blissful scene display,
 And charm my sight with gleams of endless day ;
 Thus, when this frame shall shake with ready death,
 And my lips tremble with their latest breath,
 My parting soul in seas of pleasure drown'd,
 By saints surrounded and by angels crown'd,
 From earth, on wings of seraphs borne, shall fly,
 And mount triumphant on its native sky ;
 There, thron'd in glory shall we ever shine,
 And friendly spirits place my seat by thine.

Father Phillips was also the author of a metrical version of the beautiful prose *Lauda Sion Salvatorem*, and of a *Censura Commentariorum Cornelii-a-Lapide*, in Latin, printed on a single sheet. "His works," says Dr. Oliver, "will ever secure to him the reputation of a polite scholar." They are—

1. *A Letter to a Student at a Foreign University, on the study of Divinity*, London, 1756, 8vo., 126 pp. This was addressed to Father John Jenison. The late Father Thorpe, in an undated letter in the Stonyhurst collection of MSS., mentions that the above work was presented to Philip, fourth Earl of Chesterfield, by Lord Shrewsbury, at the desire of Father John Darell. Lord Chesterfield acknowledged the receipt to Father John Darell, saying that, "The nature of the study of divinity was beyond his capacity, but Mr. Phillips' diction was pure and elegant, and a dry matter was treated in that agreeable manner, in which all of the Society write who always excel in the *dulce*, for Chesterfield then believed the author to be a Jesuit.

2. *Philemon*, printed, but not published, in 1761, contains a concise review of his own life, in which he feelingly laments the premature death of his associate and friend. His uncle, William Joyner, above referred to, published *The Roman Empress*, a tragedy, London, 1671, 4to., also *Observations on the Life of Cardinal Pole*, 8vo., London, 1686, and he left some beautiful Latin hymns on the saints in MS.

3. *The History of the Life of Reginald Pole*, in two parts, 4to., Oxford, 1764. Of this the second edition appeared in London in two vols., 8vo., London, 1767. His object in writing this valuable piece of biography was to give to the English nation a correct idea of the Council of Trent, as he stated to Father Charles Plowden, from whom I heard it. At the present enlightened period one can hardly believe the stir and consternation which this work produced among the ranks of bigotry, the enemies of free discussion, and the fiery champions of civil and religious intolerance. Dr. Ridley, Dr. John Jortin, and a tribe of other ministers, Dr. Timothy Neve, the Tillards, Stones, Jones, Pyes, &c., rushed forth to smite this honest Catholic writer. But their fury was to little purpose, and only served to prove that *Causa patrocinio non bona, pejor erit*.

Father Phillips is also noticed at length in the *European Magazine*, September, 1796 ; *Catholic Miscellany*, October, 1822, pp. 443, seq. ; *Catholic Magazine*, March, 1833, pp. 223—232 ; *Catholic Magazine* for March, 1834.

Sutton Coldfield, Warwickshire, belonging to the Ferrers family, was served from very early times by the Fathers of this District. The latest missionary traced there was resident in 1740.

Wappenbury, Warwickshire, where the Lords Clifford of Ugbrook possess considerable property, and are patrons of the living. A letter of Charles, sixth Lord Clifford, to Father Charles Plowden, Provincial, dated January 12, 1820, states that the Warwickshire property came to the family by the marriage of an ancestor with a daughter of Sir Thomas Preston, Bart., who entered the Society in 1674, and died a scholastic, but not in Holy Orders, at Watten, May 27, 1709.¹⁵ When Lord Clifford succeeded to the property (1795) the missionary lived in a farmhouse, and had a garret for his chapel. Lord Clifford built a chapel and house for the priest, and gave a garden and small field. The congregation was both small and very poor. Fathers of the Society served this country mission for some years at intervals, during the last and present century. Father Robert Plowden died there, June 17, 1823, and was buried at his own request on the outside of the north wall of the chapel.¹⁶

Weston, Warwickshire, which belonged to the Sheldon family, was served by a Father as early as 1677, and was supplied from this Residence as late as about 1780.¹⁷

Wootton Wawen, near Henley in Arden, Warwickshire,¹⁸ was formerly the seat of the noble family of Carrington, but has

¹⁵ See his biography, p. 358, under the "College of St. Aloysius." His third daughter Anne in 1685 married Hugh, second Lord Clifford. She died at Ugbrook in 1734.

¹⁶ See his biography, *Records*, vol. iv. p. 554.

¹⁷ "A monument in Beoley Church, erected to Ralph Sheldon, Esq., of Beoley, 1613, states that he was the builder of the manor-house at Weston. By a deed dated November 12th (24th Henry VIII. 1533), George Keble, Esq., of Bradwell, Essex, granted the estate of Weston to two parties for the use of William Sheldon, Esq., of Barcheston, and his heirs. This William being also of Beoley, county Worcester, their principal seat, 'descended,' says Dugdale, p. 417, 'by a younger branch, as I guess, from that ancient family of Sheldon in that county, which flourished till Edward III.'s time, was he who, liking well the situation hereof, in 37th Henry VIII. obtained licence from the King to impark ccc. acres of land to be called Weston Park for ever, as also a charter of free warren to himself and his heirs, and built a very fair house in which his descendants have often resided, though their chief seat is at Beoley, where many of them lie honourably interred'" (Burke's *Landed Gentry*).

¹⁸ Gorton says that there was formerly a priory for Benedictine nuns here, and that in the north aisle of the parish church is "a desk, to which are fastened, with chains, several old books containing expositions of the four Gospels."

since by marriage passed into the Smythe family of Acton Burnell, Salop.¹⁹

Worcester, the chief mission in the Residence of St. George, was also one of the earliest missions of the Society in England. The resident missionaries can be traced for nearly three hundred years, with a brief interval, as mentioned before. The present Catholic chapel, which was built in 1828, at a cost of nearly £4,000, is the third known of in Worcester. The first was in the Tything; the second situate at a spot formerly called "The Town Ditch," now Sansome Place; and this, becoming too small, was replaced by the present handsome building.²⁰

¹⁹ In *Records*, vol. iv. pp. 18, seq., mention is made of a member of this family, the Rev. John Smythe, *alias* Carrington. He had a sister, a Benedictine nun at Brussels, Dame Scholastica Smythe. She was one of those mentioned by Father Gerard, who, happening to have taken ship at the time when Cecil's Powder Plot was hatched, were arrested and detained in prison for fifteen or eighteen months, till when the storm abated they were able to give bail and were set at liberty. Dame Scholastica was the youngest daughter of George Smythe of Ashby Folville. The eldest daughter was wife of Sir Thomas Hawkins of Nash (translator of Father Caussin's *Holy Court*). So great was the difference between them in point of age, that Sir Thomas' daughter, Dame Benedict Hawkins, O.S.B., of Brussels, was only three years younger than her aunt (or half-aunt probably) Dame Scholastica. The Carringtons were sincere friends and patrons of the Society. In the Archives of the Residence is a memorandum—"£22 per annum is paid by Lord Carrington's family to maintain one of ours at Wootton. We have it by tradition that some benefactor of the Carrington family gave £400, the interest to be paid in perpetuum, towards maintaining one of ours at Wootton; and one of ours who died in that family heretofore gave £40 more, to make it up £22 per annum." As early as 1677, the old accounts show that a Father was there, though it was probably served by the Residence many years before that date. Father Henry Kemp was there in the first quarter of the last century. The mission has for many years been under the care of the Benedictine Fathers.

²⁰ The property forming the site of the church and presbytery once belonged to Basil Bartlett, Esq., the brother of Father Felix Bartlett. Basil was himself once in the Society, but left before the priesthood. He was a friend and benefactor to this Residence, and his widow in her lifetime conveyed the "Townditch" property to Sir Henry Bedingfeld and Father Felix for the Society, subject to an annuity for her life. The second chapel was built in 1765, as we learn from a letter from Father Felix Bartlett, dated May 1, 1765, to Father Francis Poole. "A new shop," he says, "is begun to be built," for which a Mr. Phillips, a friend of Father Poole, wished to buy "the vestments from Waterperry, if to be sold," and he asks Father Poole to send an inventory of them.

Two hundred years ago the missionary Fathers had some interest in a house in the High Street, Worcester, which appears to have been in jeopardy about the time of the Revolution. The following memorandum in the Archives, undated, shows this:—"That Mr. Busby [S.J.] be wrote to that the house in the High Street is still in great danger, and that had not the joiner gotten into it when he did and been repairing and fitting the lower forstreet room for a shop, the rabble and soldiers about a week since had pulled it down; it going by the name of the Pope's House. That at that time Mr. Huntback's windows were broken and almost beaten down by the soldiers." In the accounts is the following item—"Feb. 4, 1689-90. Allowed to the soldiers (captains) to secure the house, 00 : 10 : 09."



FR. ANTHONY TURNER, S.J..
MARTYR FOR THE FAITH.
Suffered at Tyburn, June 30, 1679.

Early in the seventeenth century, FATHER JOHN SCAMELIUS, who from his name was evidently a foreigner, served the Worcester mission from 1614 to 1624. The Summary of the deceased of the Society for 1624 states—

“It has pleased our great and good God to call from this mortal to an immortal life, Father John Scamelius, who two years before had been designed by the Reverend Father General for the profession of the four vows, but had been put off for a just cause. He was born in 1584, entered the Society in 1611, and laboured in the English Mission for ten years. He was always of weak health, but afforded an admirable example both to his religious brethren and to externs. He gained many souls to God and the Church, among whom were distinguished persons of both sexes; and he was assiduous in his labours in the cause of God. A few days before his death, not having quite recovered from a recent sickness, he took a journey on foot to administer the Holy Eucharist to some Catholics who had long been deprived of that blessing; he fainted on the way, and was carried home, where he took to his bed. During his sickness he afforded great proofs of patience and obedience, preferring the beck of his Superiors to everything, even life itself. Finding his end approaching, he prepared himself for death by a general confession of his whole life, and by other pious exercises, retaining his faculties to the end. After receiving the last sacraments, he died a happy death on February 16, 1624, in the Worcester mission. He was both in life and at death a zealous promoter of the good name of the Society.”

FATHER ANTHONY TURNER, martyr, was a native of Leicestershire, son of Mr. Turner, Vicar of Little Dalby in that county.

In *Records*²¹ some account has been given of his conversion, as well as that of his brother Edward, and of their mother, Mrs. Turner, whose maiden name was Elizabeth Cheseldine of Branston, Leicestershire. She died, it may be hoped, a martyr's death, through the brutal conduct of her husband in consequence of her becoming a Catholic. Edward Turner, as was said before, having completed his studies at the English College, Rome, was ordained priest at Liege, entered the Society of Jesus, and died a martyr for the faith in the Gatehouse Prison, Westminster. Both brothers were students at Cambridge, and

²¹ Vol. ii. series iii. pp. 308, 309, and again in p. 473 of the present volume.

had taken the degree of B.A. Having arranged their family affairs upon the death of their father, the two brothers hastened to Rome, and in 1650 entered the English College, with a view of studying for the priesthood. An extract from the Diary of the College regarding Father Edward Turner has been already given.²² Father Anthony's entry is thus recorded—

"1650. Anthony Turner, *alias* Ashby, of Leicestershire, twenty-two years of age, and soon afterwards known by the assumed name of Baines, not having yet been confirmed, was admitted as an alumnus of the Holy Father by Father Thomas Babthorpe, then Rector, on October 27, 1650. He received the Sacrament of Confirmation, April 30, 1651, took the usual College oath May 18, and minor orders, May 29, 1651. Wishing to join the Society at Watten, he left the English College, April 18, 1653." Edward remained at Rome to study theology, and then followed his brother Anthony to the novitiate at Watten in 1657. The zeal of Father Edward for the faith has been already noticed, nor was his brother behind him in the practice of heroic virtue. When he was a student in the English College, Rome, his fellow-scholars were accustomed to speak of him as the novice of the Society of Jesus, on account of his truly virginal modesty, his remarkable devotion, and open candour of heart. After receiving Holy Orders at Liege he was sent into England, where during eighteen years he gathered a copious harvest of souls, being always esteemed an indefatigable and laborious missionary. On the breaking out of the Oates' persecution, and for some years before, Father Anthony lived at Worcester, as Superior and agent of St. George's Residence, and many of his autograph papers and accounts are still preserved in the archives. He had great talent for preaching and controversy, and was the more skilful in unmasking heresy, as having been himself so long deluded by it. He had also an ardent desire of suffering for the faith of Christ. He was busily occupied in his accustomed missionary duties in Worcester, when the report reached him of the new storm raised against Catholics. On hearing that the members of the Society were principally sought after for death, the fire of his zeal flamed forth, and he broke into exclamations which showed how much he envied the lot of his brethren who had been seized. He ardently prayed to become a sharer with them in their captivity, and so hastened to London (says

²² P. 474, above.

the author of the *Brevis Relatio*) as though urged by a kind of Divine impulse. Without having been either accused or proclaimed by name, or sought after by the pursuivants, he voluntarily gave himself up to a Justice of the Peace, acknowledging himself to be both a priest and a Jesuit. The most reasonable explanation is that, on the search for priests in Worcestershire, where he was so well known, becoming very intense, he was forced to retire in haste, obeying probably an order of his Superior. The author of *Florus Anglo-Bavaricus*, in page 119, gives the following account of an action so unusual as hardly to be justified except by a particular inspiration from on high. He had come to London, the writer says, with a view of seeking safety in flight, if he could meet with any of the Fathers in town to supply him with means to cross the Channel, as others had done before him. After fruitless attempts to find a Father (all who were still at large having escaped from London), he was reduced to his last sixpence; and going into the fields, stopped the first boy he met, and gave him the sixpence to guide him to the nearest Justice of the Peace. He also enjoined the boy to tell every one he met that he had fallen in with a Jesuit who, in order to escape starvation, had voluntarily surrendered himself into custody. The magistrate committed him to the Gatehouse Prison, Westminster.²³

For the trial of Father Turner the reader is referred to the Appendix, pp. 97, seq.; and for his execution, to the general narrative.

Bishop Challoner states that the day before the execution, Lord Shaftesbury was with Fathers Gavan and Turner, promising the King's pardon if they would confess the conspiracy. Gavan answered for both: "That he would not murder his soul to save his body; and that to acknowledge the Plot would be acknowledging what he knew not, and what he did believe was not." The chaplain of Newgate says that he could not speak with him and Father Gavan until they were placed upon the hurdle, and that he spoke but little to them then, haste and the noise of the crowd preventing him, and he confined his attentions to Father Gavan alone, so that Father Turner happily escaped the annoyance.

²³ In his dying speech, Father Turner refers to his having voluntarily presented himself to the Privy Council. The magistrate probably took him there immediately upon his surrender.

Speech of Father Turner at Tyburn.

Being now, good people, very near my end, and summoned by a violent death to appear before God's tribunal, there to render an account of all my thoughts, words, and actions, before a just Judge—I conceive I am bound in conscience to do myself that justice, as to declare upon oath my innocence from the horrid crime of treason with which I am falsely accused. And I esteem it a duty I owe to Christian charity, to publish to the world, before my death, all that I know in this point concerning those Catholics I have conversed with since the first noise of the Plot, desiring from the bottom of my heart that the whole truth may appear, that innocence may be cleared to the greater glory of God, and the peace and welfare of the King and country. As to myself, I call God to witness that I was never in my whole life present at any consult or meeting of the Jesuits, where any oath of secrecy was taken, or the sacrament, as a bond of secrecy, either by me, or any one of them, to conceal any plot against his sacred Majesty; nor was I ever present at any meeting or consult of theirs, where any proposal was made, or resolve taken or signed, either by me or any of them, for taking away the life of our dread sovereign; an impiety of such a nature, that had I been present at such a meeting, I should have been bound by the laws of God and by the principles of my religion (and by God's grace would have acted accordingly) to have discovered such a devilish treason to the civil magistrate, to the end they might have been brought to condign punishment. I was so far, good people, from being in September last at a consult of the Jesuits at Tixall, in Mr. Ever's chamber, that I vow to God, as I hope for salvation, I never was so much as once that year at Tixall, my Lord Aston's house. 'Tis true I was at the Congregation of Jesuits held on the 24th of April was twelvemonth; but in that meeting, as I hope to be saved, we meddled not with State affairs, but only treated about the concerns of our Province, which is usually done by us, without offence to temporal princes, every third year all the world over.

Sheriff. How? You do only justify yourselves here. We will not believe a word that you say. Spend your time in prayer, and we will not think our time too long.

Father Turner. I am, good people, as free from the treason I am accused of as the child that is unborn, and being innocent, I never accused myself in confession of anything that I am charged with. Certainly, if I had been conscious to myself of any guilt in this kind, I should not so frankly and freely as I did, of my own accord, have presented myself before the King's most honourable Privy Council. As for those Catholics I have conversed with since the noise of the Plot, I protest before God, in the words of a dying man, that I never heard any one of them, either priest or layman express to me the least knowledge of any plot that was then on foot amongst the Catholics, against the King's most excellent Majesty, for the advancing the Catholic religion. I die a Roman Catholic, and humbly beg the prayers of such for my happy passage into a better life. I have been of that religion above thirty years, and now give God Almighty infinite thanks for calling me by His holy grace to the knowledge of this truth, notwithstanding the prejudice of my former education. God of His infinite goodness bless the King and all the royal family, and grant his Majesty a prosperous reign here and a crown of glory hereafter. God in His mercy

forgive all those who have falsely accused me, or have had any hand in my death. I forgive them from the bottom of my heart, as I hope myself for forgiveness at the hands of God.

Father Turner's Prayer.

O God, Who hast created me to a supernatural end, to serve Thee in this life by grace, and enjoy Thee in the next by glory ; be pleased to grant by the merits of Thy bitter Death and Passion that, after this wretched life shall be ended, I may not fail of a full enjoyment of Thee, my last end and sovereign good. I humbly beg pardon for all the sins which I have committed against Thy Divine Majesty, since the first instant I came to the use of reason to this very time. I am heartily sorry from the very bottom of my heart for having offended Thee, so good, so powerful, so wise, and so just a God, and purpose, by the help of Thy grace, never more to offend Thee, my good God, Whom I love above all things.

O sweet Jesus, Who hast suffered a most painful and ignominious death upon the Cross for our salvation, apply, I beseech Thee, unto me the merits of Thy Sacred Passion, and sanctify unto me these sufferings of mine, which I humbly accept of for Thy sake, in union of the sufferings of Thy Sacred Majesty, and in punishment and satisfaction of my sins.

O my dear Saviour and Redeemer, I return Thee immortal thanks for all Thou hast been pleased to do for me in the whole course of my life ; and now, in the hour of my death, with a firm belief of all things Thou hast revealed, and a steadfast hope of obtaining everlasting bliss, I cheerfully cast myself into the arms of Thy mercy, Whose arms were stretched upon the Cross for my redemption. Sweet Jesus, receive my spirit.

Father Turner was buried along with the other four martyrs in the churchyard of St. Giles'-in-the-Fields, Holborn.

The Summary of the deceased of the English Province for 1679 says that Father Anthony Turner was fifty years of age, had spent twenty-six in religion, and was solemnly professed eleven years. After shortly recounting his history, the report concludes : " He was industrious in conducting business, and indefatigable in labouring for his neighbours' salvation ; an implacable enemy to the heresy of the erring, but only with a view to their salvation ; he possessed also a special gift in reclaiming bad Catholics to their duty. In a word, without making any external display, he was a very treasure of hidden virtue and learning."

FATHER JOHN WALL, O.S.F.—The records of this Residence would be incomplete without a short notice of this holy martyr, a true fellow-labourer with the Jesuit Fathers in Worcester and the neighbourhood,²⁴ after having been their scholar in the English College, Rome. John Wall, in religion

²⁴ Father Wall is shortly noticed in Bishop Challoner's *Memoirs*, and in Mrs. Hope's book, *The Franciscan Martyrs in England* (1878). The few authentic particulars which follow may be read by way of supplement to previous biographies.

Father Joachim of St. Anne, was born in 1620, and sent while very young to the English College at Douay. He was son of Mr. Wall, a gentleman of Lancashire. In 1641 he passed on to the English College, Rome, where he was ordained priest in 1645.²⁵ He afterwards returned to Douay, and received the habit of St. Francis in the Convent of St. Bonaventure, on New Year's day, 1651, and on the same day in the following year he was professed. In 1656, having previously been Vicar of his convent and Master of Novices, he joined the English Mission, and for twelve years laboured in Worcestershire under the assumed names of Francis Johnson and Webb. On the breaking out of the Oates' persecution he was seized in the house of his friend Mr. Finch, of Rushock Court, near Bromsgrove, by pursuivants who were in search of another person, and under suspicion of being a priest he was carried before Sir John Pakington and another Justice of the peace. On refusing to take the condemned oath of supremacy he was committed to Worcester Gaol in the beginning of December, 1678.

Bishop Challoner and the authoress Mrs. Hope, relate Father Wall's subsequent trial, conviction, and execution; and Theodore Galton, Esq., has contributed some interesting notices of him to *Catholic Progress* for 1875.²⁶

Father Wall was hanged at Red Hill, near Worcester, August 22, 1679, and was buried in St. Oswald's chapel yard, in the Tything, Worcester. The place of his martyrdom was rendered sacred as having been the scene of Father Oldcome and Brother Ralph Ashley's death, April 7, 1606.²⁷

²⁵ The English College Diary states that he entered at the age of about twenty-one, November 5, 1641, under the name of John Marsh. He had resolved to enter as a convictor, if his father would pay for his doing so; meanwhile he was admitted among the Pope's alumni. He took the two usual oaths on May 11, 1642; received minor orders on July 6, 1642; was ordained priest December 3, 1645; and sent into England May 12, 1648. Father Grene adds that he entered the Order of Minims, and was hanged at Worcester as an ordained priest, in 1679.

²⁶ These papers were subsequently published in a volume entitled *Gervase Sacheverill: an Episode of the Seventeenth Century*.

²⁷ Bishop Challoner records a tradition that for some time after Father Wall's burial his grave remained green, while the rest of the chapel-yard was all bare, being used as a constant thoroughfare. The following notice of the martyr was extracted from the records of the English College, Rome, made by the late Father John Thorpe:—"August 22, 1679. This day is memorable for the happy death of Father John Wall, who was several years a student of this College, and, after about twenty years' labour in the mission, was indicted for being a priest, imprisoned, tried, and executed for the same at Worcester, 1679. He came to Rome in October, 1640-1, where he proposed to be a convictor in the English College, but his father, who had several other children, could not conveniently pay his expenses, accordingly he took the common oath of the College on May 11, 1642, and went by the

An interview between Father Wall and Père Claude de la Colombière, the Apostle of the Sacred Heart, who was then residing at St. James's Palace, is given in Mr. Galton's *Gervase Sacheverill*, referred to above. The reader will remember that this is a tale founded on fact.

Just two years before, the apostle of the Sacred Heart of Jesus had been sent over by his superiors to visit the Court of the Duchess of York, in order to impart spiritual instruction to the numerous foreigners who had gathered around her in London. He came fresh from Paray-le-Monial, and was full of ardent zeal to propagate the beautiful devotion so lately revealed by our Blessed Lord Himself to the holy nun of the Visitation. During two years he had preached those lessons of Divine love in the Chapel of St. James's, and had kindled the sacred flame in many a breast amid the obloquy and persecution which overshadowed the faith in England. Some few of our countrymen had contrived to slip in and hearken to his consolatory discourses. They may have imbibed such fervour from the revelations which he disclosed, as to have enabled them to bear the terrible trials in store for them. The love of the Sacred Heart was no new doctrine. It had been revealed to the beloved disciple as he lay upon his Master's breast in the Cœnaculum, and was well known to St. Augustine, St. Bernard, and St. Gertrude; but it had recently been manifested with renewed lustre to the Blessed Margaret Mary in the chapel and the garden of the Convent at Paray. The flame then kindled smouldered imperceptibly, and was often seemingly extinct, until two centuries later it burst forth again among our Catholic countrymen, when a pilgrimage departed from our shores to suspend the banners of England over the shrine where the mystery was revealed.

Father Wall had heard of the famous young Jesuit Father, and

name of Marsh, and soon after received the lower orders, and continued to give great satisfaction to all. He was made priest December 3, 1645, and about three years after, May 12, 1648, he was sent upon the mission. Out of his particular devotion to our Blessed Lady, he would go by Loreto. Accordingly, putting a pilgrim's weed over his scholar's habit, and with staff in hand, he began his journey towards the Holy House. The Father Minister and Confessor, with six scholars, accompanied him part of the way, and then took leave of him. He went the rest of the journey alone." The following note is taken from a paper called "A true relation of some judgments of God against those who accused the priests and other Catholics after the pretended conspiracy in England" (Stonyhurst MSS. *Angl.* vol. v. n. 100):—"Before Mr. Johnson the priest was executed in the city of Worcester, Pakington, the Justice of the Peace who had imprisoned him, as he sat at table at his meal, fell to the ground senseless, and died the next day without having ever been able to utter a word; and his sister-in-law went altogether out of her mind, no one knowing why. A man called Rogers, who betrayed the priest and got him put in prison, going home immediately after the false oath taken in court, when passing a bridge was knocked down by an ox and grievously hurt; and his two companions who had taken a like oath against the said priest, both of them died in a boiling cauldron, where one was trying to help the other who had fallen in; and the mistress of these two servants, who had advised them to commit the crime, had her own brother imprisoned in Newgate, and before the priest was put to death, executed for having killed his own illegitimate child.

was prepared to meet with one deeply versed in the science of Divine love; but when he found himself in the presence of the holy priest it seemed to him as if the Apostle St. John had reappeared on earth to rekindle those flames from the Heart of Jesus with which his writings abound. His calm and beautiful countenance was precisely such as one may picture that of the beloved disciple who stood beside the Cross when the lance pierced his Master's side, and revealed the material tabernacle of His ardent charity.

"Father," he said, "I am a poor Minorite of St. Francis, come to seek strength and counsel of the Sacred Heart of Jesus, of which you are known far and wide among us as the Apostle. Among the friends I longed to see in London is one of your own Society, Father Turner, now a prisoner in Newgate, looking forward to the blessed crown of martyrdom. Had I not been called away by my superiors I should ere this have been in prison, with the certain prospect of a similar reward, if God but granteth me the grace to merit it by my constancy."

"My friend," said the holy man, "you have indeed come to the fount of graces for the strength you need, and yet none can probe the mysteries of His Heart without tasting of the cup of bitterness which He drained in the Garden of Gethsemani. Whosoever taketh up His Cross and followeth in His wake, though he gain an hundredfold even in this life in the way of consolations, must yet feel the sharp edge of persecution. Oh! that I were granted this great grace which your English priests are reaping in this land of crosses;²⁸ but God may yet have something in store for me."

"Our Lord will not let you go hence, may be, without much suffering," said Father Joachim of St. Ann; "but I foresee that your life will be spared to propagate this sweet Devotion, and rekindle the flagging zeal in many hearts."

Thus communing they spent together that day, which was the vigil of All Saints, in sweet converse on the love of Jesus; and it was not until after Father Wall had said Mass at the Little Altar of the Sacred Heart, which Father de la Colombière had erected in his oratory, that they finally parted at dawn on the feast. The former proceeded in the direction of Charing Cross with a view of returning to his friend's house near to Clerkenwell, where he had left his horse.

FATHER WILLIAM WALL, the martyr's younger brother, was born in Lancashire about 1624, and went to the English College, Rome, after his humanity studies at St. Omer's College, in 1645. He became a Benedictine monk at the Abbey of Lambspring, was arrested under Oates' plot, tried, and acquitted, but afterwards condemned to death as a priest. He was reprieved, and survived the persecution. The English College Diary states that he entered as an alumnus of the Holy Father, December 1, 1645, and having been ordained priest was sent into England, January 16, 1650.

²⁸ See *Life of Father Claude de la Colombière, S.J.*, 1875, where he describes England as *Le pays des Croix*. He was apprehended and imprisoned, but finally shipped off to France in January, 1678-9. See the Depositions, &c., pp. 221, seq.

THE COLLEGE OF ST. FRANCIS XAVIER, AND THE SOUTH WALES DISTRICT.

From 1678.

THIS College included the counties of Hereford, Monmouth, Gloucester, and Somerset, with the whole of South Wales ; and, until the formation of St. Winefrid's Residence in 1670, it extended likewise to North Wales. During 1678, at the commencement of Oates' persecution, in the sufferings of which this College largely shared, it numbered seven Fathers only ; these were further reduced by the violence of the storm, which nearly destroyed the whole District. A letter will be given below, written by a Father of the St. Winefrid's Residence to another in Rome, in 1679, which narrates of the English Province, "Some died in the prison, others through their sufferings and miseries incurred in constant flights to avoid their persecutors. The College of South Wales was totally rooted up. We of the north have fared a little better, thus far ; but God knows how long it is to last, for we live in constant fears and perils, only three of us now remaining."

The following Fathers formed the staff of missionaries for this College in 1701 and 1704.¹

1701.

Clark, William.
Evans, Francis.

Richardson, James.
Roberts, Roderick (Rector).

1704.

Clark, William.
Evans, Francis.
Gavan, Thomas.

Richardson, James.
Roberts, Roderick (Rector).

The following is a list of the missionaries and of the missions served by them in 1773.

¹ In the last volume, p. 337, a list of the Fathers for 1655 was given from which the three following names were omitted, viz. :—Vaughan, Thomas, Wales, aged 49, in the Society 22 years, in the mission 21 years, professed December 3, 1643 ; Putney, Williams, Salop [a lay-brother], aged 79, in the Society 28 years, a formed coadjutor August 6, 1637 ; and Morton, William, Worcester, aged 58, in the Society, 25 years, a formed coadjutor December 3, 1633.

Bath (at Mr. Porter's). Jenison, James. Died at Bath, January 22, 1799, æt. 62.

Bath (at Mr. Dalton's). More, Christopher. Died at Bath, November 27, 1781, æt. 53.

Bristol. Scudamore, John. Died at Bristol, April 8, 1778, æt. 82.

Beckford. Dormer, Robert. Died at Wappenbury, May 24, 1792, æt. 57.

Courtfield. Westby, Peter. Died at Scholes, November 14, 1788, æt. 60.

Eyne. Butler, Thomas. Died at Eyne, May 4, 1779, æt. 61.

Hereford. Butler, John. Died at Hereford, June 20, 1786, æt. 59.

Rotherwas. Falkner, Thomas. Died at Plowden Hall, June 30, 1784.

Sarnesfield. Horne, William. Died at Rotherwas, November 30, 1799, æt. 63.

Shepton-Mallet. Brewer, John. Died at same place, September 1, 1797, æt. 65.

At Mr. John Rows. Clarkson, George. Died at South Hill, November 5, 1813, æt. 76.

Montgomeryshire. Knight, George. Died at Courtfield, January 25, 1790, æt. 58.

The following members of Catholic families belonging to this District were students of the English Fathers in Belgium and Rome, viz.—

1. EDWARD CLARKE, who was admitted as a scholar to the English College, Rome, at the age of twenty-three, under the name of Powell, October 14, 1629. He was ordained priest October 25, 1633, and sent into England April 2, 1634. He was born at Wellington, near Hereford. His parents had suffered troubles, losses, and imprisonment for the Catholic faith. He made his first humanity studies at Douay, and completed them at St. Omer's.

2. JOHN RAVENHILL, *alias* RUSSELL, connected with the Lechmere and Russell families, was a convert to the Catholic faith, a student of the English Fathers at Ghent, and, having been ordained priest, was sent to the English Mission.

He entered the English College, Rome, in the name of John Russell of Hereford, aged twenty-one, October 17, 1646, took the College oath May 19, 1647, received the Sacrament of Confirmation, June 9, 1647, and afterwards minor orders. He was ordained deacon and subdeacon in April and May, and priest on May 12, 1652, and was sent to England before completing his studies, June 2nd following, on account of ill-health.

He was born in Hereford, and was son of Richard Ravenhill and Winefrid Leatchmore [Lechmere] of Hereford, both of the higher classes. His mother was converted to the Catholic

faith by means of her husband, and by reading the works of the holy Fathers; and his own conversion and that of his brothers and sisters followed upon that of his mother. He studied his humanities at Ghent.

3. The REV. JOHN ROSS, born in 1647, entered the English College, Rome, November 3, 1677, took the College obligation and received minor orders in 1679. Having been ordained subdeacon and deacon in June and July, and priest July 21, 1680, he left the College for Germany, September 14th following. He was son of William Ross, Esq., and his wife, a German lady, Agnes Vockinck, and was born at Preston-on-Wye, and baptized by a Protestant minister. He was member of a family of two sons and three daughters, of whom two were nuns. His parents were both well-born, and his father had become a convert to the Catholic faith. He was educated at the College of Nobles at Fulda, and afterwards served for some time in the army of the Emperor of Germany. His parents were in straitened circumstances, having been banished from England by the rebel Parliament for their fidelity to the Royal cause. John Ross had himself suffered obloquy, loss of property, and deprivation of honours on account of religion. He received the first tonsure from the Prince Joachim, Abbot of Fulda.

EDMUND FLOYD, son of Mr. Walter Floyd, of the county of Carmarthen, made his studies in the English College, Rome. His family held a good position, and had few Catholic members. After being at the public school of Carmarthen, and learning poetry and rhetoric at Westminster, he studied law for a time in Gray's Inn. Here he embraced the Catholic faith, partly from reading Cardinal Bellarmine's and other controversial works, partly by the assistance of the Capuchin Father, Cyprian Gamuchi, preacher to Queen Henrietta Maria. By this step he incurred the hostility of his family and friends, but with the help of Father Cyprian and other Catholic friends, he went to Rome and was admitted to the English College, June 19, 1638, in the assumed name of Henry Mansell, as one of the Pope's scholars. After taking the College oath on the 3rd of May following, and receiving minor orders, he left Rome in September, 1640, to prosecute his studies in Paris on account of ill-health.

The Annual Letters for this period contain chiefly reports of the martyrdoms of Fathers Philip Evans and David Lewis

(usually called Charles Baker), and of the sufferings of Fathers Ignatius Andrews, *alias* Price, and James Richardson. These will be found under the heads of Cardiff, Usk, Courtfield, and Raglan. The two following Fathers, having no special locality, are noticed here, viz., Francis Cotton, *alias* Neville, and Charles Pritchard.

FATHER FRANCIS COTTON, *alias* NEVILLE. The author of the *Brevis Relatio*, speaking of the fury of the persecutors in the time of Oates' Plot, remarks that the inhuman cruelty attending the arrest of this Father manifests the real spirit of the persecution.

Father Cotton was a native of Hampshire, born in 1595. In 1616, at the age of twenty-one, he entered the novitiate of the Society, and was professed on the 28th of September, 1631. He was sent upon the mission in 1622, and seems to have laboured chiefly in the College of St. Francis Xavier and the South Wales District. He was a missionary there in 1655, as appears by the Catalogue of the Province for that year. He is frequently mentioned in documents connected with the Residence of St. George, or the Worcester District, by his true name of Cotton. In the archives of that Residence is a letter, dated February 22, 1661, from Father Edward Leedes, *alias* Courtney, then Provincial, to Father John Tyrwhit: "You know that Mr. Cotton visits for me the District of Wales. I wish him also to visit your District, and beg you to give notice to all the Fathers that they receive and treat him as one sent in my place, for which I give him full authority."

The Annual Letters for 1679, confirmed by the *Brevis Relatio* and *Florus Anglo-Bavaricus*, speak as follows: "Last February (the day is uncertain), Father Francis Neville, *vere* Cotton, who had filled many offices in the Society, departed this life like a veteran and well tried soldier, crowned with triumphal laurels, æt. 84; having been in religion sixty-three years, and solemnly professed forty-seven. He rendered himself very dear to all classes by reason of the gentleness of his manners, and the fervour of his piety. He was gifted with unusual talents and great application, was a rigid observer of his rules to the minutest point, and with profound humility made his prayer almost uninterruptedly, being inflamed with the love of God, in Whose presence he continually lived. Mindful of our Lord's words, *Quia in paucis*

fuisti fidelis, he strove to prove himself a good and faithful servant of God, applying to himself the words addressed by God to Abraham: *Ambula coram me, et esto perfectus*. He showed great charity towards his neighbour, for whose salvation he laboured with untiring zeal, yet so as not to interrupt his union with God; while he treated himself with great rigour, as though he were himself his only and most dangerous enemy. He laboured assiduously to maintain purity of conscience, and to keep his senses in subjection, the happy effect of which was that he ever preserved a perfect equanimity of soul under every event, prosperous or adverse. On his first entrance upon his noviceship, he placed before himself the maxim, that nothing one can do is worthy of God, unless done in the best manner. He never lost the first fervour and docility of novice life, but daily increased in these to the end, as close observers have noticed. He was afflicted for many years before his death with a very painful disease, and endured almost uninterrupted sufferings with extraordinary patience and joy, as though he had been in the best of health, to the no small astonishment of the medical men. He diligently cultivated the English vineyard, gaining a rich harvest of souls, for the long period of forty-eight years. What sufferings and calamities he had to encounter in that lengthened course of years may be readily imagined by any one who considers the infamous laws enacted during the various persecutions against Catholics in general, and the members of the Society in particular. He experienced their severity in his perpetual concealments, especially when acting as Superior, for the fury of the heretics urged them on specially to his discovery and arrest. Although he had happily escaped all the snares of the enemy through numerous troubles, yet on the breaking out of the present persecution (1678-9), he was betrayed by an unhappy apostate, and at last fell into their hands. He had been three years Rector of St. Francis Xavier's College, and for a long time Superior in other parts of the English Province. The venerable Father was seized in the house of a Catholic nobleman by a party of pursuivants, who attacked the mansion with fury, and after throwing everything into confusion, at length found him concealed in the garrets. Either in triumph at having captured their prey, or enraged at the long search they had made, they threw him with great violence down the whole flight of stairs to the area beneath, intending to take him off to prison. As they were preparing to do so he swooned from exhaustion, and fell down between

those who were supporting him to the conveyance. The severe injuries he had received hastened his death, which occurred a few days after this."²

The following extract from a letter by Father Francis (?) Clare to Father John Warner, the Provincial, is dated August 2, 1679.³

As for Father Cotton, I have known him these fifteen years, and for these eight years last past (when he seldom or ever stirred abroad), I had the happiness to be intimately acquainted with him, as being his constant confessor. He was a man by nature of an affable and most sweet disposition, by his concurrence with God's grace, of an extraordinary sanctity and holiness of life. He kept his first fervour of his noviceship to his dying day. The counsel of the Apostle, of praying always, he put in practice, for he applied himself wholly to prayer, mental and vocal, in which he spent almost all his time. He was lowly in spirit, being united to God, in Whose presence he always kept himself; hence it often happened that in conversing with others some pious aspirations upon the sudden came from him, as witnesses upon what his thoughts were fixed. Seculars who conversed with him, not only Catholics, but also several Protestants, both esteemed him as, and called him a saint. He was a man of very profound humility, of a most pure conscience, and a true pattern of obedience. Several years before he died he was troubled with a cutaneous disease, to that excess that often he was under the physician for many weeks together, daily suffering incisions, and moreover had so violent achings continually over his entire body, that it hindered his rest both day and night. He bore all this with such an invincible courage and unparalleled patience, that not only I myself, but the whole family was astonished at it. The disease often brought him to the point of death, at which times I always found him perfectly resigned, wholly indifferent to die or live, leaving the choice to the holy will of God. Finally, it was the constant opinion of all that knew him, as well ours as seculars, that he was a saint. I am credibly informed that in the last persecution the King's officers seized upon him for a priest, intending to put him in Stafford Gaol, but having brought him down from his chamber into the court, he tumbled into their hands; they, fearing his weakness to be so great that there would be imminent danger of his dying on the way, carried him back to his chamber, where not long after he died, the King's prisoner.

2nd of August, 1679.

FRANCIS CLARE.

To the Rev. John Warner, S.J.,
Provincial, Watten.

* Respecting the violence used towards Father Cotton, the Annual Letters say that he was thrown down the stairs; the *Brevi's Relatio* states that with great force and violence they not so much dragged him down the entire stairs, as pushed him headlong down; whilst *Florus Anglo-Bax.* says that he was thrown down, whether by accident or on purpose is uncertain.

³ The original is in the P.R.O. Brussels, *Varia S.J.* A copy is given in the *Collectio Cardwelli*, vol. i. p. 53.

He is thus mentioned in Father Law's Calendar of the English Martyrs: "Some time in February, Francis Neville, Jesuit, on his apprehension thrown down stairs and killed. 1679."

In the letter from a Father of the North Wales District to another in Rome, alluded to above, Father Cotton is noticed in these terms—

Father Cotton, Dean of our Province, about eighty-six years old, was dragged from his room down stairs to be taken to prison, but as he fainted away he was taken back to his room, with, however, an express order given to the master of the family that if he were summoned to the court he should not fail to appear; but the Father was prevented by death, and did not wait for the summons.

The archives of the Residence contain an original letter from Father Cotton to the martyr, Father Anthony Turner, dated August 21, 1671. It is entirely confined to matters of business connected with the affairs of Sir George Winter of Huddington and the Earl of Shrewsbury. The heading given to it is—"Theis for my hon. friend Mr. Anthony Turner in Worcestershire. Speede."

FATHER CHARLES PRITCHARD.—This Father, marked out as one of the victims of the Oates' persecution, was born during 1637, most probably in South Wales. He entered the Society in 1663, and had been engaged in the South Wales mission for sixteen years, when, as we shall see, upon the false testimony of Bedloe, he was declared to be a party in the feigned plot of Oates and his abettors, and a reward was offered for his apprehension. The following account of him is taken from the Annual Letters of the Province for 1680, and furnishes all the information we possess about this confessor of the faith.

"Father Charles Pritchard, who had been for a long time confined to a close and narrow room during the persecution, was carried off by sudden death on the 14th of March, 1680. He had been a Formed Spiritual Coadjutor for six years, and was a most humble and devoted man, remarkable for his zeal of souls, and patient in labours undertaken for them. He served the mission in South Wales for nearly sixteen years with great success, and never during the whole of that time visited London; nor was he present at any Provincial Congregations, not being Superior of any College or Residence, and holding only the degree of Spiritual Coadjutor.

But what distance can protect from the calumnies of the wicked, where the ancient Protestant hatred towards the Catholic faith imputes treason to the innocent and wins over the authorities by perjury, at the will of its sectaries? The imposter Bedloe had never once set eyes upon the Father, as appeared by his own description of his person, which plainly referred to some one else, and differed entirely as regards stature, hair, face, and complexion. Yet he had the effrontery to depose on oath that he was well acquainted with him, that he had plotted the death of the King, and had frequently assisted at the Jesuits' consultations in London in 1678, to assassinate his Majesty, and subvert the Government; and that he was not only an approver of the transaction, but its chief author and leader. If all other evidence to the contrary had failed, the Father's well-known meekness and simplicity of character was a sufficient refutation of the charge, in itself an answer to the suspicion of a crime demanding audacity and a ready hand. He was, moreover, personally quite unfitted for accomplishing such an attempt. The perjurer, notwithstanding, made out his case before the Privy Council, and the Lords, upon his testimony, unsupported by any additional evidence whatever, and actuated by the same inveterate hatred of religion, at once endorsed the calumny, and issued a proclamation against the good Father, with a reward of eighty gold crowns for his apprehension and conviction. Pursuivants were sent into the country, who with the utmost diligence and assiduity searched all the hiding-places in the houses of Catholics, omitting no house or corner. For six months he lay concealed in a secluded retreat within the house of a good Catholic, known only to a few of the domestics. By day he never stirred a foot from the place, although by night he would run many risks, and go out some distance to assist the afflicted Catholics. But this painful life of anxiety ruined his health, and by a false step, in the dark he hastened his death. He was secretly interred in an adjoining garden, for the sake of preserving his good host unharmed, since, had it become known to the Protestants that the latter had entertained a proclaimed priest in his house, he would have paid the penalty with his life, and the confiscation of his property, for rendering this service to the man of God."

The Annual Report of the College for 1710, briefly observes that the College of St. Francis Xavier, embracing four counties

of South Wales, possessed six Fathers. Of these Father William Clarke was Rector, being a model both as Superior and missionary. The rest diligently cultivated each his own vineyard. There were 238 Catholics under their care; 35 had been converted to the faith; while 53 baptisms and 40 cases of Extreme Unction were counted.

Among the entries in the old accounts of the College is the following: "Mr. Ricci [the Father General] has imposed a particular sum upon our Province for the maintenance of the poor exiles [the Portuguese Jesuits], this 26th of January, 1762, and Lady S. W. [South Wales] to pay annually £8 till time redresses them."

MISSIONS.

Barton, near Morton in the Marsh (then the residence of Mr. Overbury), was served by Father Stephen Roberts, early in the last century.

Bath.—The College does not seem to have had a permanent mission here. Father John Musson was resident for some years in the first quarter of the last century, when his address was "At the Bell Tree, in Bath." He was probably chaplain in some family. Two other Fathers are mentioned in the Catalogues as residing there during the last century, being chaplains to Mr. Porter and Mr. Dalton respectively. One of these was Father Christopher More, son of Thomas More, of Barnborough, in the county of York, by his wife Catherine Giffard. He has been noticed under the head of the More family of Barnborough, in the Residence of St. Michael, p. 703; with which family Mr. Dalton was connected by marriage.

Beckford, Gloucestershire, has been noticed in vol. iv. p. 437. It was the seat of the old Catholic family of Wake-man. The last chaplain traced there was Father Robert Dormer in 1773.

Bristol.—This old mission is shortly referred to vol. iv. p. 449. No fixed Residence of the Society can be traced there until from 1724 to 1734, when Father Joseph Marshall resided at a Mr. Fermor's in Earl Street, Jobbin's Leys. Evans, the historian, mentions a French merchant, a Mons. Joredin, in the time of Charles II., who complained that he could not hear Mass at Bristol, although it is a port frequented by many foreign Catholics.

The Annual Letters for 1642-3, given in vol. iv. pp. 442, seq., mention the services of one of the Fathers who was then camp missionary in the Royal army, at the battles of Gloucester, Bristol, &c., and who reconciled Robert Dormer, Earl of Carnarvon, to the Church, after he was mortally wounded at the battle of Newbury. In connection with the Dormer family, the following has been communicated.

From a paper in the handwriting of the Hon. Lady Jerningham (née Dillon).

A Manuscript Life of the Lady Jane Dormer, Duchess of Feria, has the following Dedication : To the Right Hon. Lord Charles Dormer, Earl of Carnarvon and Lord Baron of Wenge.

This treatise has long lain by me, having dedicated it to your honourable great-grandmother, the Lady Elizabeth Dormer,⁴ of happy memory. But it having pleased Almighty God to take her to a better world, where she enjoys the reward of her virtuous life and her many good works, I did then present it to your most noble and valiant father who, in the penning of this epistle, died, to his eternal honour in the service of his Prince at the battle of Newbury, this year 1643, professing his happiness and content to die in the confession of the Roman Catholic faith, and performance of his duty to his lawful King and Sovereign.

Your lordship being heir to his house, and in confidence of his virtues and valour, I should have forgotten my duty to have entitled it to any other ; seeing the Lady Jane Dormer, Duchess of Feria, whose life and death it chiefly handles, being so singular and renowned an honour to your noble family, and sister to my Lord Dormer, your honourable great-grandfather, in her excellence your lordship will behold a lively mirror of true nobility, Christian piety, and illustrious honour ; an eternal worthy pattern to your house and posterity.

In this treatise is also touched, as the course of the history occasioned, the life of her virtuous grandmother, the Lady Jane Dormer, and of her saint-like brother, a Carthusian martyr, both of blessed memory ; of the Lady Hungerford, sister to my Lady Duchess ; the life of the most excellent and pious Queen Mary, her Lady and Mistress ; and the lives of both the Dukes, her husband and son. What is written is out of approved history, or from the relation of such persons against whose worth and credit no exception may morally be given, or from that which I myself have known, seen, or heard : for my purpose and intention is to tell truth. To flatter is either to gain or to deceive ; this is of wild and base negotiants ; the other of shifters and lewd companions : Plutarch says, the infamy of true men and custom of slaves. Extreme is the folly to sow fiction, where there is no necessity nor occasion, and to illustrate the honour and worth of so renowned and holy a personage with untruths, I hold it sacrilege, and to deprive her of right and due, were apparent injury.

This history deserves a better and more learned pen, but I trust your lordship will pardon defects, and accept my will in good part, performing the duty and obligation I owe to the happy memory of

⁴ Daughter of Viscount Montague of Cowdray, and wife of Robert first Lord Dormer.

my most honourable good lady and mistress, and the respect and love I bear to your most noble house and family, and in particular to your lordship, whose life, health, and happiness God Almighty bless with that prosperous increase of honours, as desireth,

Your lordship's

Most humble and affectionate servant,

H. CLIFFORD.

I should here describe the outward habit and constitution of the body and stature of the Lady Duchess, which is in the history distinctly noted. As she grew in years, and when I came to her service in the year 1603, in the first year of King James, she was in the sixty-sixth year of her age, which, together with the heat of Spain, [she] was much extenuated, beginning a little to stoop; she was somewhat higher than ordinary; of a comely presence, a lively aspect, a gracious countenance; very clear-skinned; quick in senses, for she had her sight and hearing to her last hour; until she broke her arm, perfect in all parts; her person venerable; and with modesty, all showed nobility, and did win a reverend respect from all; that I have not seen, of her age, a more fair, comely, and more respectable personage, which was perfected with modest comportment, deep judgment, graceful humility, and true piety. Of her may be notably and really spoken those praises which are expressed in Holy Scripture of a good woman,—*Mulier timens Dominum*.

No indication is given as to the place in which the MS., whence the above has been copied, is to be found.

From Dircks's *Life, Times, and Scientific Labours of the Second Marquis of Worcester* (published in 1865), it appears that the Marquis married first, in 1628, Elizabeth Dormer, sister to the first Earl of Carnarvon. Their father, Sir William Dormer, Knight, died in the lifetime of his father, Robert, first Lord Dormer. The Marchioness died "at Worcester House, in the Strand, London, on Sunday, the last of May, 1635," and was buried at Raglan, co. Monmouth. She left a son, afterwards first Duke of Beaufort, and two daughters, Lady Anne Somerset, who married Henry Howard, second son of Henry, Earl of Arundel, heir to the Duke of Norfolk, and Lady Elizabeth Somerset, who married William, Lord Herbert of Powis.

Dr. Oliver, in his *Collections for Cornwall, &c.*, says: "That a priest did venture to exercise his functions in Bristol, after King James II. had mounted the throne, is proved by the autobiography of Sir John Bramston."⁵

On Sunday last, April 25, 1686, at Bristol, information being given to the mayor that Mass was saying in a house in that city, he took with him the sheriffs and some aldermen, and went and apprehended the priest, and the conventicle, and committed the

⁵ Camden Society, 1845.

priest and some of the company to the gaol, and sent to the Bishop, Sir Jonathan Trelawney,⁶ notice of it. His lordship carried the letter to the King.

Further on, p. 229, we read :

The priest that was committed by the Mayor of Bristol was brought to the King's Bar, 10th May ; but, owing to the absence of the Lord Chief Justice, Sir Edward Herbert, and of his counsel, Mr. Brent, he was remanded to the King's Bench Prison. Mr. Coppinger, a well qualified teacher, attempted to open a school at Kingsdown, near Clifton, about 1757 ; at first his prospects were favourable, but when it was discovered that he was a Papist, every hope of success vanished, and he was compelled to retire.

The late Father O'Ferrall, in a letter to Dr. Oliver, dated Bristol, September 19, 1854, states that "about 1743, a Bristol firm, anxious to introduce spelter or zinc-works from Flanders, could not induce any of the Flemish workmen to come over unless the free exercise of their religion was allowed them; and so in the combat Bristol cupidity overcame Bristol stupidity, and the men were allowed to practise their religion without molestation."

There is little doubt that a permanent mission here was first established by the Society. The earliest missionary whose name has been handed down was Father Joseph Marshall,⁷ between 1724 and 1734, in which latter year he became Rector of the English College, Rome. He was followed by Father John Busby, who served the mission until 1744, when he was succeeded by Father John Scudamore, of the ancient family of Scudamore, of Holm Lacey, Herefordshire.⁸ He was much beloved by his little flock for his zeal and piety. His first place of worship was the upper room of

⁶ One of the seven Bishops whom James II. by a most short-sighted policy, afterwards committed to the Tower for refusing, though respectfully, to enjoin that his Declaration for liberty of conscience should be read in the churches. This arbitrary act tended in the highest degree to increase the popular odium against his religion, and thus against himself, and to strengthen the cause of Anglicanism in its representatives, who were regarded by the public opinion as martyrs (See Lingard, vol. x. pp. 297, seq. Edit. 1849). Trelawney, as his name implies, was a Cornish man; and his imprisonment caused a formidable outburst of popular feeling, which found vent in an ode of indignation, sung throughout his native country—

And shall Trelawney die?
Then fifty thousand Cornish boys
Will know the reason why.

⁷ Dr. Oliver by mistake names Father John Lallart.

⁸ Father Scudamore was born in 1696; educated at St. Omer's; entered the Society in 1714; professed 1732; appointed Rector of this College in 1746; and died at Bristol, April 8, 1778, æt. 82. His remains lie in the churchyard of St. James', opposite the church porch.

a house at Hook's Mills, behind the small church on Ashley Down. In an old account book we find the following entry: "A present to Mrs. Bristow, or Glamor. [Bristol or Glamorgan], October 8, 1746, towards paying the house rent where serves at Hook's Mills, 01 : 01 : 00." His next chapel was a miserable room in St. James' Back, which was replaced by the late chapel of St. Joseph in Trenchard Street, built by the exertions of Father Robert Plowden and opened June 29, 1790. This old chapel is now closed, and the handsome church of St. Mary's on the Quay, purchased by the Society in 1871, is used as the parish church.⁹

Among the old papers of the English Province, now retained in the Public Record Office, Brussels, is a packet¹⁰ containing twelve original Briefs of Pope Innocent XII. for establishing confraternities *sub titulo D.N.J.C. in cruce moribundi, ac Bmæ V. Mariæ Ejus Genitricis dolorosæ, Febr. 6, 1697*. Two of them are: *Pro Capella Bti. Stanislai Bristolensi*. As there was certainly no public chapel at that date, the Bristol chapel must have been a private upper room, then used for the purpose.¹¹

FATHER CHARLES NEVILLE, *alias* DILLON, a native of Holt, Leicestershire, was the second son of Cosmas Neville, Esq. His mother was Lady Mary Lee, daughter of the Earl of Lichfield. He was born April 8, 1746; joined as a pensioner at St. Omer's, September 5, 1758, under the name of Dillon, and at the age of seventeen entered the Society in 1763. On the death of his elder brother George in 1767, he succeeded to the family estates, which he gave up

⁹ Father Robert Plowden may be justly considered the founder of the Catholic mission of Bristol, and to a great degree of those of Swansea and the South Wales District. The progress of the faith of our forefathers has been very marked at Bristol. In the year 1807, "Father Robert Plowden was the sole incumbent of the city, and obliged to visit Swansea also, though he received occasional help from some chance brother priest and from two French refugee Abbés" (Dr. Oliver). Until 1843 St. Joseph's remained the only Catholic chapel. In that year the church built by the Irvingite congregation, at a cost of about £16,000, was purchased for the Diocese, through the efforts of Father O'Ferrall, and converted into the present Church of St. Mary's on the Quay. This was followed by the erection of the church at Clifton, used by the Bishop as his Pro-Cathedral, as also of St. Nicholas' and Holy Cross, besides several convents with their chapels attached.

¹⁰ Carton, *Varia S.J.* n. 31.

¹¹ Among other Fathers at Bristol was a French refugee, John Baptist Fontaine, who upon the expulsion of the Society from France in the days preceding the Revolution, was attached to the English Province. After serving Bristol for some time he retired in 1781, on account of the riots there, instigated by the fanatical Gordon tumults in London.

to his younger brother Cosmas. In 1782 he was engaged in teaching at the newly-established Academy of Liege, and after retiring to Bristol, died there April 4, 1792, æt. 46, and was buried in the vault of St. Joseph's Chapel, Trenchard Street. He had been a benefactor to the chapel to the amount of £500. The date of his arrival at Bristol does not appear, nor is it stated whether he was employed in active missionary work.

Cardiff,¹² Caerdiff, or Caerdydd (meaning the "fortress on the Taff," is said to have been built by Jestyn-ap-Gwrgan in 1080, out of the ruins of the adjacent Roman station at Roath. It formerly possessed priories of Grey Friars and Benedictine monks. Cardiff Castle, the seat of the Marquis of Bute, who possesses extensive property here, and owns nearly all the docks, is supposed to have been built by Robert Fitzhamon, a kinsman of William the Conqueror, in 1110.¹³ Cardiff was no doubt included in the missionary circuits of the Fathers during the time of Oates' persecution, and is a place of special interest to the members of the English Province, from the fact that Father Philip Evans obtained his crown of martyrdom there.¹⁴

FATHER PHILIP EVANS, a native of Monmouth, was born in 1645. He made his humanity studies at St. Omer's, and entered the Society at the age of twenty, on September 8, 1665. Having completed his noviceship at Watten, and made his higher studies and theology at the English College, Liege, with great satisfaction to his Superiors, he was ordained priest

¹² *The Glamorgan, South Wales, Missions.*—Father Robert Plowden and his fellow-missioner at Bristol were accustomed to take long periodical circuits to Glamorgan, Cardiff, &c. He says in a letter to his Provincial, November 25, 1814: "I could never make the journeys required every year, whilst I served that mission, without being considerably out of pocket. The original allowance was (less property tax) £22 5s. 1d.; and the Welsh mission to be served for this sum, was the whole course of South Wales, wherever there were Catholics, from Cardiff to Milford Haven, inclusively. Of later years, the Catholics of Newport, which otherwise would have been the first station, were served from Usk, or elsewhere; but below that, all fell to Father Brewer and my care. Father Brewer used to visit a family at Haverfordwest, whom by degrees he induced to come and reside in Bristol, but till his death [1787] he always went as far as Cowbridge, and some years ago, on the eve of the feast of the Assumption, I said Mass in the house of an Italian at Milford Haven, the first perhaps that had been celebrated there since the Reformation. Mr. Brewer, I think, used to go at first four times a year, but I think Mr. Walmsley [Bishop] allowed them to be reduced to three."

¹³ Gorton's *Topographical Dictionary*.

¹⁴ The gallows upon which he suffered is said to have stood within the Castle grounds.



FR. PHILIP EVANS, S.J.
MARTYR FOR THE FAITH.
 Suffered at Cardiff, July 22, 1679.

and sent upon the English Mission in the year 1675, being assigned the District of South Wales. Here he laboured zealously in gaining souls to Christ, and was regardless of danger where the glory of God and his neighbours' salvation called him forth. After four years, he was seized in the house of his friend and patron, Christopher Turberville de Skere, Esq., during the national delirium produced by Oates' plot, he was condemned to the death of a traitor and executed at Cardiff, July 22, 1679, at the early age of thirty-four, after having been fourteen years in religion.

The following particulars are derived chiefly from the Annual Letters of this College for the year 1679.¹⁵ It begins by observing that in no other locality, after the City of London and its neighbourhood, did the fury of the Protestants rage so madly against the English members of the Society of Jesus as in South Wales, at once the birth-place and scene of the glorious deaths of Father Charles Baker (whose true name was David Lewis) and Father Philip Evans. A gentleman named Arnold, a rabid Calvinist, and bitter enemy of Catholics, incensed by Father Evans' successful spiritual labours, determined to compass his destruction, and to this end spared neither labour nor money. In the beginning of November, 1678, he offered a public reward of £200 for the Father's arrest, in addition to the usual Government reward of £50 for the apprehension and capital conviction of a Jesuit. Upon this, his friends entreated him to withdraw for a time, until the storm had subsided, as there was little doubt that the proffered remuneration would induce some base and needy person to betray him. Although Father Evans was aware of his danger, yet, with the consent of Mr. Turberville de Skere, in whose house he was living as chaplain, he chose, with the peril of his life, to remain at the post which had been intrusted to him, and like a good shepherd to give his life for his flock.

On December 2, 1678, a constable, accompanied by one William Bassett, received warrants from Mr. Richard Logher, Justice of the Peace, to search the house of Mr. Turberville de Skere, for the purpose of apprehending certain priests named, who were thought to be concealed there. At length, just as

¹⁵ The MS. is confirmed by Bishop Challoner's *Memoirs*, also by *Florus Anglo-Bavaricus*, and by a very rare little book (often quoted in our present volume), *Brevis Relatio*, &c., compiled by Father Mathias Tanner, S.J. A copy is preserved in the Stonyhurst library. One was sold many years ago at the Towneley sale for seven guineas, and in June, 1874, another, by Quaritch, for ten guineas.

they were about to depart, Father Evans happened to come in, and Bassett ordered the constable to take him into custody. But as it would have been illegal to do so without a special warrant, Bassett produced a secret warrant which he held from the same Justice Logher, declaring that it was for the apprehension of Father Philip, if he were sure of his man, in the hope of getting, not only the Government reward, but Mr. Arnold's £200. Up to that day, Mr. Logher had always professed the greatest friendship for Father Evans and his patron. The good Father, accompanied by Mr. Turberville de Skere, was taken by the constable to the house of another magistrate, where Mr. Logher also joined them, and with an air of affected moderation professed his readiness to discharge Father Evans on bail, had not the other Justice of the Peace persisted in asserting that he was a priest, and that he could prove the fact at once. Therefore, after a short examination they made out warrants of committal to Cardiff gaol, whither he was sent in custody of the constables; but as the journey was too long to be performed that day, they spent the night in an intermediate town, where Sir Edward Esterling, a Justice of the Peace, one of the most ancient families in the county, together with another magistrate, awaited the Father's arrival. Sir Edward would at once have discharged him on bail, had Father Evans consented to take the condemned oath of allegiance and supremacy, which he strongly urged him to do. But the Father, humbly thanking him for his benevolent intentions, answered with a cheerful countenance, that he would rather go to prison and to death itself, than defile his conscience by taking that or any other forbidden oath.

Upon his arrival at the prison he was confined in an underground cell for three weeks in perfect solitude, all access to him being forbidden. But at length Mr. Turberville de Skere obtained leave from the Governor of the prison, though granted with extreme reluctance, to allow Father Philip to associate with the Rev. John Lloyd, a secular priest confined in the same prison, who from that time until their execution was his constant companion.¹⁶ In the meanwhile, Logher informed the Privy Council of the event as quickly as he could, and in return received their lordships' thanks, and instructions as to the mode of dealing with the captive. Therefore, summoning a number of poor Catholics of the lowest class, who had already been induced, out of fear of the cruel laws, to

¹⁶ Dodd is mistaken in calling him a Jesuit.

take the forbidden oath, he strove in the first instance to suborn a certain poor man to give evidence of Father Philip's priesthood : but as he generously refused to do so, he was savagely beaten, and scarcely escaped alive. All the rest stoutly refused to give testimony to the fact. At length, by persuasion and threats, he induced a poor old woman and her daughter to swear that they had heard Father Evans say Mass and preach, in Latin, English, and Welsh, and had received the Sacraments of Penance and the Holy Eucharist at his hands, and had seen him communicate both Mr. and Mrs. Turberville.

After a lapse of five months Father Evans was called to the bar for trial at the Spring Assizes in 1679, the feast of the Finding of the Holy Cross. The perfidious Justice Logher produced the above two witnesses in Court, who repeated their former evidence. A certain dwarf, an apostate, was also brought forward, and suborned by the same Arnold to perjure himself, with the view of implicating Father Evans in the pretended plot. This man swore that, after his apostacy, the Father had asked him what was the motive which had induced him to abandon his religion. "If," said he, "you did it from fear of the penal laws against Catholics, you acted foolishly ; for I assure you that in no short time you will see that there is no other religion in England than the Catholic." Father Evans instantly called the attention of the Court to this perjury, suggested by Arnold to the dwarf, with a view not merely of taking away his life, but of fixing upon him the stigma of the conspiracy. Although the Father made no reply to the evidence of the two poor women, which he could not refute, yet he solemnly protested that he had never held this conversation with the dwarf. But the Judge allayed his fear by saying that the evidence was of no importance, being unsupported by any other witnesses, but that the testimony of the two women was sufficient, unless it could be disproved ; and he ruled, in summing up, that this fact was for the consideration of the jury. "If you believe the evidence of the women, you ought to find a verdict of guilty on the capital charge of the priesthood." No sooner had the Judge said this than one of the jury, named Richard Bassett, with an oath said : "Be it so ; come on, let us find him guilty at once." His advice was instantly followed.

The Father received the sentence of death, which was pronounced by the Judge in the usual manner (that he should

be cut down alive, dismembered and disembowelled, his bowels burnt in his sight, and his body quartered, &c.), with undaunted courage and a joyful countenance; then, bowing profoundly to both judge and jury, he humbly thanked them.

Being remanded again to prison and heavily chained (as was usual with condemned convicts), he imprinted upon the fetters many kisses, venerating them as the insignia of his Lord and Master Jesus Christ, and rendered thanks to God for so great an honour conferred upon him. Having said his Office, he begged the Governor to send him a harp, which he had before occasionally played for his own and his fellow-prisoners' recreation. He was desirous to impart to others the joyful emotion of his own heart; and he played with the same composure that he had shown in former years in the choir of St. Omer's, singing canticles in thanksgiving to God for the honour before him of suffering for Christ. Neither the inconvenience of his cell, nor the weight of his chains could lessen his joy or hush his song; and he retained his unshaken courage and natural sweetness of address until his death, which took place three months after. His Catholic friends, who frequently visited him, bear witness that he invited them to rejoice and congratulate with him on his most happy lot. The inhabitants of Cardiff bore similar testimony, and they daily flocked in great numbers to see so wonderful a sight, availing themselves of the opportunity of his coming to the entrance of his dungeon in order to escape from its foul atmosphere.

The execution was deferred for some time; so long, indeed, that it was thought he and his fellow-convict would not ultimately suffer. They had even liberty to go sometimes out of prison for recreation, when suddenly orders came for their execution on the very next day. *Florus Anglo-Bavaricus* says that, when these orders came, Father Evans was actually beyond the prison walls, engaged in recreation; and that when the gaoler called upon him to acquaint him with the news, and to bring him back to prison, he unconcernedly replied: "What hurry is there? Let me first play out my game." This he did with the gaoler's consent, and then returned to prison, where he was again placed in irons.

The day so ardently desired at length dawned. It was the 22nd of July, the feast of St. Mary Magdalen, when the undersheriff, Mr. Charles Evans, came to the cell where the confessors were kept, at about nine o'clock in the morning; and

sending for a smith, ordered him to remove the shackles. They had been rivetted on, however, so firmly that the man was above an hour taking off Father Evans' alone, causing him an exquisite torture which he bore without the least sign of impatience. The man, finding himself unable to remove them, and overcome by feelings of compassion, threw down his tools, nor could the threats of the officials, strengthened by the Father's urgent request, induce him to finish the work. The chains having been at last removed, the martyrs were brought out. Their entreaty to be allowed to walk to the place of execution was refused, and they were placed upon a cart, after their arms were pinioned. All the way they prayed together and said Office until they arrived at the gallows. When they approached near, they secretly confessed and absolved each other, and made an agreement that the survivor should give the last absolution to the other. Descending from the cart at the foot of the gallows, they followed the example of the Apostle St. Andrew, falling upon their knees, and using the words: "Welcome good cross," &c. They embraced it with great affection, and, repeatedly kissing it, remained a good while in silent prayer. After this, they asked the Sheriff which was to die first. He replied, Mr. Evans; upon which the Father warmly embraced his companion, and turning towards the multitude delivered the following short and feeling address:

"I need not tell you why we are brought here to suffer. Our sentence of condemnation is a sufficient witness that it was not for a plot or any other crime, but for being priests; consequently I die for religion and conscience' sake. I shall not speak much of the goodness of my cause, because I think it will be needless; but it is so good that I would not exchange the happiness of dying for it to gain all the crowns of the world. Surely, if a man ever speaks truth it must be at the hour of death, therefore I hope nobody will doubt of what I say. If I have, or had, any enemies in the world, which I do not know that ever I had in my life, I do heartily forgive them for anything said or done against me; and if I have offended anybody I am heartily sorry for it, and ask their forgiveness. I pray God bless and prosper the King; I beg the prayers of all the Catholics here present."

Having said this he knelt down with some friends about him; then after some prayers he took his leave of them and mounted the ladder, upon which he spoke again as follows:

"From this pulpit, than which no better could be found for an innocent man to preach from, I cannot forbear to tell you again that I die for God and religion sake, and I esteem my lot to be the most happy. Had I ten thousand lives, most willingly would I lay them all down for so good a cause. If I could live, it would be but for a little time, though I am but young. How happy, then, is my lot, to be thus able, through the infinite goodness of God, to purchase at so vile a price an everlasting life. I forgive all those who have had any hand in my death, accusation, or condemnation. I earnestly pray God to bless abundantly all my benefactors. I give thanks to all those who have been kind to me, and especially to you, Mr. Sheriff, for your humane conduct towards me. Adieu, Mr. Lloyd, though but for a brief moment, for we shall shortly meet again. Pray for me all, and I will return it when in God's good pleasure I shall enjoy the beatifical vision. If any of you that see me die thus willingly for my religion, have any good thought upon it, I shall think myself happy." Then recollecting himself, he said, with a most tender expression of feeling: "Mr. Lloyd, do what you promised." Lifting up his hands to Heaven, he added, in a clear voice and with great fervour, *In manus tuas, Domine, commendo spiritum meum.* At this moment the rope was adjusted, and on a given signal the executioner turned him over, and he remained hanging. The multitude dispersed, greatly moved at the sight. "Thus," says the writer of the annual letters which we quote, "did Father Evans, in the thirty-fourth year of his age, and the fourteenth of his life in religion, though not as yet professed, consummate his fight."

Father Evans was remarkable for unaffected candour and modesty, he had a cheerful and open countenance, marked by religious gravity. He was diligent in prayer, most observant of discipline, and obedient to the very nod of his Superior; and in his earnest desire to comply with the wishes of all, he made himself universally beloved. Bishop Challoner, in his account, adds that "the ladder being very short, it turned with him; then Mr. Richard Jones, one of the Sheriffs' bailiffs, took his legs and turned them after his body." Also, "all that were present testified that he never looked better or more cheerful than he did then."

Two letters, of which the following are copies, were found in Father Evans' dungeon, intended most probably for his friend and patron, Mr. Turberville de Skere.

Since that by letters it is only permitted to absent friends and acquaintance to converse, so much satisfaction have I formerly received from your conversation, that I would not pass by opportunity of enjoying it the way which is only afforded unto a confined man. But moreover, so many are the obligations which I owe you and your worthy family, that it would be ingratitude not to signify an acknowledgment of favours, and yield many thanks unto you for them. Hence must I assure you that my daily and earnest requests unto Almighty God shall be to reward you for your goodness towards me. 'Tis He only Who can abundantly recompense affection and charity shown towards those who suffer for His sake; and it is He unto Whom we ought to betake ourselves for a stock of His holy grace to endure with courage and patience what crosses and troubles His holy hand is pleased to lay upon us. I recommend myself in this behalf unto your best thoughts; so shall they not be wanting unto you from

Your loving friend and servant,

PHILIP EVANS.

Loving Sir,—I am so well acquainted with your Christian fortitude, that it will not startle you at seeing the writing of a dying hand; but yet it is so friendly that it shall not be wanting to be lifted up to Almighty God to implore His mercy for you and your worthy family. Did I think Mr. David Lewis¹⁷ was in being, I would recommend myself unto him. Just this afternoon we are going to execution. No man can express the happiness to suffer death for God's sake, and therefore I am confident that you and your worthy family will rather rejoice than lament. Be assured that when I shall come to the tribunal of Almighty God, you and your family (unto whom thanks for all favours) shall not want a friendly soul. My time is short, therefore recommending you and friends to God's protection,

I remain,

Your affectionate friend,

PHILIP EVANS.¹⁸

July 22, 1679.

Father Evans had a sister in religion. A letter has come down to us, written by the martyr to this sister the day before he suffered.

From the Diary of the Blue Nuns of Paris, a copy of which was taken by their friend and benefactress at the time of their expulsion by the French Revolutionists, the Hon. Lady Jerminham, of Cossey (mother of the first Lord Stafford).

1679, May 6. (Miss Catherine Evans, in religion called) Sister

¹⁷ Father David Lewis, *alias* Charles Baker.

¹⁸ Among the Stonyhurst MSS. *Angl.* is a copy of a letter dated from Usk, July 24, 1679, signed "Hen. L." The writer no doubt belonged to the Society. It is partly on business. "Sir,—I received yours of 22nd inst., on which very day Mr. Philip Evans was executed at Cardiff. I hope my turn comes next. . . . We have lost a good subject indeed in Mr. Evans. He is happy. I had the comfort of receiving some very kind lines from him but some few days ago. And so it would be unto me to receive the like from other friends, in the condition especially I am. Sweet Jesus be with you, and your most humble servant.—HEN. L."

Catherine Barbara made her profession. Her portion was £320, and she is to have £100 more when her Uncle Morgan (who paid her portion) dies. She is subsequently mentioned in 1689 as being elected Procuratrix, and her death is recorded.

1709. On the 17th May died Sister Catherine Barbara Evans, daughter of Mr. Evans and Mrs. Winefrid Morgan, both of Monmouth.

At the end of the book is copied the letter she received from her brother.

Dear Sister,—I know that you are so well versed in the principles of Christian courage, as not to be at all startled when you understand that your loving brother writes this, as his last letter unto you, being in a few hours hence (as I verily believe) to suffer as a priest, and consequently for God's sake. What greater happiness can befall a Christian man? How ought all friends and relations joy and congratulate with me, rather than give themselves over to weeping and wailing. As I commend myself to your good prayers, so shall mine not be wanting to you, that Almighty God may make you His faithful servant, and [that you may] enjoy hereafter life everlasting, which he does and shall pray for who is

Your dying brother,

PH. EVANS.

July 21, 1679.

There is great reason to believe that the original diary, which possibly contains the letter itself, is in the collection of Sir Thomas Philipps (lately deceased), at Cheltenham.

During the time of Father Evans' execution, the Rev. John Lloyd stood by with as much constancy and cheerfulness as any man could possess; and before he went up the ladder, he made the following address:

"My fellow-sufferer has declared the cause of our death, therefore I need not repeat it; and besides, I never was a good speaker in my life. I shall only say that I die in the true Catholic and Apostolic faith, according to the words in the Creed, 'I believe the Holy Catholic Church,' and in practice of the three virtues, *faith*, *hope*, and *charity*. I forgive all those that have offended me, and if I have offended anybody I am heartily sorry for it, and ask them forgiveness. I beg the prayers of all, and in particular of the Catholics here present, desiring them to bear their crosses patiently, and to remember that passage of Holy Scripture: "Happy are they that suffer persecution for justice, for theirs is the Kingdom of Heaven."

Then he went up the ladder, and there gave thanks to all those that had been kind to him, and in particular to the sheriff. Then he made a little stop; after which he said, "Mr. Carne, you have always been my benefactor, pray for

me now." [This may have been intended for Mr. Turberville de Skere, and by some mistake in the manuscript written Carne.] He then struck his breast three times, saying in Latin, "Lord have mercy upon me a sinner," and "Into Thy hands, O Lord, I recommend my spirit;" and, giving the signal, was turned over.

We have no further particulars regarding this good priest. Both suffered on the 22nd of July, 1679.

Cherry Orchard, Coleford, Gloucestershire.—FATHER (the Hon.) FRANCIS DORMER was chaplain here to Lord Gage from 1748 until his death in 1770.¹⁹

Clytha, the seat of the old Catholic family of Jones, which has now assumed the name of Herbert, was served in the early part of the last century by Fathers of this College. Father Charles Tempest, son of Stephen Tempest, Esq., of Broughton Hall lived there between 1720 and 1730, and was followed by Father John Englefield in 1733.

Come, or *Combe*, near Monmouth, was the chief residence of this College. In vol. iv. pp. 462, seq., will be found an account of its seizure by Dr. Herbert Croft, the apostate Protestant Bishop of Hereford, in 1679, and his purloining of its valuable books and papers. The former are now in Hereford Cathedral library. Combe appears to have been held under a long lease which expired in 1737, but probably it was not occupied by the Fathers as a residence after its seizure by Croft.

Courtfield, Welsh Bicknor, Monmouthshire, the seat of the Vaughan family, was a mission and chaplaincy of this College from a very early period. FATHER THOMAS VAUGHAN was a missionary priest in this District in 1655, and probably at Courtfield. He was son of John Vaughan, Esq., of Welsh Bicknor and Clifford Park, co. Monmouth, who married (according to a roll in the possession of the family mentioned in Burke's *Landed Gentry*) Ann, daughter of Richard Lingen, Esq., but, according to Cox's *Monmouthshire*, Ann, daughter

¹⁹ FATHER FRANCIS DORMER son of the fifth Lord Dormer by his second wife, Elizabeth Biddulph, was born September 14, 1714. After his course at St. Omer's, he entered the Society at Watten in 1734, and was professed at Hereford, February 2, 1752. His eldest (half) brother, Father Charles (afterwards sixth lord), by the first wife, Catherine Fettiplace, has been noticed in the Lancashire District.

of William Powell, of Perthir. Burke states him to have been in Holy Orders in 1627, which is very probable, as he entered the Society October 11, 1632, at the age of twenty-seven, and was professed December 3, 1643. He was afterwards stationed in the Durham District, and died there March 23, 1675.

Two other members of the family entered the Society, viz.:

1. RICHARD VAUGHAN, born in 1674, who joined in 1690, and was professed February 2, 1708. He taught Mathematics and Hebrew for several years at Liege; was appointed Rector of the College of Ghent, August 27, 1725, and died in that office October 13, 1727, æt. 53.

2. WILLIAM VAUGHAN was born in Breconshire, 1644. After his humanity studies at St. Omer's he was sent to the English College, Rome, for his higher course, entered it as a convictor among the alumni on October 18, 1668, at the age of twenty-four, and took the College oath January 27, 1669. He joined the Society at Watten January 20, 1672, and died in England January 9, 1687. He was one of the victims marked in Titus Oates' list for destruction, but succeeded in escaping the storm.

WALTER VAUGHAN, probably one of the two sons of Richard Vaughan of Welsh Bicknor, by his first wife Bridget, daughter of William Wigmore, Esq., of Luxton, co. Hereford, was born in 1672, and, after his course at St. Omer's, was sent to the English College, Rome, October 25, 1689, being admitted among the Pope's scholars. He is called son of Richard of the county of Monmouth. Having been ordained priest, June 24, 1696, he left *en route* for England September 13 following, and died in Paris during the ensuing October.²⁰

²⁰ The Rev. William Cox, in his *Historical Tour in Monmouthshire* (London, 1801, ch. xxxv. p. 343), describes "Courtfield, the place, according to tradition, where Henry V. was nursed under the care of the Countess of Salisbury. The young Prince, who was born at Monmouth in 1387, was sent hither under the charge of the Countess, who, like himself, was descended from Edward I. The cradle was long preserved at the house of the Rev. Mr. Ball of Newland, having come to him from his ancestor, one of the rockers. In Mr. Cox's time it was in the possession of Mr. Whitehead of French Hay, near Bristol." Welsh Bicknor was for ages vested in the family of Montacute, or Montague. The last possessor was the celebrated Margaret, daughter of the Duke of Clarence, and wife of Sir Richard Pole, Lord Montague. She was herself beheaded at Cowdray, the seat of the Montagues, in 1541. The rage of the brutal King Henry VIII. against her son, Cardinal Pole, was the chief cause of her murder. The noble and aged Countess, then seventy-two years old, would not submit to lay her head upon the block, but ran about the platform, and was at last cut down by the savage executioner with his axe, and thus butchered! "The tattered remains of a rich bed, called Henry V.'s bed, were long shown at Courtfield. Richard Vaughan, Esq., who died

FATHER JAMES RICHARDSON was chaplain and missionary at Courtfield at the time of the Revolution in 1688. The Annual Letters for that year relate that he had much to suffer for his profession of the faith, and in the beginning of 1689 he was compelled to betake himself to the woods, where he lay concealed for ten days, exposed to the inclemency of the winter season. Hunted after by a furious mob, who searched all the woods and places of concealment in the neighbourhood, he was obliged more than once to climb trees, thus eluding the diligent search of the pursuivants, though with great difficulty, and much risk of life. The courageous conduct of the noble-hearted and intrepid heroine, Mrs. Vaughan of Courtfield,²¹ must not be omitted. Afraid to trust the life or knowledge of the hiding-place of Father Richardson to any of her domestics, although Catholics, she courageously, under the care of Divine Providence, proceeded alone in the dead of the night, through the intricacies of woods beset by the military and by rough men, in order to supply him with necessaries. Deeming this

in 1697, at the great age of ninety-six, married as his second wife Agatha, daughter of John Berington, Esq., of Cowarne Court, in the county of Hereford, and had three daughters and a son named John. By the death of his elder brother, this son became sole heir, and left issue by his second wife, Elizabeth, daughter of Philip Jones, Esq., of Llanarth Court. From his second son, Richard, who was a general in the Spanish service, William Vaughan, Esq., the present proprietor of Courtfield, is descended. A silver chalice belonging to the church of English Bicknor bears the date of 1146; it is in the form of a vase, and the shape is not inelegant; had not the date ascertained it, the zig-zag ornaments with which the edge is chased, would have proved it the workmanship of the Saxon or early Norman era" (Cox's *Tour*).

Few families in England have furnished more subjects to the Church and religious orders. The following extract is from the Necrology of the English Benedictine convent at Pontoise:—"Dame Clara Vaughan was daughter of Richard Vaughan, Esq., of Courtfield in Monmouthshire. Her mother was Bridget, daughter of John Wigmore, Esq., of Lucton in Herefordshire, both descended from very ancient families of great piety and worth. She was professed September 14, 1657, at nineteen years of age, and died November 10, 1687. She lived, says the mortuary notice, 'like a bee in the spiritual hive of holy religion, still gathering honey and improving in virtue by all occasions, even from her very first entering the monastery, . . . and though offices of superiority suited but little with the mean opinion she had of her own abilities, yet by Divine Providence, and the esteem the Community had of her solid virtue, that of government fell oftenest to her lot, especially that of Mistress of the Novices, whom she carefully trained in the true spirit of religion, leading them by example as well as advice.'" This family tradition of self-dedication has been continued to the present time; for we believe that, with very few exceptions, the entire families of the late and present possessors of Courtfield have dedicated themselves to the service of God and His Church.

²¹ This was Agatha (Berington), the second wife of Richard Vaughan, Esq., mentioned before.

retreat insecure, and driven from it by the severity of the cold, he lay concealed during the following seven weeks in a lime-kiln, using only the dim light of a candle for the whole of that time, and thus greatly injuring his eyesight. At length, when the excited fury of the populace somewhat abated, he ventured to emerge from his hiding place, and return to his accustomed duties.²² During the same storm—for Mr. Vaughan was a staunch Catholic, and therefore a marked man—a certain parson of the neighbourhood, collected a large mob of the lowest class, and mounting on horseback placed himself at their head, and hastened to attack and plunder the mansion. Forcing the door, they rushed in and carefully searched the various rooms, cupboards, beds, and every recess. The parson seized the altar furniture, which was very valuable, and carried it off with him in triumph. After some days he returned with his furious troop, not this time to plunder only, but to raze the house itself to the very foundations, for which purpose he had provided his force with a large quantity of mattocks, and similar implements. The affair assumed a very serious aspect, and would not have ended here, had not a detachment of soldiers from the neighbouring barracks most opportunely arrived. The officer in command, after severely rebuking the reverend leader of this riotous expedition, easily dispersed the crowd.

This attempted outrage did not pass off with impunity. A certain pursuivant amongst the mob, more brutal than the rest, threatened to set the mansion on fire; but another week had scarcely elapsed when the house of this very man, from some unknown cause, was burnt to the ground, and he himself, although in the flower of his age, died before the year was out.

At another time, during the same trying period, some of

²² "Whatever advantage is said to have accrued to the cause of civil and religious liberty from the Revolution of 1688, most certainly it brought nothing but persecution and despotic oppression to the homes, persons, and property of the Catholic body. The double land tax—the £100 reward for the discovery of a priest—the incapacity of purchasing land—the prohibition of keeping school and educating their own children—and the keeping of a single horse above £5 value—were a few of the bitter fruits which the Dutch Deliverer bestowed on his Catholic subjects. An inquest of jurymen held at the sign of the Cock Inn, Shefford, March 17, 1699, having found that the Jesuits of the English College at St. Omer's had a mortgage of £500 on part of Tuddington manor, Bedfordshire, belonging to the Earl of Cleveland, the Commissioners under the Great Seal awarded on the next day, with a due sense, forsooth, of British honour and Protestant justice, that the money was forfeited to the Crown" (Dr. Oliver's *Collata*).

the leading men of the neighbouring town agreed together to enter and search Courtfield. When they came to the river, and were about to cross over in the ferry-boat, a man of the lowest class, attracted by the desire of plunder, joined this gallant expedition, and begged to be admitted into the boat, which had just pushed off. The rest, eager to be about their work, refused. The man, swearing a terrible oath that he would reach the mansion by swimming before they could do so by the boat, plunged into the river, which at once sucked him in, and so he miserably perished in the sight of them all, uttering with his last breath horrid imprecations.

The Society retired from the mission of Courtfield about the year 1834.

Hereford.—For the early history of this mission see vol. iv. pp. 452, seq. In pp. 454, seq., of that vol., a short account of the relics of St. Thomas of Canterbury is given, and in p. 458 the family of Street is mentioned, in whose keeping the precious relics were deposited, and a member of which, Peter Street, a lay-brother O.S.B., carried the relics to the Benedictine Abbey of Lamspring for greater security. We have since ascertained that Mary, the youngest daughter of Mr. John Street of Gattertop, county of Hereford, married John Berington, Esq., of Winsley, within the same county, who was born in 1611. Margaret, daughter of Richard Street, of Gattertop, was professed a nun O.S.B. at Brussels, October 7, 1666, at the age of thirty-three. From the early part of the last century until the year 1857, when the mission was given up to the Benedictine Fathers, the incumbents can be clearly traced.

The chapel which preceded the present handsome church was built in 1790 by Father William Horne, and was opened and licensed for service by an order of the Quarter Sessions, October 17, 1791. The formula of this certificate still savoured of the old penal times, leave being granted "to open a new erected building in the Broad Street in the said city as a public chapel or place of worship for the exercise of the Popish religion." The present church of St. Francis Xavier's was built by the Society in 1838 at an outlay of upwards of £16,000. The marble altar was erected by Father Waterworth, when incumbent of the church, from designs furnished by the late Father George Jenkins.

Among other missionaries was FATHER JOHN MASSIE, *alias* HODGES, who died at Hereford, January 10, 1760. He was

buried in the chancel of the parish church. Some of the items connected with him in the old account books are curious: "Sold Father Massie's horse and saddle for £3 13s. 6d."—showing that he kept within the penal limits of a £5 steed—"His funeral. Buried in the chancel. Bottle of wine, 4s. 4d. Laying him out, 2s. A shirt, 1s. Coffin, 16s. Eight bearers, 8s. Parson's hat band, 5s. 7d. The clerk, 3s. Hogshead of cider, 28s. 3d. Sold his fiddle, £1 1s."

FATHER JOHN BUTLER (afterwards tenth Lord Cahir), succeeded Father Massie, and arrived in Hereford April 4, 1760. The income of the missionary was then very small, £9 a year allowed by the College, and £4 4s. paid for the serving of Sarnesfield. On Father Butler's arrival £4 10s., half a year's salary, was advanced to him "to begin house-keeping and for common necessities."

John Butler was son of Thomas, eighth Lord Cahir, by Frances, daughter of Sir Theobald Butler, and was born August 8, 1727. Educated at St. Omer's, he entered the English Province of the Society in 1745, and was ordained priest at Liege in 1758. This humble religious was postulated for the episcopacy. His relative, Dr. James Butler, Archbishop of Cashel, in a letter from Thurles, dated March 7, 1778, announced to him that all the prelates of Munster, except one, and many other prelates of the kingdom, had cast their eyes upon him as the most worthy person to fill the See of Limerick, then vacant; that he hoped his humility would not be alarmed, and that reading in their joint postulation the will of God, he would submit to the order of Providence, and resign himself to a burthen which the Divine grace would render light to him and advantageous to the diocese he was invited to govern.

Father Butler replied:

Hereford, March 23, 1778.

Hon. Sir,—I received by the last post your very friendly letter of the 7th inst. You will not easily conceive my confusion and uneasiness in reading its contents. How flattering soever the prospect of such an honourable elevation may be, I should act a very bad part indeed if I did not decline the proffer of such an important station, thoroughly conscious of my incapability and want of every requisite quality to execute the duties of such an office. I therefore most earnestly beg, and by every sacred motive entreat, that you and the other respectable prelates will entirely drop all application to His Holiness in behalf of my succeeding to the see of Limerick, as I am determined by most cogent reasons to oppose such a design by every respectful means in my power.

I request the favour of you to convey, in the most grateful and respectful manner, my sincerest thanks to all who have been pleased to entertain so favourable an opinion of me, &c.

JOHN BUTLER.

The Archbishop's reply is dated Cashel, April 4, 1778, and informs him that the postulation had been sent to Rome, "backed by the signatures of three Archbishops and twelve bishops of Ireland, by the Roman Catholic peerage of Ireland, by the united letters of the nuncios of Paris and Brussels, and of the first President of the Parliament of Paris, &c., and to crown all, by the letters of your most worthy prelate, Dr. Walmesley, in your favour." His Grace conjures him "not to hesitate to make a sacrifice of his own private ease and tranquillity, to promote more advantageously, in a more exalted state, the glory of God and the welfare of this poor afflicted Church;" and expresses a belief "that when the necessity of acquiescence is so manifest, the Rev. Father would never forgive himself for the fatal consequences that would ensue to religion from his refusal." The whole of his Grace's letter is most earnest and moving, and to assist in conquering Father Butler's repugnance the Archbishop engaged Dr. Egan, Bishop of Waterford and Lismore, to expostulate with him. This his lordship did in a very long and affectionate letter, using every possible argument, human and divine, to induce Father Butler to consent. The bishop concludes his long appeal thus: "I shall say no more to you; I need say no more to you; the grace and inspiration of that good God, who gave you to our wishes will, I trust, do the rest with you. I am with all affection and respect, hon. sir, your most obedient and most humble servant, WM. EGAN." But all eventually proved in vain. Father Butler, in answer, expressed his surprise that such a transaction had been carried on without the least previous intimation to him, adding: "As matters stand I must sacrifice my tranquillity and happiness in a private station, or subject myself by an opposition, to perhaps the severest reflections. Cruel dilemma, this! Let those, then, take the blame who have any ways concurred in such a choice. All left me to do is to submit to the will of others. I resign myself, therefore, into your friendly hands, on whom I depend for every assistance. But please to take particular notice that my submission and resignation are on this condition, that whenever the Society of Jesus shall be restored, I shall be at full and

perfect liberty to re-enter the same and retire again to my College, the seat of virtue and of real happiness."

On the 25th of April the Archbishop informed him that the Sacred Congregation had confirmed, on the 29th of March, the choice of the prelates, "and all that is wanting to complete our happiness is to see you safely arrived in this kingdom to take possession of the See you are named to. I hope you will not delay on the receipt of this. Let nothing alarm you. *A Domino factum est istud.* Your submission to the orders of Providence will assure to you every assistance from Heaven." In May Father Butler left England accompanied by his brother Lord Cahir. The Archbishop, on the 31st May, sent to him at Cahir Castle a note of congratulation, and promised to wait upon him as soon as possible, adding that Mr. Conway, the Vicar Capitular of Limerick, had assured him by letter, that he would meet with the most pleasing reception there, both from the clergy and laity, and that all ranks of people were most impatient for his arrival amongst them. On July 10, 1778, the Archbishop announced the arrival of the long-expected Bulls. "I need not tell you the pleasure it gave me to receive them, and how earnestly I wish and hope that the use which is to be made of them may tend to advance the glory of God and the good of the diocese of Limerick." But the arrival of the Bulls served only to distress the humble Father, and to make him more resolutely decline the dignity. In a meek, courteous, and respectful letter he cordially thanked the Archbishop for the zeal with which he had urged his promotion, but he could not make up his mind to accept the heavy responsibility. "I decline the proffered honour because I really think myself incapable of fulfilling the duties of such a station in the Church." In the following month Father Butler returned to Hereford, to the great joy of his flock and numerous acquaintance. Dr. Oliver observes: "How much happier was his case than that of his Right Reverend relative Lord Dunboyne, Bishop of Cork and afterwards Archbishop of Cashel, who from worldly pride read his recantation in Clonmel Church, August 19, 1787. Who knows but that the humble prayers of this saintly Jesuit may have contributed to obtain for the unhappy prelate the grace of repentance, and of a happy death in May, 1800." Father John Butler died at Hereford, June 20, 1786.

Hereford did not escape the disgrace of witnessing the effusion of innocent blood during the national frenzy in 1673.

Bishop Challoner's *Memoirs* contain a touching account of the martyrdom of a venerable priest, the REV. JOHN KEMBLE, aged eighty, at Wigmarsh, Hereford, August 22, 1679. From Pembridge, where he was taken, he was committed to Hereford Gaol, then sent to London to be examined, and remanded to Hereford, where he was tried and condemned to die for the priesthood.²³

Holme Lacey, the seat of the Scudamore family, seems to have been, if not a station, at least a place visited by the missionary Fathers of this District. A tradition existed that Father Michael Griffiths, *alias* Alford, the celebrated historian, resided here, and wrote here his *Annales* and other works. The house in which he really wrote them appears to have been Combe, mentioned above.²⁴

Leighland, Somersetshire (Mr. Rowe's).—Father George Clarkson was chaplain or missionary here in 1770, but seems to have had no successor.

Monmouth.—The Society does not appear to have had a mission here. Combe, the head residence of the District, was within two miles of Monmouth, and probably the Fathers frequently visited it from thence.

Father Lewis, *alias* Evans, the martyr, was confined for some time in Monmouth prison, in a room for which he had to pay fourteen shillings per week. Father William Dormer, brother of Father Robert Dormer, was at "the Priory, Monmouth," about 173-.²⁵

Father Francis Evans, *alias* Andrewes, had also lived at "The Priory" before Father Dormer went there, and died March 28, 1727, probably at the same place. A Father

²³ Dr. Oliver, in his *Historical Collections for the Western Districts of England*, p. 390, gives the source whence Bishop Challoner derived his information about the martyr, viz., the Right Rev. Bishop Prichard, O.S.F., appointed Vicar Apostolic of the Western District in 1715. In addition to that account, Oliver states that the martyr's grave is covered with a flat stone, having a large cross sculptured on it, and "J.K., dyed August 22, 1679;" also that his hand is preserved at the Presbytery, St. Francis Xavier's Church, Hereford. Under the head of Sarnesfield will be given a letter from the chaplain, the Rev. Charles Carne, in which allusion is made to the martyr Kemble.

²⁴ Compare *Records* vol. iv. pp. 462, seq.

²⁵ Father (the Hon.) William Dormer, was born 1696, educated at St. Omer's, entered the Society in 1714, and died at Stapehill, June, 1758.

Robert Garbott resided with Mr. Jones, of Prybridge, in Monmouth, and seems to have died there January 27, 1737.²⁶

Morehampton and *Peterchurch*.—For some years in the last century these places were served by the Father residing at Rotherwas. From 1750 to 1774 are entries of two guineas yearly paid to Father Thomas Butler, chaplain at Rotherwas, for attending there.

Penybont had also its resident missionary in the early part of the last century.

Raglan, the seat of the Somerset family, was noticed in the last volume as a very old mission, and its castle as being an especial retreat for the Fathers of this College.²⁷

In the time of the Oates' persecution FATHER WALTER, or IGNATIUS PRICE, whose true name we believe to have been ANDREWS, was an active missionary in these parts. He was a native of Wales, born in 1610; he entered the Society in 1634, and was sent upon the English Mission in 1644. His labours were probably confined to South Wales.

The author of the *Brevis Relatio* commences his short biography of this Father by observing that, whilst the Fathers of the Society were most eagerly hunted to death in consequence of the proclamation of the Parliament, they were compelled by the precept of charity to seek out hiding-places, lest the sheep of Christ's fold should be entirely deprived of all spiritual aid. Here they endured the greatest sufferings and inconveniences, being concealed in caves and subterranean vaults, and not daring to stir out unless under cover of night. Divine Providence wonderfully preserved many of them from falling into the hands of the searchers. The author then relates the

²⁶ A letter in the archives from Mr. J. S. Woollett, Monmouth, dated June 6, 1802, addressed to Father Anderton of Hereford, urges him to remove to Monmouth, where a chapel had been built about 1795. He says, "Our congregation, including children, amounts to nearly 120." He promises to secure him a salary of £26 per annum, which might be made eight guineas a year more, if he could attend Courtfield occasionally. When the old secular chapel of "The Cross Keys" in Holywell was sold in 1802, the foundation was transferred to Monmouth.

²⁷ *Records*, vol. ii. p. 430, contained a short notice of Father John Archer, *alias* Grove, a native of Monmouthshire, who was a student at the English College, Rome. His elder brother, born in 1624, studied at St. Omer's, and entered the English College, Rome, as a scholar of the Holy Father, September 20, 1644. He was ordained priest, April 19, 1650, and sent into England a year afterwards, where he died.

following instance of the escape of another Father. The Parliamentary pursuivants received information that a priest of the Society of Jesus lay concealed in a certain house. In order to seize him unawares before he could have an opportunity to escape or to hide himself, they made a sudden attack upon the house, and forced the entrance. Who should be the first person whom they encountered but the Father himself, the object of their search, as he was walking up and down the courtyard in fancied security. Finding himself thus discovered, without any opportunity of escape or refuge, he followed the example of St. Athanasius, and putting on a bold front, coolly asked what they wanted. They replied, "The Jesuit Father who they knew for certain was hidden in the house." He then readily offered himself to be their guide to search the whole house for him, boasting that he knew all the rooms, recesses, and hiding-places, so that the prey could not possibly escape, if indeed he was hidden at all in the house. With this he seized the keys, which were near, and leading the way, took the pursuivants through the whole mansion, assisting them in breaking open all the cupboards and chests, examining beds, &c. But all in vain; they could not discover the object of their search, though he was all the while present to their eyes and close at hand. Frustrated in their hopes they returned without making any capture. Their eyes had been evidently "held" that they should not recognize him during this long process. But they had not proceeded many paces from the house when the strange circumstances connected with their guide suddenly occurred to the mind of one of the party, who, turning to his comrades, declared his conviction that he who had guided them was no other than the Jesuit they were in search of. They instantly returned to take him, but were too late, for the Father had slipped out by the back door, and so escaped.

"The same wonderful providence of God," continues the author, "was not similarly displayed in the case of others, some of whom were suffered to fall into the enemy's hands, while others remain yet at liberty, enduring a lingering death, in good hope of their crown in Heaven, being martyred by the misery and sufferings of their hiding-places on mountain-tops, and in the woods, and dens, and caves of the earth. Of this number was Father Ignatius Price. He had served the mission for thirty-four years with unwearyed toil and abundant fruit of souls in almost every county of England, experiencing great

vicissitudes during that long period in the reiterated persecutions, which became more intense after the murder of their sovereign by the rebel Parliament, and pressed with especial severity upon the Society.

Father Price having been once appointed to a district never deserted his post, but adhered to it unflinchingly until he was upwards of seventy years of age. This district was South Wales, more especially the neighbourhood of Raglan. At the last he may be said to have been literally hunted to death.

For nearly two months in the winter scarcely a night passed in which he was not sought for in the houses of Catholics. From that time no rest was allowed to the aged Father, no place could afford him safe shelter. Catholics, through fear of the terrible laws, sometimes denied him hospitality, while he, out of evangelical charity, avoided their houses, lest he might involve his hosts in the penalties of confiscation and the punishment of death for harbouring a Jesuit and a priest. A relative of his, an incorrigible heretic, was the most bitter of all his persecutors. In order to avoid the stratagems and snares laid for him by this man, which during two winter months of 1678-9 had been incessant, Father Price had been compelled to fly by night from barn to barn, from cave to cave, even from hogstye to hogstye, through woods and mountains, sometimes with naked feet, under heavy falls of snow and across deep streams. At length he contracted a violent fever, of which he very soon died, full of days and merits, on January 16, 1679, being in the seventieth year of his age.

The same cruel relative, having discovered where Father Price was buried, pretended not to credit the fact of his death unless he had ocular proof of it. He therefore caused the grave to be opened and the body uncovered; not so much, say the Annual Letters, to identify the corpse, as to rob it of a gold cross, which, it was reported, still hung about his neck. He was, however, deceived in this expectation. Another report mentions a silver cross, and adds that the coffin was broken open and the cross taken from it, "for the love not of the cross, but of the metal."

Bishop Challoner, in his notice of the martyr, Father David Lewis (*alias* Charles Baker), makes the following allusion to Father Price: "On the 13th of January, 1679, he [Father Baker] was removed from Monmouth to Usk. It snowing hard that day, the deputy sheriff and chief gaoler, who accom-

panied him, made a halt at Raglan, to warm and refresh themselves. Whilst they were here, the confessor was informed that Father Ignatius, *alias* Walter, Price lay dying about half a mile off, having undergone much hardship, both of hunger and cold, by flying from barn to barn, cottage to cottage, being violently persecuted and strictly searched after as a Popish priest, and that by his own kinsman. Father Baker, being able to do no more, sent him his best wishes for his soul's happy passage out of this turbulent world to an eternity of rest; and so went forward with his keepers to his new prison of Usk, where, three days after, he received the news of his blessed death."

The subjoined letter appears certainly to refer to Father Price, whose real name was probably Andrews. There was at least one Monmouthshire family of that name at this period.²⁸ The letter is taken from an original manuscript published in the March number of the *Messenger of the Sacred Heart* (1876). No Jesuit of the name of Andrews appears for 1679. Some of the facts stated bear a marked resemblance to the case of Father Price; and Hardwick, mentioned in the manuscript, is near Raglan. Arnold, the magistrate, makes a conspicuous figure in the lives of Fathers Evans and Lewis, the martyrs. Secret interments of priests was no uncommon thing in the days of persecution, and the place of burial in this instance being a barn, formerly a chapel, was a very fit and likely spot to have been selected for the purpose. The attempt of the writer to screen the cruel death of the aged Father by insinuating that he committed suicide, had been adopted before.²⁹ The letter bears no address.

A true narrative of that grand Jesuit Father, Andrews, who lived at Hardwick in Monmouthshire, how he fled to a large wood to escape justice, how he came to an untimely end, with the manner of his burial.

Sir,—I have here given you a short but perfect account of one Father Andrews, a Jesuit, sometime inhabiting at a place called Hardwick in Monmouthshire, and sometimes at his brother, Thomas Andrews', in the parish of Skenfrith, about eight miles distant from Hardwick, in the same county. Upon discovery of the late Plot, warrants being issued out by several Justices of the Peace for the apprehending of the said Father Andrews, so that he was forced from those places above mentioned and fled into an adjacent wood,

²⁸ See also page 700 above—the account of Mr. John Andrews, of Monmouthshire, a prisoner in York Castle for his religion, and who was probably a brother of Father Ignatius or Walter Andrews.

²⁹ See the life of Brother Nicholas Owen, martyr, in *Records*, vol. iv.

where he lay incognito for the space of three months and upwards; his food being conveyed to him by a servant boy which his brother sent daily to him. He finding that place not to agree well with his constitution, one Hills, a priest, and a visitor of his, got him a private lodging in a good widow's house, whose name was Jane Harris. Hills came often to visit him, during the space of three or four days. The poor woman was employed by Hills to go several times to a butcher's, who lived in a small village about half-a-mile distant, to buy meat for Father Andrews. She was not to buy much at a time, because he must have it fresh; the sight of a large joint being enough to have taken away his stomach, being a weakly man, and much stricken in years. This butcher taking notice of this poor woman's coming so often to buy meat, which formerly she did not use to do, for she was not in a condition to buy it for herself, he took an occasion to ask her who it was for; she ingeniously [ingenuously] confessed that it was for an ancient gentleman, who was newly come to lodge at her house; whereupon, the butcher suspecting that he must be either a priest or a Jesuit, presently went to one Mr. Arnold, a Justice of the Peace, and a great prosecutor of the Papists, and gave him information what the woman had said; upon which Mr. Arnold went himself, with several of his servants, and some neighbours, to search the house. But old Father Andrews having some private notice of it, made his escape before they came. The widow-woman was examined what became of the old gentleman which lodged at her house. She said he was newly gone, but whither she did not know; he was a stranger to her, and had been there but four days. The Justice committed the woman to the common gaol of Usk, for the said county, where she now remains. After this escape Mr. Arnold could hear no more of him till about the 27th of June last, and then a farmer living at Wengothan, near Abergavenny, who having occasion to lay some hay in a barn of his, which was formerly a chapel belonging to some abbey or priory, and there clearing away some of the stubble straw to make room for the hay, under which he found a place digged like a grave and newly filled up; whereupon he was at first surprised and could not tell what to do. At last he thought it his best way to go to a Justice of the Peace, and inform him of it, supposing somebody might have been murdered, and buried there! The Justice presently ordered the place to be searched, and then they found the corpse of a man who had been newly buried; he had no coffin, only a sheet wrapped about him, with a cross made of wax on his stomach, with several beads, crucifixes, and other Romish fopperies about him; then presently the Coroner was sent for, and called a jury of inquest, who sat, and found the body had been poisoned, for it was very much swelled. The body was exposed to public view for two or three days, in which time it was discovered that it was the body of the aforesaid Father Andrews, the Jesuit. Search was directly made to see if they could find out how he came to be buried in that place, and how he came to his end, but it could not be done; so it is thought he was privately conveyed thither in the night, and there buried, because it was anciently a religious place. This is a just account.

I am, Sir,

Your humble servant,

J. D.

Skenfrith, July 2, 1679.

The family of Morgan of Llantarnam was noticed in vol. iv. p. 334. William Morgan married Lady Frances Somerset of Raglan, a convert of Father Robert Jones. The records of the English nuns (O.S.B.) of Brussels, record that Sylvia, daughter of Edward Morgan, Esq., of Pencoyte Castle (now called Pencoed), Monmouth, and of Elizabeth, daughter of Hugh Smith, Esq., of Long Ashton, co. Somerset, was professed at Brussels as Dame Anastasia, O.S.B., on April 29, 1608. This Edward Morgan inherited Llantarnam Abbey on the failure of the elder branch of the family, and was buried there. He was M.P. in the latter years of Elizabeth's reign, a fact pointing too surely to his having conformed to the times. He had two children, viz., the above-mentioned William, and Sylvia. Dame Anastasia died May 2, 1646, æt. 68. Her nephew, Sir Edward Morgan, the first baronet, died two years later. His grandson, the third baronet, unhappily married a Protestant, and dying at the early age of twenty-five, left two daughters only, who were brought up Protestants by their mother. In the same vol. of *Records*,³⁰ Mr. Morgan the younger, of Llantarnam, is twice named in the report of the Sheriff of Herefordshire to the Privy Council, as being an intimate friend of Father Robert Jones, who lived much there.

"The sisters of Lady Frances Morgan [Somerset], were—Elizabeth, who married Sir Henry Guildford of Hemsted, Kent; Catherine, married to William, second Lord Petre; Anne, married to Sir Edward Wintour of Sidney, co. Gloucester—their only daughter was a nun at Brussels. Blanche married Lord Arundell of Wardour; Catherine, or Kate, was married to the second Lord Windsor. These men were all Catholics with the exception of Sir Edward Wintour; whose younger son, however, Ralph Wintour, as well as his daughter were both Catholics, while the religion of the elder son is doubtful. These three were their only children."³¹

The ladies mentioned above were "the rest of her sisters, the daughters of Raglan," who, "by the assistance of the Lady Frances, were also converted" by Father Robert Jones.

Father George Morgan³² probably belonged to the same family, but in what degree of relationship does not appear. The following additions are to be made to the former brief Somerset pedigree.

³⁰ Pp. 370, 371.

³¹ Communicated.

³² Vol. iv. p. 410.

ADDITIONS TO FORMER SOMERSET PEDIGREE.

EDWARD SOMERSET, fourth = ELIZABETH, daughter
 Earl of Worcester, Lord of FRANCIS HAS-
 Herbert, of Raglan, Chep- TINGS, Earl of Hun-
 stow, Strigel, and Gower, tington.
 K.G. Died 1627.

HENRY SOMERSET, fifth Earl = ANNE, daughter ELIZABETH. = Sir HENRY CATHERINE. = WILLIAM, ANNE. = Sir EDWARD WINTOUR,
 of Worcester, Lord of Raglan, of JOHN, Lord GUILDFORD, of Hemsted, second Lord Petre. of Lidney, co. Gloucester.
 and created Marquis of Wor- Kent.
 cester November 2, 1642. Died
 in captivity 1646 (*Records S.J.*
vol. iv.).

[See former Pedigree.]

BLANCHE. = THOMAS, second
 Lord Arundell
 of Wardour
 (*Records*, vol.
 iii.).

CATHERINE, or KATE. = Lord WINDSOR.

FRANCES. = WILLIAM MORGAN,
 of Llantarnam, co.
 Monmouth, Esq.

Sir EDWARD MORGAN. Created first baronet
 1643; died 1648 [see former Pedigree].

— MORGAN, of = A. B., daughter of EDWARD MORGAN, = ELIZABETH, daughter of
 St. Michael's, co. — SCUDA- of Pencoe Castle, HUGH SMITH, of Long
 Monmouth, Esq. MORE, Esq. co. Monmouth, Esq. Ashton. co. Somerset,
 Esq.

GEORGE MORGAN (*alias* Dingley), S.J. Born Two sons.
 1584; matriculated at Denys College, Octo-
 ber 5, 1602; entered English College, Rome,
 1604, and the Society of Jesus in 1607.

WILLIAM. = Lady FRANCES
 SOMERSET.

SYLVIA. A Nun O.S.B.
 Professed at Brussels
 April 29, 1608; died
 May 2, 1646.

Rotherwas, near Hereford, the seat of the Bodenham family.—The first chaplain of the Society known to have been at this place, was FATHER THOMAS HILDEYARD, early in the last century, though there had probably been a mission of the College here from a much earlier date. He belonged to a respectable family of Lincolnshire, was, in 1690, educated at St. Omer's; entered the Society, September 7, 1707, and was professed, February 2, 1725. In September, 1743, he was declared Rector of this College, and died in that office, April 10, 1746, at *Rotherwas*, where he had been chaplain for upwards of twenty years. Father Hildeyard was a man of great and varied talents. He had been for some time Professor of Theology, and his MS. lectures on *Penance*, written by Father Walter Shelley are still extant at the Presbytery, St. George's, Worcester. He was a scientific mechanic, and a great student of the works of Gaspar Schott, S.J., the German Archimedes, who died, May 20, 1666. Father Hildeyard was buried in the ancient family chapel adjoining the mansion at *Rotherwas*, beneath a grave-stone bearing a copious Latin inscription, on which his piety, charity towards his neighbours, integrity and modesty, together with his erudition, are eulogized.

One member of the Bodenham family entered the Society, viz., FATHER JOHN BODENHAM, second son of John Bodenham, Esq., of *Rotherwas*, by his wife Mary Trinder. He was born 1690; entered the Society, July 29, 1709, and was professed, August 15, 1726. He was chaplain at Courtfield from about 1720 until about 1740, when he was appointed Rector and Master of Novices at Watten, September 15, 1740. He was, however, recalled to England about October, 1741; died at Croxteth Park, October 29, 1750, and was buried at Sefton.

The Records of the English Benedictine Nuns of Brussels and Pontoise record two members of this family who became nuns, O.S.B., viz., (1) Margaret or Mary, daughter of Charles Bodenham, Esq., of *Rotherwas*, and of Anne, daughter of John Stonor, Esq., of Stonor, Oxon. This lady was the first wife of Mr. Bodenham, and died April 1, 1714, the year her daughter was born. Burke calls this daughter Margaret, but the Brussels Register (O.S.B.) names her Mary. She entered the novitiate in 1730, and was professed as Dame Mary Frances, August 17, 1732. She was niece to Father John Bodenham, S.J. She died on the Epiphany, 1792, aged seventy-seven, having kept her jubilee in the preceding August. On his daughter's profes-

sion, her father re-married, his second wife being Catherine Huddleston of Sawston. (2) Dame Ann Bodenham, O.S.B., born 1666, was professed at Pontoise, December 9, 1689, aged twenty-three. She was daughter to Thomas Bodenham of Rotherwas, according to the Pontoise Mortuary Register. Her mother was daughter of Edward Guilford, Esq., of Hemsted, Kent. She was first cousin to Father John Bodenham and to Mr. Charles Bodenham above named. She died, June 6, 1717.

The English Province ceased to serve this mission many years ago.

Sarnesfield. (Formerly the Monington family.)—We have briefly touched upon this old chaplaincy in p. 488 of our last volume of *Records*. It was supplied by the Fathers of this District for many years in the last century. It seems subsequently to have passed to the Franciscan Fathers, as appears from a letter of Father Anderton of Hereford to Father Strickland in 1802. In the time of the Oates' plot, the Rev. CHARLES CARNE was chaplain to Mr. Monington of Sarnesfield. Dodd³³ calls him Kerne, citing the State trials. He was seized and arraigned at the Hereford Summer Assizes, August 4, 1679, Sir William Scroggs, the Chief Justice, presiding on the Bench. The first witness that appeared against him was Margaret Edwards, who deposed that she saw him communicate several persons in his sacerdotal vestments, at the house of Mr. Monington of Sarnesfield. She was followed by Mary Jones, who swore that she heard him repeat something in a language she did not understand; but owned at the same time that she did not see him, being in another room. Further, that on a certain day a child was brought into the house to be christened, and Mr. Carne was supposed to be the person who performed the ceremony; but she did not witness it. In behalf of Mr. Carne appeared Mrs. Monington, who testified that Margaret Edwards had never been in her house to fetch physic, as she had sworn, which was confirmed by Mrs. Monington's maid. Then Mr. Carne in his defence, among other things, denied having ever before seen either of the witnesses. The jury being admonished that only one witness had deposed to the fact, whereas two were required in cases of high treason, brought in a verdict of "not guilty." He wrote from prison the letter given below to Mrs. Sheldon,

³³ *Church History*, vol. iii. p. 303.

wife of Mr. Edward Sheldon, who is noticed in the Sheldon family. In connection with the martyred Primate of Ireland, Archbishop Plunkett, the Sheldons are mentioned among the Catholics who were conspicuous for their charitable services to the Prelate during his imprisonment. And the attestation of the Archbishop's relics, as we have seen in p. 46 note, was signed by John Ridley and Elizabeth Sheldon, and witnessed by Edward Sheldon and Ralph Sheldon. The letter may be read as an interesting addenda to Bishop Chaloner's account of the martyr, John Kemble. It is given by Dr. Oliver in his *Historical Collections for Devon, &c.*

The letter is endorsed, "For Mrs. Elizabeth Sheldon, at Mr. Sheldon's house in St. James' Street, at the iron balcony, London."

Madam,—I hope you will pardon these, though from an unknown hand. It is to acquaint you that Mr. Kemble is arrived to Hereford, but weary and sickly. God reward you and all other benefactors for your very great charity to him and his companions. I am desired by him that good friends take care there be a stop put to execution. It is reported here (how true I know not) that the day is appointed for that dismal fact, to wit this day sennight; I hope good friends (if possible) will prevent the tragedy. I am a prisoner in the same place on the same account, though not yet condemned; next Assizes I am to receive my doom. Mr. Kemble, being incapable of expressing himself, your petitioner desired me to do so in his behalf. He gives his humble service to yourself and to all pious benefactors; the same does,

Honoured Madam,

Your truly humble servant,

CHARLES CARNE.

Shepton-Mallet.—This Somersetshire mission was founded by the Fathers of the College in 1765. The first missionary was Father John Brewer, who remained there until his death, September 1, 1797.³⁴ It was ceded to the Bishop of Clifton in

³⁴ The following extract from a letter of Father Brewer to Mrs. Eccleston of Cowley Hill, may be taken in connection with the destruction of the two Colleges of the English Province at Bruges in 1773. It is dated December 4, 1773. "I have just received a letter from Mrs. More, who informs me that Messrs. Angier, Aston, and Plowden still remain prisoners at the Austin Friars in Ghent, whither they were removed from the Flemish College in that town on the 16th ult. They were civilly treated, and allowed to say Mass in the church. 'Tis supposed they are retained as hostages for the payment of all the boys' pensions and arrears to the Flemish Commissioners and to Friar Noel, the present Superior of the little College at Bruges. The number of his students is diminished to thirty-two, eight of whom are ordered to Liege and one to Douay, and others probably are, or will soon be ordered away. The new Establishment at Liege goes on well. At the head of the list are Lord Clifford's two sons, Lady Shrewsbury's nephew, Sir W. Mannock, Master Scroope,

October, 1854. The Nuns of the Visitation resided for some years at Shepton-Mallet, but the spot not being considered healthy, they migrated to their present Convent of Westbury, near Bristol. They appear to have lost many of their community at Shepton-Mallet. The deceased repose in a vault inside the chapel, while on one of the exterior walls are suspended as many large black wooden crosses as there are nuns interred.

In *Records*, vol. iv. p. 480, are given biographies of the two Fathers, John and Richard Gibbons, of Somersetshire. Another member of the same family was a student of the Society at the English College, Rome, where he was ordained priest. This was JOHN GIBBONS, son of John and Johanna Gibbons, born in the parish of St. Mary, Exeter, in 1652, who was educated at the school of Ottery St. Mary's, and studied for three years in Spain. His parents belonged to the higher class of society, and were Protestants. He was converted to the Catholic faith by the Rev. Henry Edwards, and entered the English College, Rome, as a convictor, in the assumed name of Augustin Pollard, February 27, 1676. He took the usual College obligation, and was ordained subdeacon, deacon, and priest in June, and July 25, 1677. The Diary tells us that his ordination was hastened "that he might immediately return to England, having been recalled by his heretical father, as appears by his letter." He left the College with permission of the Cardinal Protector, August 30, 1677, and did not return.

Swansea, and South Wales Missions.—Father Robert Plowden was the first to establish a Catholic chapel in Swansea, having taken, upon a lease for seven years, a room in an old church formerly belonging to the Knights Templar, and converted it into a chapel. This was late in the last, or at the

Tempest, &c. By the Prince's order, all the students are to wear secular dress, and to be well fed. The pensions must consequently be higher than at Bruges. The whole plan of education is to be complete and genteel. The Countess of Gizell has sent her two sons, and the Prince solicits the rest of the nobility to do the same. Besides the lower studies, mathematics and philosophy are to be taught. In short, Mrs. More says nothing is wanting to make this new establishment flourish, but to have Mr. Aston at liberty, and at the head of it. The scene at Rome is a very different one; but Mr. Jenison can give his neighbours the best information of what is carried on there, to the shame of Christendom. The history of the dissolution of monasteries in this kingdom resembles it nearly, or rather it is a repetition of what was done at the beginning of the Reformation. I heard the other day that Spain insisted on the Pope's destroying the Dominicans, as he had done us, and on his abolishing Lent!"

commencement of the present century, for he undertook the missionary work at Swansea, from Bristol, eighty-six miles distant, late in the year 1797. Father Plowden retired from this additional labour about the year 1804. In a letter addressed by him to Father Stone, his Superior, on the 19th of December, 1805, he mentions the Rev. James Richards, *alias* Summers, as "serving our mission at Swansea, and who, notwithstanding his very laudable efforts to support himself in his station by teaching a few scholars privately, is in the utmost need." He then says that he has raised the little stipend which had been allowed him (Father Plowden), which was less than £25 a year, to £40 and upwards, during that present year, and would have relieved him more, if the losses he (Father Plowden) had suffered during the last two or three years, together with a falling off in his own income, had not put it out of his power to do so. He then refers to the advantages which in a very few years would arise from a chapel and resident priest at Swansea, being a large trading town and much frequented by the Irish, with great probability of the establishment increasing, so as to be a good and permanent mission. He then asks Father Stone for a small sum for Mr. Richards, with which he hopes he will be able to stand his ground for the present. Soon after this the Rev. M. Abbé Sejean, a French emigrant priest, was placed at Swansea, and as he could not speak sufficient English, he was occasionally assisted by the Revs. Mr. Williams, of Brecon, and Spooner, of Chepstow. By subscriptions raised with much exertion, he substituted a chapel for the old room. A copy of the subscription circular is extant. Among other things it states that Father Robert Plowden had established the Swansea mission, but that it had languished for want of a proper chapel and resident priest; that Swansea was the most suitable spot for a mission, inasmuch as, though the Catholics were then few, they were likely to increase, and it was the most central position for the faithful scattered between Monmouthshire and the extremity of Pembrokeshire. Besides the Catholic mariners frequenting the port, it also speaks of the people seeming well disposed to receive the faith of our forefathers both there and in other parts of Wales. The Abbé Sejean returned to France at the Restoration. The above-named Mr. Williams then left his old mission at Brecon, at the request of the Bishop, and took charge of the new one established at Swansea. He had received his education at Douay.

Usk.—This town is celebrated in the annals of the English Province by the martyrdom of one of its most distinguished missionary priests, Father Lewis.

FATHER DAVID HENRY LEWIS,³⁵ *alias* BAKER, usually known by the assumed name of CHARLES BAKER, was born in Monmouthshire, in the year 1616. His mother was a fervent Catholic, but his father was a Protestant, though subsequently received into the Church. Mr. Lewis was Master of the Royal Grammar School in the town of Abergavenny, which attained high repute, and sent out not a few men remarkable for piety and learning, some of whom embraced a religious life. He had a family of five sons and four daughters, all of whom were piously brought up by their mother in the Catholic faith, except David, who had imbibed the errors of his father. He was afterwards reconciled to the Church, and went to Rome in the year 1638. Bishop Challoner says that at the age of nineteen, and when a student of the law, David was received into the Church, and after two years was sent by his uncle, a priest of the Society of Jesus, to the English College at Rome. He there spent seven years in the study of philosophy and theology. The Diary of the English College states: "1638. Charles Baker, *vere* David Lewis, a South Welshman, of the county of Monmouth, aged twenty-one, was admitted as an alumnus, November 6, 1638; ordained priest, July 20, 1642; entered the Society, April 19, 1644. *Vir prudens et pius*. Hanged for the faith and the priesthood in the year 1680, in Wales." On entering the English College, the martyr made the following statement: "1638. My name is David Lewis, *alias* Charles Baker. My father was Morgan Lewis, and my mother, Margaret Prichard, both Catholics, who lately died of fever. I lived at Abergavenny, and was educated at the Royal Grammar School in that town, of which my father was principal. He was of the middle class. Among my chief friends I number an uncle named John Prichard, of the

³⁵ A nephew of the martyr, bearing the same name, Father David Lewis, *alias* Charles Baker, was a native of Monmouthshire, and educated at St. Omer's College. Sent to the English College, Rome, for his higher studies, he was admitted among the scholars of the Holy Father on October 25, 1690. He is described in the Diary of the College as being son of Richard and Mary Lewis, aged nineteen years. He left the College for the novitiate of the Society in February, 1691, without having taken the College obligation. He seems to have resided chiefly in Rome, and in 1728 (how long before or after does not appear) was Penitentiary at St. Peter's, Rome. His death occurred before 1741, but the date is not recorded.



FR. DAVID HENRY LEWIS, S.J. (*alias* CHARLES BAKER),
MARTYR FOR THE FAITH.
Suffered at Usk, Aug. 27, 1679.

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Society of Jesus.³⁶ Up to my sixteenth year I was a heretic; about that time, leaving England, I crossed over to France with a noble youth, the son of Count Savage, with whom I lived for about three months at Paris, where, by means of the Rev. Father Talbot, I embraced the Catholic faith, and on account of the war then raging, I returned to England with the same nobleman, and lived for nearly two years with my parents, on whose deaths, attracted by the love of religion and letters alone, and assisted by the Rev. Father Brown,³⁷ I bade adieu to my country on the 22nd of August, and arrived in Rome on the 2nd of November, and on the next day, entered this College, with the intention of embracing the ecclesiastical state." In 1644, having completed his studies, he sought and obtained admission into the Society of Jesus, in Rome, being then in his twenty-eighth year. After his two years' probation at St. Andrew's, the Roman Novitiate, and having taken his simple vows, he was sent to England, where he proved himself a zealous missionary. Being soon recalled by the Father General to Rome, he filled for about a year the office of Spiritual Father in the English College.

His zeal, however, soon impelled him to petition his Superior to send him back to his former labours in England; one motive of his desire to return being probably the urgent entreaties made to the Father General by his former penitents and friends, who deeply regretted his removal. He accordingly returned to the mission in 1648. The chief field of his labours was his native county, with the adjacent parts in the College of St. Francis Xavier, and the South Wales District, of which he was twice Superior. During the twenty-eight years he spent here, he afforded many proofs of unwearied courage in the service of God. Regardless alike of danger and trouble, he visited the houses of Catholics by night, as the virulent persecution did not allow him to do so by day. His visits were principally made on foot. To the poor he showed a truly paternal affection, administering, as far as he could, to their needs. Indeed, he was commonly styled the Father of the Poor. He rendered himself so acceptable, moreover, to men of all classes, that it was a marvel to find in the whole district any one so unmindful of benefits or so devoid of

³⁶ This Father is not named in the Catalogue of the Province for 1655, and was probably then dead. The confessor, Father Charles Prichard (p. 875), may have been a nephew of the martyr on the mother's side.

³⁷ Father Charles Gwynne, *alias* Brown. See *Records*, vol. iv. p. 399.

humanity as to be willing to turn traitor to him, or give evidence against him, or in any way to conspire for his death. "But who," asks the author of the *Brevis Relatio*, "who is safe against treachery at the hands of an apostate and traitor to God?"

Such an one (Providence so decreeing, to crown the labours of His faithful servant with a glorious death) was found in a man of the lowest class, who betrayed the Father to one Mr. Arnold, a county magistrate, a rabid Calvinist, and deadly enemy of Catholics. The Life of Father Philip Evans has already shown up Arnold as the real cause of that Father's martyrdom. He had in the present instance urged on the traitor to betray Father Lewis. The storm of persecution which had been raised throughout the land by the Oates' Plot afforded full scope to this man, who for many years had professed a close friendship for Father Lewis.

Before daybreak on Sunday morning, November 17, 1678, as the Father was preparing to say Mass in a house in the parish of St. Michael, Llantarnam, in Monmouthshire, six dragoons sent by Arnold surprised and carried him off, with all the altar furniture they could lay their hands upon, to a place appointed, where Arnold and two other Justices of the Peace were waiting. After a few hours' delay Father Lewis was placed upon a horse, and, under guard of twelve dragoons, led off in mock triumph, accompanied by Arnold and the other magistrates, to Abergavenny, which was very full, as the day was Sunday. Here Arnold, making a mock triumphal entry, proclaimed in a loud voice to the crowd assembled to witness the Father's arrival: "Behold! we bring you the bishop-elect of Llandaff."³⁸ The local magistrate and his clerk being sent for to the inn to conduct the examination of the prisoner, the Father was closely questioned as to his knowledge of Oates's pretended plot, from which he clearly exculpated himself. Upon the evidence of the apostate, however, who had betrayed him, and who for nearly four years had assisted at his Mass, he was committed for trial upon the warrant of the three Justices of the Peace. Immediately after the arrest of Father Lewis, Arnold had sent word of the capture to the Privy Council, and asked for their instructions. Within two days the following despatch, signed by Sir John Nicholls, Secretary of State, was sent back:

³⁸ This had reference to the narrative of Oates, which assigned the various English sees to divers priests, both secular and regular.

At the Court at Whitehall, November 22, 1678. (Order in Council.) By the King's most excellent Majesty, and the Lords, &c. Upon reading this day at the Board a letter from Thomas Lewis and Charles Price, Esqrs., Justices of Monmouthshire, that in obedience to the order of the Secretary of State to search for and secure Popish priests, they had apprehended and committed to the county gaol one David Lewis, a Jesuit, and secured all his robes, crucifixes, wafers, books, &c., which they desired to be instructed how to dispose of: It is ordered . . . that they do cause the said priest to be proceeded against according to law, and that the said robes, &c., be burnt, together with the books and writings, if upon perusal they are found to be Popish and superstitious.

Father Lewis remained in Monmouth gaol about two months, separated from all intercourse with men, though not out of reach of their calumnies; for two false reports about him were scattered far and wide, and even found their way to and obtained some credit in London. It was alleged that he had broken prison and escaped, and that he had tried to poison his gaoler.³⁹

From Monmouth, Father Lewis was removed to the gaol at Usk, where he was a great comfort and assistance to the many Catholics confined there for refusing to take the forbidden oath of supremacy. His removal took place on January 13, 1679. It was snowing hard that day, and the under-sheriff and chief gaoler who accompanied him made a halt at Raglan to warm and refresh themselves. It was here, as is already narrated in p. 903, that the martyr was informed that his *confrère*, Father Andrews, *alias* Price, was dying in a neighbouring cottage.

On March 28, 1679, the spring assizes were held at Monmouth, whether Father Lewis had been again removed from Usk to take his trial. He was indicted on the capital charge, under the Statute of Eliz. 27, of having taken Holy Orders in the Church of Rome and of remaining in England contrary to law. At this time Arnold again displayed his treachery. The High Sheriff had summoned upon the grand jury men of position and wealth. As soon, however, as Arnold, who sat upon the Bench, at the Judge's right hand, saw the grand jury, he challenged most of them when they were called, notwithstanding they were men but little inclined to favour the accused, and thus he obtained a jury to his liking. This proceeding was quite informal, as the same Judge had ruled in another place, upon the same circuit. He allowed it, however, in this case, desirous, as was supposed, to curry

³⁹ Father Lewis gives the facts in his autograph narrative.

favour with Arnold, who was a man of considerable influence in the county, and his own relative. He also followed the same course with respect to the petty jury, until he had packed it with men whom he knew to be after his own heart.

The first witness summoned was a man named Price, who until that day had never set eyes upon Father Lewis, nor been seen by him. He swore that he had seen the Father saying Mass, had been to confession to him, and had received Holy Communion at his hands at a place named Morton.⁴⁰ The prisoner solemnly protested that he had never been in the place, nor even knew where Morton was. And he called witnesses to rebut the evidence, who proved that Price had shortly before acknowledged to several persons that the Father was but very little known to him; and on the very day of the trial, Price had been taken to the prison in order to see and identify the man whose life he was to swear away, but had failed to do so. Finding himself thus convicted of perjury, Price quickly and prudently withdrew from the court.

Other evidence was adduced, which, although true, was clearly malicious, and moreover insufficient to prove the fact of the priesthood, according to the ruling of the same Judge in another case. But all this did not avail. The Judge, who desired to ingratiate himself with Arnold, had evidently made up his mind to convict; and the jury, following the bias of the court, found a verdict of "Guilty;" after which the Judge pronounced sentence of death, as in the case of traitors. He declared, however, from the Bench that a certain infamous pamphlet, entitled, *De modo et loco comprehensionis, de extortione centum viginti aureorum a quadam muliercula ob liberationem patris a Purgatorio*, which had been produced in court against the Father was false and scandalous.⁴¹

The following narrative is taken from an original MS. preserved in the Old Clergy Chapter Collection of MSS., London. The narrative was written by the martyr himself: and there is remarkable proof of its veracity in the fact that the reporter of the State trials adopts it word for word.

⁴⁰ Castlemorton, Worcestershire, the residence of Mr. Bartlett (See report of the trial).

⁴¹ This wicked libel forms a portion of the report of Dr. Herbert Croft, the apostate Bishop of Hereford, concerning his seizure of the residence at Combe (See *Records*, vol. iv. p. 464, seq.), and will be given at the end of this biography. There is no doubt that Croft himself was the author of it.

A true narrative of the imprisonment and trial of Mr. Lewis.⁴²

After my full thirty years' poor missionary labours in South Wales, on Sunday morning, a little before day, being the 17th of November, 1678, I was taken by six armed men, sent by John Arnold, Esq., and Charles Price, Esq., till then two of my good friends and acquaintance. I was taken in a little house in the parish of St. Michael Lanternam, in the county of Monmouth; from thence by the soldiers, together with what Church stuff of mine they there found; but carried I was to the house of the said Charles Price, Esq., in Lanfoist, where I found Thomas Lewis, of St. Peter, Esq., the said John Arnold and Charles Price, Esqrs., who about two of the clock in the afternoon, with their servants to the number of a dozen horse, all armed, conducted me to the Golden Lion in Abergavenny, at the entering whereof, some meeting Mr. Arnold, saluted him and loudly said: "Good news, good news! Coniers, the pretended Archbishop of Canterbury, is taken in Ireland." "And we," said Mr. Arnold, "have taken the pretended Bishop of Llandaff." Together with them I went up to a chamber, a guard being put upon the door. Immediately they sent for William Jones, Esq., Justice of the Peace and Recorder of the said town, to assist with the rest at my examination and commitment, Mr. Price telling me I was not my own accuser.

Then Mr. Arnold called for one William James, who had been my servant for four years, and then there present, who upon oath deposed that he had seen me at Mass at least twenty times, whereupon my commitment was drawn and signed by Thomas Lewis, Charles Price, and William Jones, and I committed. Here Mr. Lewis asked me upon my word, had I any hand in the late horrid plot? I answered upon my word, and if he pleased upon my oath, I had none. Whereon Mr. Arnold said that with us it was no oath to swear upon the Bible. Then I desired him to pick and choose his Bible, and I was ready to swear. Being committed, after supper it was proposed to me by Mr. Lewis whether that night there in the Lion I would lodge under a guard, or go with Mr. Arnold to his house, where, Mr. Arnold assured me, I should be most civilly entertained. I referred myself unto them. "Why, then," said Mr. Lewis, "by consent, Mr. Arnold, let my namesake be your guest this night." "Content," said all.

About ten of the clock at night, with Mr. Arnold and his armed servants, out of the Lion I went to take horse in the street, where (being moonshine) a multitude of people out of curiosity expected to see me. At Mr. Arnold's house I arrived between eleven and twelve at night, where soon after I was conducted to my chamber, in which two servants (strong men) lay also on a pallet all night to secure me. Next morning, rising about seven, my morning's draught was brought me. Immediately followed Mr. Arnold himself, and kindly asked me how I rested that night. After three or four turns about the chamber, and my thanks for his favours, he went down, and about half an hour after he sends up his man to me, and desires me to walk down. Down I went, and in the hall found Mr. Arnold, with several Abergavenny constables, charging guns; and in walking there with him, he would have invited me to the next room, to show me his baby, as he called it, a ridiculous figure of the Pope. I, well understanding his meaning, waived the discourse, and fairly took my leave. To horse I went, Mr. Arnold

⁴² The spelling has been modernized.

accompanying me with the armed constables. But when to my horse I came, I perceived an armed soldier called Kirby, (who three months after murdered his own father), at length holding my horse by a long leather slip, as one who on foot was to lead my horse all along to Monmouth, and I in that posture to ride thereon. That troubling me, I took Mr. Arnold aside, and craved the favour that the slip should be taken away, as being too ignominious, and that a constable should only ride behind me, the rest of the constables walking on foot about me, and this was granted. But no sooner was I gone out of Mr. Arnold's sight, when he sends a servant to demand the chief constable to put the leather slip to my horse's head again, and lead me as first intended, with strict charge to be careful of me, as one charged with high treason; though the constable was so kind as not to do it.

Thus guarded, I came to Monmouth prison, where a friend had provided a good lower room for me, at fourteen shillings a week for chamber, bed, linen, fire, candle, and attendance—a high rate, yet I was constrained thereto, otherwise I must have lain in the common room amongst the common prisoners. Here it is observable that the gaoler that very first night showed me a letter, that very same day dated from Mr. Arnold to him, wherein he charged the gaoler to have a severe eye over me, and to keep constant strong guard about the prison so to secure me, as one of high treason guilty; though the very same morning Mr. Arnold told me, as I was going out of his house, that if Mr. Sadler, that is the gaoler, did show me any incivility or severity, I should write two lines unto him, and he would take an order with Sadler. However, all the two months I remained in Monmouth prison, that is, from the 18th of November, 1678, to the 13th of January, 1678-9 in my room I was kept close prisoner, locked up at night and barred up by day, though indeed friends by day had access unto me, with an underkeeper's leave.

During this my residence at Monmouth, these passages were not unremarkable. Soon after my imprisonment there a strong rumour was spread over several counties with much noise that I had broke prison and escaped; whereas I had not set foot over the threshold of my chamber all the time I was there till my removal to Usk, as the gaoler himself afterwards fully testified. The like rumour was so strongly spread that there I had poisoned the gaoler, and this was thus occasioned. He coming to my chamber once late, and fully drunk, needs he must drink a glass of ale with me. I perceiving him far gone in drink, and he still pressing me, "Why, then," said I, "you shall drink of my drink," and so I filled a glass of an excellent surfeit-water, which I had by me, mixed with a little brandy; I drank first, he pledged me, and this I did with an honest intention to heal his surfeit of ale. He then, liking the liquor needs would have more; but I earnestly desiring him to go to his rest, out he went; and meeting his wife, told her that I had given him his dose—that he found himself to swell—that his very buttons did fly, which she soon with loud cry bruited abroad; whereas it was my surfeit-water indeed which happily wrought with him, else, more than perhaps, his plentiful ale had choked him in bed that night. And thus did I poison my gaoler—a story which quickly overrun four or five counties, and took its flight to London itself withal.

I add this other observation, that on Sunday morning in Christmas week two magistrates came to me unexpectedly to my chamber

in Monmouth prison, who civilly told me their business thus : that one Bedloe had informed the King and Council how Mr. Charles Price (servant to the Lord Marquis of Worcester) had a deep hand in the late plot, and that I had told Bedloe so much. They desired my answer hereunto, and I desired my oath ; and upon oath and under my hand I gave it, that to my knowledge I never saw Bedloe, I never spoke with him, I never had correspondence with him directly or indirectly. I further deposed that I never heard, I never knew anything of the plot, till common fame had spread it over the country. These depositions of mine were sent up to London, I never heard more of it since.

Our new High Sheriff was pleased to remove the gaol from Monmouth to Usk ; whereupon, the 13th of January, together with the Deputy Sheriff and head gaoler, I rid from Monmouth towards Usk, and it snowing that day hard in the way, we alighted at Raglan to warm and refresh ourselves. While there I was, a messenger comes to the door and desires to speak to me. His business was that a very good friend of mine, one Mr. Ignatius, *alias* Walter Price, lay dying about half a mile off thence. [The martyr then details the death of Father Price, and the re-opening his grave, as already related].

Being come to Usk, there I found several Catholics in prison for refusing the oath of allegiance. Not but that they were ready to swear faithful allegiance to the King, yet that oath they refused because they were instructed that it contained several other points which no sound Catholic could with safety of conscience take. In Usk I remained prisoner till the great assizes, which was to begin on the 28th of March at Monmouth.

MY TRIAL.

The 28th of March, 1679, the assizes began at Monmouth, Sir Robert Atkins being sole Judge. A grand jury of gentlemen was returned by the sheriff and called, against several of whom Mr. Arnold and Mr. Price excepted and so put by, as such they conceived might befriend me : a challenge not known before. For in the case between the Marquis of Worcester and the tenants of Wentwood upon a riot, Henry Milburne, Esq.,⁴³ and others would have excepted against some of that grand jury ; the same Judge Atkins then positively said it was ridiculous and not usual to challenge out of a grand jury. At last a jury was sworn and an indictment drawn up against me upon the statute 27th Elizabeth, and preferred to the grand jury. That evening, being Friday, I was arraigned upon that bill, to which I pleaded, Not Guilty. The next day, about ten of the clock in the morning, the Judge came from the *Nisi Prius* side and sat at the Crown side, and I at the same time being brought to the bar, the crier made proclamation for silence, that a jury for life and death might be impanelled ; and I make my challenges. Presently a jury from the other bar was called, which was not usual, and I to challenge ; the Judge telling me that I might challenge without cause.⁴⁴ By guess I challenged three. But out of that very *Nisi Prius* jury called to the Crown bar, and that by Mr. Arnold's own suggestion, who had a strong influence upon the Judge as being his kinsman, and sitting at his right hand, divers were excepted by Mr. Arnold.

⁴³ The State Trial copy says, Henry Williams, Esq.

⁴⁴ *Ibid.* "without hindrance."

Whereupon, to make up the jury, the Judge commanded the high sheriff to call some, and he called many; and many of those still Mr. Arnold excepted, as either being of my neighbourhood, acquaintance, or name, of which name there being many in the county. The sheriff seeing so many of his calling excepted, he desired Mr. Arnold himself should call whom he pleased, whereat the Judge checked the sheriff, and said he was saucy. At last a jury was with much difficulty empanelled, a jury now consisting⁴⁵ of none but such as pleased Mr. Arnold, principal prosecutor against me, which was very hard, and an ignorant jury it was withal.

The Jury being empanelled, it was sworn, the indictment read, and witnesses called, thus as followeth—Clerk of Assize: David Lewis, hold up thy hand. Here thou standest indicted of high treason by the name of David Lewis, for that you, being a natural subject of the King of England, hast past beyond the seas, hast taken orders from the Church and See of Rome, and hast returned back to England and continued upwards of forty days, contrary to the statute of 27th Elizabeth, in such case made and provided, which by the said statute is high treason. What hast thou to say for thyself; art thou guilty or not guilty? Prisoner: Not guilty. Clerk: By whom wilt thou be tried? Prisoner: By God and my country. Clerk: Crier, call William Price, Dorothy James, William James, Mary Pratt, John James, Catherine Thomas. He calls them all by name, and they all appear. Then says the clerk to the crier: Swear them; and he swears them all. Judge: William Price, look on the prisoner; do you know him? Price: Yes, my lord, I do know him. What have you to say of him? My lord, about a year and a half ago, I saw him at Mr. Bartlett's house at a place called Castle Morton in Worcestershire, and there I heard him read Mass. I was at confession with him, and I received the sacraments from him according to that way. Was there an altar, or any crucifixes, or crosses?⁴⁶ Yes, my lord, that there were. How many times did you see him? But that once, my lord. Were you of that way then? Yes, my lord, upwards of eighteen years. What are you now? A Protestant, my lord.

Judge: Well, Mr. Lewis, what have you to say to this? Prisoner: With your lordship's leave, I will answer all together. Judge: Very good, you do well; 'twill be so much the shorter. Dorothy James, look on the prisoner; do you know him? Dorothy James: Yes, my lord. What have you to say of him? My lord, I saw him say Mass, take confessions, give the sacraments, marry, christen, and heard him preach in English and Welsh. Were there altars and crucifixes? Yes, my lord, altars, crucifixes, chalices, and such other things belonging to that way. Arnold: Did you ever see him give that they call Extreme Unction? Dorothy: Yes, that I did, to my uncle, my father's brother. Judge: Do you know what Extreme Unction is? Yes, that I do; 'tis anointing sick people with oil when they are dying. Judge: It's right; its another sacrament of their Church, grounding themselves on those words of St. Paul,⁴⁷ as I take it: "If any be sick among you, let him be anointed;" but it was in time of miracles only. Arnold: Did he take upon him to free souls from Purgatory? Yes, that he did, and he had of me eight pounds in silver and a piece of gold to free my father's soul. Prisoner: God is my witness, to the best of my knowledge I never had any one single piece of any money

⁴⁵ State Trials: "contrived of none."

⁴⁶ *Ibid.* "copes."

⁴⁷ State Trials: "St. James."

from her or her husband upon any account whatsoever. Judge : Have you any more to say? Dorothy : No, my lord (and with that she laughed).⁴⁸ How now, woman, do you make a laughing game of it? carry yourself more modest, for the gentleman is for his life, and 'tis no jesting matter. William James, look on the prisoner; do you know him, and what have you to say of him? William James : Yes, my lord, I do know him, and have seen him read Mass many times, and take confessions, and give the sacraments, and christen, and marry. Have you no more to say? No, my lord.

Judge : Mr. Trott, what have you to say of the prisoner? Did you ever hear him read Mass? Was he reputed commonly a Jesuit or Popish priest? Trott : Yes, my lord, he was commonly reputed so, and I heard him often read Mass, and I saw him marry Mr. Gunter's daughter to Mr. Body. Were you then of that religion? Yes, my lord, I was deluded by my wife out of the Protestant religion, and was a Papist during her lifetime. Are you of that religion still? No my lord; when I saw their wicked designs to kill my gracious King, I abhorred their traitorous proceedings and left them, and am now a Protestant, in which I shall continue. Judge : You do well. Arnold : My lord, there is Mr. Roger Sayes, a very material witness. Judge : Crier, swear him. Mr. Sayes, what have you to say against the prisoner? Sayes : My lord, I was employed with other on the 16th of November last to go and search for him, and we found him and took him with several Popish things which we carried away. Did you see him at Mass? No, my lord. Then sit down. What have you to say, John James? What, are you dead, or are you afraid to be whipped? Look upon me, and speak to me. John James : My lord, he married me and my wife. Is that all you know? Did you see him at Mass? I know no more. Judge : Catherine Thomas, did you see him at Mass? Why do you not speak, woman? Speak, woman. Catherine Thomas : Yes, and I have no more to say. Do what you please to me. Arnold : There's one Cornelius in court, I see him, who was his clerk. Judge : Crier, call him, swear him. Cornelius, did you ever see the prisoner at Mass? Cornelius : My lord, I am an ignorant fellow; I know not what Mass is. William James : My lord, he was his clerk. Cornelius : No I was his servant. Judge : Did you see him take confessions? No, my lord. Judge : Well, sit down.

Judge : Mr. Lewis, now what have you to say to all these witnesses for yourself? Prisoner : My lord, my indictment was that being a natural subject of the King of England, I was ordained beyond the seas by a jurisdiction derived from the See of Rome, and returned back again into England, contrary to the statute in that case made and provided, 27th Elizabeth. Under your lordship's favour, I conceive there hath not been here any one witness who has proved the indictment, or any other part thereof. Judge : What then? Do you expect we should search the records at Rome, or should bring persons to prove that they saw you ordained there? No, sir; it is enough to prove that you have exercised the function of a priest in copes and vestments used by the Church—that you have read Mass, taken confessions, given absolutions, married, and christened. If this will not make you a priest, what will? I have tried several Popish priests, but never met with so full a proof as this now. Prisoner : All these things supposed could not make

⁴⁸ *Ibid.* "at the bar."

me a priest, unless proved to be performed by me as one ordained beyond the seas by a jurisdiction derived from the See of Rome ; for the very ministers of the Church of England take special confession and give formal absolution. Many, in cases of necessity, christen, though not priests, and lately the country knows it. One, no Popish priest, solemnly married a couple, neither can any one prove to have seen me read Mass, unless it be proved that I was ordained beyond the seas by a jurisdiction derived from the See of Rome ; for no such ordination, no priest, and no priest no Mass. Judge : To disprove all these witnesses by saying it cannot be proved you were ordained beyond the seas by a jurisdiction derived from the See of Rome is as much as that saying, Bellarmine, thou liest. Prisoner : My lord, were it proved that I read Mass, it were not treason in me, for I am informed that it were but the forfeiture of two hundred marks by a Statute of 23rd Elizabeth. Judge : It is true, who hears Mass forfeits one hundred marks,⁴⁹ but he that useth to read it commits treason. But those are the tricks of you all ; but all will not do. Have you anything else to say ?

Prisoner : With your lordship's leave, now I desire to speak something to the evidence of every particular witness. Judge : Speak then. Prisoner : As to the first witness, Price, as I hope to be saved, to the best of my memory, I never saw him before this very day. I never knew or heard before of the house of Mr. Bartlett, or of the place Castle Morton. I never was in the place in all my life ; nay, I never was in Worcestershire, but twice, the last time whereof was about five years ago, and that was but in my inn in Worcester town, where with a servant I alighted, bespoke my supper, went to the coffee-house, drank two dishes of coffee, read the *Gazette*, returned to my inn again, supped, went to bed, next morning bought some books at the stationer's, dined, took horse, returned home again. This is all the being I ever was in Worcestershire. Judge : Price, look upon him ; do you know him ? William Price : Yes, my lord, he is the man. Judge : Have you any more to say ? Prisoner : Yes, my lord. Mr. Trott was married to a kinsman of mine, and she was a considerable fortune to him, which he having spent very idly, and she dying, he went to London, where finding an employment at Court, and there having done some unhandsome things, was banished the Court, and now lives on the charity of gentlemen and friends for his bread : so that with good reason it may be believed 'tis rather poverty and hope of gain than anything else that brings him here to accuse me. Judge : *Paupertas ad turpia rogat* : Little gentleman (he was a dwarf), what can you say to this ? Trott : My lord, I was over with the King, and he commanded me to attend him at Whitehall on his restoration, where I came when I returned, and I was received into his service, but was never banished the Court, only I came away upon discontent, and still I may go there when I please. My lord, I am desirous to do my King and my country good service, but I am in danger of my life among them, and must look to myself. Judge : Ay, Mr. Trott, have a care of yourself ; you do well. Mr. Lewis, have you any more to say for yourself ?

Prisoner : My lord, Dorothy and William James, their evidence is grounded upon plain malice, and that malice thus grounded : They pretending I owed them money, they sued me in chancery,

⁴⁹ There was no such Act in existence.

but after a considerable charge at law, finding themselves not likely to prevail, they fell to threatening me that they would have me in hand, that they would make me repent ; that she would never give over to persecute me till she had washed her hands in my heart's blood, and made porridge of my head. Judge : Can you prove that? Prisoner : Yes, my lord, that I can. Judge : Call your witnesses then. Prisoner : Crier, call Richard Jones, Anne Williams, Anne James, and Kate Cornelius. Judge : Richard Jones, what can you say? I heard William James say he would make Mr. Lewis repent. Judge : Anne Williams, what can you say? Anne Williams : I heard from several persons in and about Carleon that she would wash her hands in Mr. Lewis' blood, and that she would have his head to make porridge of, as a sheep's-head. Kate Cornelius : My lord, and I heard the same. Judge : Ann James, what can you say? Ann James : I heard Dorothy James swear that she would wash her hands in Mr. Lewis' heart's-blood. Judge : Where did you hear her say so? I heard her say so in her own house, at the fireside, when I lived with her.

Judge : Well, Mr. Lewis, all this will not do ; all will not excuse you from being a priest, or were you a hypocrite? My lord, I am a native of the country [county]. Judge : What, of this country? Prisoner : Yes, my lord of this country, and those years I lived in this country, I lived with the repute of an honest man, amongst all honest gentlemen and neighbours. Judge : Well, Mr. Lewis, have you any more to say? Prisoner : My lord, Mr. Seyes was one sworn witness against me ; I desire to ask him one question. Judge : Do so. Prisoner : Mr. Seyes, when you took me, was there a justice of the peace with you at taking me? Seyes : No. Prisoner : My lord, with this opportunity, I humbly beg leave to clear myself of a foul aspersion, wherewith I am calumniated over the whole nation in a printed pamphlet, which pamphlet I can here produce, and wherein there is not one line of truth, for it says at the end of it that I was taken by a justice of peace and others in a place cunningly contrived under a clay floor, which Mr. Seyes knows to be untrue ; and whereas it alleges that I cheated a poor woman out of £30, to redeem her father's soul out of Purgatory ; the pamphlet names neither the woman nor her husband, nor her father, nor the place, nor time when and where. Judge : Does it not, Prisoner : No, my lord ; so that the whole pamphlet is one entire lie, devised by some foolish malice. Judge : Mr. Lewis, for my part I do not believe it to be true ; have you any more to say? Prisoner : No, my lord. Judge : Then withdraw, and repose.

Gentlemen of the jury, here he stands, indicted, &c. (and summed up the whole evidence). If you believe what the witnesses swear, you must find the prisoner guilty of high treason. You have heard what was proved against him, therefore go together. Prisoner : My lord, before the jury goes, I desire to speak something which now occurs to me, and is material against the evidence of Price. Judge : Jury, stay. Prisoner : This very morning that Price came to my chamber with the gaoler, it seems it was to view me ; he took a turn about the room, all the time eyeing me. At his going out, he was asked by the gaoler whether I was the man he meant, and he answered, if I was he, I had black short velvet hair. Judge : Can you prove that? Prisoner : Yes, my lord. Judge : Where are the witnesses? Prisoner : Crier, call Elizabeth Jones and Charles Edwards. Judge : Woman, what

can you say to this? Elizabeth Jones: My lord, Price this morning, after he had viewed the gentleman in his chamber, as he was going out, he said, If he be the man he is much changed, and has black curled short hair, which is not so. Judge: Charles Edwards, what can you say? Charles Edwards: I heard Price say the same words she relates. Judge: Where is Price? Crier, call him. [But he was not to be found, being gone out of the hall.] This was the trick of Coleman to asperse the witnesses.

[Here the jury went out and immediately returned again.] Clerk: Are you agreed of your verdict? Jury: Yes. Clerk: Who shall speak for you? Jury: The foreman. Clerk: David Lewis, hold up thy hand. Do you find the prisoner at the bar guilty or not guilty? Jury: Guilty. Judge: Mr. David Lewis, come up. Have you any more to say for yourself? Prisoner: No more, my lord. Clerk: David Lewis, hold up thy hand. Judge: Give me my cap. David Lewis, thou shalt be led from this place to the place whence thou camest, and shalt be put upon a hurdle and drawn with thy heels forward to the place of execution, where thou shalt be hanged by the neck, and be cut down alive, thy body to be ripped open, and thy bowels plucked out; thou shalt be dismembered, and thy members burnt before thy face, thy head to be divided from thy body, thy four quarters to be separated, and to be disposed of at his Majesty's will. So the Lord have mercy on thy soul. Prisoner: I made a low bow to the Judge, and the court rose. Soon after the Judge sent for the Sheriff, and told him it was his Majesty's pleasure I should be reprieved till further orders, whereupon I returned to my keep to Usk prison, where I still remain. April 24, 1679.

At the same assizes, several bills of indictment were cast in to the grand jury, and one against a prime minister of the country [county] for [an indecent assault], and the fact sufficiently proved, yet the bill not found, because it would prove too great a scandal and disgrace to the Church of England. One against a servant of Mr. Arnold's for a monstrous crime, and the fact proved, the bill found, but he fled. Two murderers, though the murder proved, yet favourably quitted. One notorious thief, twice before arraigned for his life; once executioned, and now accused for breaking a house, and thence stealing two-and-twenty pounds. All proved, yet he slightly burnt in the hand and dismissed. I only condemned.

Sentence of death having been pronounced against Father Lewis, he was summoned by the Privy Council to London, and by them strictly examined as to his knowledge of any plot, in the presence of Oates, Bedloe, and Dugdale, the three arch-perjurers, when his complete innocence was manifest to all. Nevertheless, he was not discharged; and the Earl of Shaftesbury, the great supporter of Oates' plot, gave him clearly to understand that he could only save his life either by apostacy or by implicating the Fathers of the Society in the plot. Father Lewis, however, firmly refused to prefer his life to his faith, or to defile his conscience by criminating others in matters of which he knew they were innocent. He was therefore sent back to Usk to undergo his sentence. Here he spent

three months in gaol, to the great profit and consolation of his fellow-Catholics, being allowed to go about in a sort of free custody. The gaoler also connived at the visits of his friends, and of all Catholics, to whom the Father administered the sacraments and gave spiritual exhortations and advice. The sheriff himself sought pretexts to postpone the execution in hope of a pardon being ultimately obtained. But at length the influence of Arnold, who was enraged at the good work the Father was accomplishing during this time, prevailed with Shaftesbury, who ruled the Privy Council, to send peremptory orders for the execution of the sentence, and fined the sheriff for neglect of duty and indulgence to the prisoner.

Accordingly, on the 27th of August, Father Lewis was led forth to the place of execution. He went with great joy of countenance, and firmness, and in the presence of the surrounding multitude, delivered in a clear voice, and with great animation, the following touching address—

I see before me a numerous assembly. May the great Redeemer of the world save every soul of you. I believe that you are met here, not only to see a fellow-countryman die, but also with the expectation of hearing a dying fellow-native speak. I have resolved to address you, but whether contrary to your expectations I know not. This I know, that this last favour is conceded to many suffering in London, and will not, I trust, be denied to me. I will, however, endeavour so to speak as to avoid giving offence to any one.

“Let none of you suffer as a murderer, or a thief, but if as a Christian, let him not be ashamed.”⁵⁰ These words of the Apostle St. Peter, whispered in my ear, I hope, by the Holy Spirit, are a great consolation to me; for I suffer not as a murderer, or a thief, or such like malefactor, but as a Christian, and therefore am not ashamed.

I distinguish a two-fold life of man here upon earth. The one his moral, the other his natural life. I call that the moral life whereby we live in the good opinion of honest men. The natural, whereby we breathe. In the former, praise be to God, I have lately suffered, and exceedingly, to the utmost malice of the adversaries, and the most grievous injuries; marked out for public infamy as an impostor, and this not only in shameless ballads and pamphlets, but also in the very theatres of London, the metropolis of the kingdom, and so throughout the whole country, to the highest damage of my good name. Believe me, upon the word of a dying man, there is not in the story invented against me in those infamous pamphlets any appearance, not even the least shade of truth, whether you consider the substance of the charge itself, or the circumstances of the case. The fables are so foreign to the truth, that (if permitted) I shall be able to convince the defamer face to face of the calumnies charged against me. Moreover, so ridiculous and futile are they, that I am astonished that they can gain credence with any sober Christian—at least, any one

⁵⁰ 1 St. Peter iv. 15.

acquainted with me. Who that Protestant young man there mentioned was, I know not; who the Popish young woman; who the father dead a year and a half before; in what county, what parish, in which all these calumnies were fathered upon me, I know not, and the deepest silence is observed. And when at my trial at the last assizes I was attacked in my integrity and life, I so completely established my innocence in the opinion of all, that I even removed from the Judge himself all cause and suspicion of the charge. Why did no one appear at the trial itself to contradict me, and upset my defence? But nothing of the sort took place; and this should be a sufficient argument to all just and upright men that this calumny is but a fiction most maliciously concocted against me by my enemies. May God pardon them, as I also heartily do. How ready I have always been, according to my ability, to serve the poor, and how utterly foreign to every kind of meanness and deceit in extracting from them, is abundantly known to all my friends and neighbours, and to all that know me. Besides these things, during my nine months' detention in prisons, my character was foully aspersed by many, even by those whose good for thirty years I had studied to advance; may God forgive them, as I also do. Nevertheless, although attacked by so many calumnies, I hope still to retain the character of an honest man amongst all men of distinction and probity with whom I have been acquainted, and with all neighbours of honesty with and among whom I lived.

As to what pertains to the other, or natural life, by which I breathe; see this (showing them at the same time the rope), which in a short time will close all further breathing. But why am I thus dragged to this provincial Tyburn? Why thus hurried to a premature death? I will tell you, and I pray you hear me patiently. I come hither with no knowledge of any conspiracy, and I call God to be my witness that I speak without any equivocation, or mental reservation, or any dissimulation of the truth whatsoever. I solemnly protest, by all that is holy and inviolable in Heaven and earth, that I am as clear of any guilt of a plot as the infant that was born yesterday. Nor have I received any report or news of any conspiracy before the time when, between the feast of St. Michael and of All Saints last, the thing was publicly in the mouths of every one. This is the truth, so help me God, and save my soul; nor was any guilt of so foul and abominable a crime found in me when I was strictly and separately examined last May by Messrs. Oates, Dugdale, and Bedloe, in the prison of Newgate, London, regarding the charge of a plot. Nay, truly, if I had had the slightest notice or suspicion of any such plot, I would not have yielded in zeal and fidelity to the most faithful subjects of the three kingdoms in the speedy discovery of it. Wherefore, if, after I am dead, any one of my adversaries should hear my character defamed because I was punished as a conspirator, let him not begrudge to afford the ashes of the dead the favour and justice of renouncing the opinion from his mind. I was never taught in the schools the abominable doctrine of King-killing. I detest and execrate it as detestable and execrable, and as entirely contrary to the principles of the religion I profess. The Council of Constance defines it to be damnable for any subject, or private person whatever, to kill his lawful prince, or in any way clandestinely to connive at it; although the prince be a Turk, an apostate, a persecutor, or a tyrant. Let no one object to me Clement, the murderer of Henry III. of

France, nor Ravallac, the murderer of Henry IV. What they did, they did wickedly and impiously, and were therefore punished with the extreme rigour of the law, as malefactors, and held, as they are to this day, by all Roman Catholics as wicked men and parricides. I hope that you do not impute the crimes of a few wicked men to the whole body of the Roman Catholics. For if so, all Christians may allege the same of the traitor Judas. As to myself, I have always loved the King, honoured his person, and daily prayed to God for his happiness and prosperity; and this I say from my heart, without deceit, or any dissimulation. May God bless his Serene Highness the King, and my lawful prince, Charles II.; may God heap upon him temporal and eternal blessings; may God protect him from all his enemies; may God direct him in all his counsels, that all may redound to the glory of the same great God. And I pray the Father of Lights, that the authors and contrivers of any plot that has been, or may be discovered, may meet with their due and merited punishment, that innocence may remain uninjured and inviolate.

But again I ask, wherefore is this my untimely death? Because my religion is the Roman Catholic; in it I have lived above these forty years; in it I now die, and so fixedly die, that if all the good things in the world were offered me to renounce it, all should not remove me one hair's breadth from my Roman Catholic faith. A Roman Catholic I am; a Roman Catholic priest of that Religious Order called the Society of Jesus; and I bless God, Who first called me, and I bless the hour in which I was first called both into faith and function. Be pleased now to observe, I was condemned for celebrating Mass, hearing confessions, administering the Sacraments of Extreme Unction, of Baptism, of Matrimony, and for preaching, &c. As for saying Mass, it was the old, and still is, the accustomed and laudable liturgy of the Holy Church, and all the other acts are acts of religion tending to the worship of God; and therefore, dying for this, I die for religion. Know moreover, that when I was examined in London last May, a certain nobleman of high rank openly told me that I must die, unless I betrayed the secret of the plot, or else accommodated myself to the reformed religion. To do the first I was unable, being conscious of no plot; to do the second, my conscience forbade. Therefore I must die; and for religion and conscience. Dying upon so good a score, as far as human frailty permits, I die with alacrity, both interior and exterior. From the abundance of the heart let not mouths only, but also faces speak.

Here, methinks, I feel flesh and blood ready to burst into loud cries, "Tooth for tooth, eye for eye, blood for blood, life for life!" No, exclaims the Holy Gospel, "Forgive, and you shall be forgiven; pray for those that persecute you; love your enemies; and I profess myself a child of the Gospel, and the Gospel I obey."

Whomsoever, present or absent, I have ever offended, I humbly desire them to forgive me. As for my enemies, I freely forgive them, all and each of them—my neighbours, my neighbours that betrayed me, the persons that laid hands upon me, the Justices that committed me, the Judge that tried me, the jury that found me guilty, the witnesses that testified against me, whether impelled by malice or zeal, and all others implicated in my condemnation. But principally, and especially, I forgive my chief persecutor, who has been so long thirsting after my blood; from my soul I forgive him, and wish his soul so well, that were it in my power, I would

seat him a seraphim in Heaven. I pray for these same in the words of the glorious St. Stephen, "Lord, lay not this to their charge," or better still, in the words of my great Master, "Father, forgive them, for they know not what they do."

And with reason do I also love them (my persecutors), for though they have done immense harm to their own souls, yet they have done me an incomparable favour, which I shall eternally acknowledge. But chiefly I love them for His sake, Who said, "Love your enemies." And in testimony of my love, I wish them, and it is the best of wishes, from the centre of my soul, I wish them a happy eternity. O eternity, eternity! how momentary are the glories, the riches, and the pleasures of this world! And how desirable art thou, O endless eternity! And for my said enemies, attaining thereunto, I humbly beseech God to give them the grace of a true repentance before they and this miserable world are sundered.

After having performed my duty to my enemies, give me permission to address a few words to my friends. Fear God, honour your King; be firm in your faith; avoid mortal sin by frequenting the sacraments of Holy Church; patiently bear your persecutions and afflictions; forgive your enemies. Your sufferings are great. I say, be firm in your faith to the end, yea, even to death; then shall you accumulate Heavenly treasures in the Jerusalem above, where no thief robbeth, no moth consumeth, and no rust eateth away. Have that blessed saying of St. Peter, Prince of the Apostles, always in your memory, which I heartily recommend to you—"Let none of you suffer as a murderer or a thief; but if as a Christian, let him not be ashamed, but glorify God in this name."

But it is time for me to turn to Heaven, and beseech His Divine Majesty for myself; to Whom I will utter a few ejaculatory prayers from my heart.

O Sovereign Lord God, Eternal Father of Heaven, Creator of all, sole Author of grace and glory, with prostrate heart I adore Thee, and Thee only I adore as God. The giving of Divine honour to any creature of highest degree, I abhor and detest as damnable idolatry.

O Incarnate Son of God, true God, Thou hast purchased a Church here upon earth with Thy sacred Blood, and planted it with Thy sacred labours; a Church, One, Holy, Catholic, and Apostolic Church, to continue to the consummation of the world. Whatever that Church of Thine hath by revelation from Thee, whatever that Church of Thine hath taught me, and commanded me to believe, I believe it to an iota.

O God the Holy Ghost, Who makest thy sun to shine on good and bad, Thy rain to fall on the just and unjust; I praise Thy holy name, and thank Thee for the innumerable benefits Thou hast been pleased to bestow and confer upon me, Thy unworthy servant, the sixty-three years I have now lived upon earth.

O Holy Trinity, three Persons and one God, from the bottom of my heart I am sorry that I have ever offended Thee, my good God, even to an idle word; yet through Thy mercy, my God, and the merits of my Redeemer, I strongly hope for eternal salvation. Sweet Jesus, receive my soul!"

After he had uttered these words he was executed.

The hearts of all, both Protestants and Catholics, were

deeply moved by this address, which created such an impression of his innocence, that his body, when cut down, was not quartered as usual, but having been disembowelled, was interred in the porch of a neighbouring church. A vast multitude of spectators attended his funeral, and although the high sheriff declined, the under sheriff was there, and displayed marks of kindness to the Catholics present. Bishop Challoner adds: "Father Anthony Hunter, a priest of the same Society, who was also under sentence of death for his priestly character, relates in a MS. which I have before me, that the bowels of Father Baker, though they were cast into a greater fire than ordinary, and several faggots flung upon them, were not consumed, nor so much as touched by the flames, so that they were taken up and buried with his body."

Thus died by a glorious martyrdom Father David Lewis, on August 27, 1679, in the sixty-fourth year of his age, and the thirty-fifth of his religious life.

Extract from an original M.S. :⁵¹ "A true relation of some judgments of God against those who accused the priests and other Catholics, after the pretended conspiracy in England."

Kirby, who betrayed Father Lewis the Jesuit, two months afterwards struck his own father in the temple with a chisel, and killed him in the presence of his sister. For this he was put in prison, but some other wicked folks threatening the girl if she appeared in a court of justice, got him out of prison, and on the way to London.

One of the accusers of the Father, whose name was Tracey, a little after the Father's condemnation, was seized with *morbus pediculosus*, and a little after his execution fell down dead in the public street, covered with vermin.

The sheriff would not wait a day,⁵² as some begged him to do, and as no gallows had been erected, and the carpenters and other workmen had run away and concealed their tools, he took a convict from the gaol, and promised to procure his release if he would do the work. He accordingly fixed two poles with a cross-beam, but not being high enough, he dug a trench beneath to admit the legs of the sufferer, who was made to get upon a stool, instead of a ladder, as usual; and this being drawn away, he was left hanging. The maker of these gallows had to retire in haste to avoid being stoned by the people. A blacksmith was induced, for a bribe of twelve crowns, to turn hangman, the proper functionary having gone away; but the people would not employ him more, and he took to housebreaking and robbery. The sheriff, within two months of the martyr's death, was seized with a fit of coughing, and fell down dead opposite St. Dunstan's Church, in Fleet Street. The writer says that his authority for this was a Protestant, who

⁵¹ Stonyhurst MSS. *Angl.* vol. v.

⁵² We have already seen that he was fined for deferring the execution so long.

actually held the hand of Father Lewis when dying, and prevented the hangman from cutting the rope until the Father was dead.

A handkerchief dipped in the blood of the martyr was hung about the neck of a boy of six years of age, who had suffered from epilepsy from his birth, and he was perfectly cured.

The following is a copy of the libellous pamphlet before referred to—

A relation of the knavery of Father Lewis, the pretended Bishop of Llandaff.

Amongst other things which fell out in the examination of the Jesuits' College at Come, in Herefordshire, there is fully proved by several witnesses this true story following, which being matter of fact, cannot be denied.

There is amongst the foxes of this kennel one Lewis, one of the established number of Jesuits of the College; who is reported to be the titular Bishop of Llandaff, and who is now prisoner in Monmouth.

There was a poor woman to whom this Lewis was a confessor; her father was a vicious liver, and died about half a year ago.

This poor woman having been taught the doctrine of Purgatory, and being (it seems) of a very tender nature, and reflecting upon the condition of her father's soul, which she apprehended by their doctrine was in great torment in Purgatory, she thereupon fell into great grief and sorrow, and with tears in her eyes addressed herself to this Father Lewis, and told him she was informed that he could use means to fetch her father's soul immediately out of Purgatory into Heaven; and that she would give him all she had in the world to have it done with speed, though she did not leave herself one penny to live on.

To this Father Lewis, after a long pause, told her thus: "Daughter, I am glad to see so much grace in you as to believe the holy doctrine of Purgatory so firmly as to be so truly sensible of the torture of your father's soul therein. True it is I can (with the assistance of our most Holy Father the Pope) bring your father's soul out of Purgatory into Heaven, but it will cost a great deal of money. For I must send over to Rome, to have power herein, and several Masses must be celebrated both in Rome and all other Colleges of Jesuits, and other offices performed to do the work, which, Father Lewis said, would cost a great deal of money.

The poor woman answered, she did not care what it cost her; so dear, so precious was her father's soul to her, that she would give all she had to have it done.

And then she asked him, how much it would cost to have it done?

Who, after a pause, and reckoning upon his finger-ends, told her, it would cost £100 pounds to have it well done.

With that, the woman cried bitterly, and said, she was not worth half so much money in the world.

Then Father Lewis told her he would do it for fourscore pounds.

The woman replied, she was not worth half fourscore pounds.

Then Father Lewis asked her, what she was worth in the whole world?

To which she answered very honestly, that she was worth but thirty-five pounds.

Then Father Lewis told her, because she was poor, that he would take but thirty pounds, and thereupon they agreed.

But when Father Lewis understood after from the woman that she had no ready money, he began to storm and to be in a great passion ; yet at last he was contented to take her own bond for the thirty-pounds ; but took the bond in a friend's name, and caused the woman to give a warrant to an attorney to confess judgment upon the bond, which was done accordingly ; and the money was to be paid within six weeks, within which time Father Lewis undertook peremptorily to have the man's soul out of Purgatory into Heaven. And so they parted, and the woman hereby much comforted.

Afterwards, as soon as ever the six weeks were over, and the money became due, Father Lewis sent to the poor woman to come to him again, and as soon as ever she came, he produced unto her a book with gilded leaves and red letters, and after he had tumbled the leaves of the book backward and forward, he clapt the book to his ear, and then said thus, looking into the book, Here it is, I am sure now your business is done ; this I tell you to your comfort, that your father's soul is as surely in Heaven at this very time, as I am here in this chair.

And then, after a little time that the woman had expressed her joy at these good tidings, Father Lewis asked her whether she had brought him his money, the thirty pounds she was engaged for ?

She answered, she had not brought him all, because her money was out in other men's hands, and she could not get it in so soon ; but she had brought him ten pounds, and humbly entreated him to receive that at present, and he should have the residue as soon as possibly she could get it in.

But at this Father Lewis was startled that she had not brought the whole sum, and fell into a violent fury with the poor woman, reviled her, gave her many harsh and bitter words, threatened the poor woman to send bailiffs to take her in execution upon her judgment, and cast her body into prison ; and not only so, but threatened to excommunicate her also for the breach of her faith in not paying the £30 according to her engagement. But upon second thoughts, Father Lewis took the £10, and he came to this further agreement with her, which was that she should pay £5 more forthwith, and the other £15 within a quarter of a year after ; and if she failed, then to render her body to prison, and suffer excommunication.

After this the poor woman made hard shift to pay Father Lewis the £5, but before the other £15 was due, a man of the Protestant religion solicited the poor woman for marriage. The poor woman ingenuously and conscientiously confessed unto him that she was worth nothing, but was in debt to her ghostly Father Lewis £15, and acquainted him how, and for what, she came to be so indebted. This man, notwithstanding, marries her, and afterwards, by degrees, drew her from the Roman Church to the Church of England, and then brought her to a Justice of the Peace, to whom she discovered all this upon oath.

And the woman, knowing where her holy confessor, Lewis, used to hide himself underground, under a clay floor, cunningly contrived in a poor, despicable cottage, and being now exasperated at the holy cheat, and desirous, as is most just, to catch his person, as he would have caught hers ; and endeavouring to have satisfaction from him for the money he (with so much uncharitableness) cheated her of, did conduct a Justice of Peace to the place, where they found and unkenelled the fox, and from thence the Justice of Peace sent Father Lewis to Monmouth Gaol, where he now continues.

THE RESIDENCE OF ST. WINEFRID, OR THE NORTH WALES DISTRICT.

From 1678.

✓ THIS District was formed into a distinct Residence under the above title about 1670, passing occasionally under the *aliases* of "Mrs. North Wales," and "Mrs. Flint," and included the whole of North Wales, with Shropshire. Holywell, Welshpool, Plowden Hall, and Powis Castle were its principal missionary residences.

At the period of Oates' Plot, 1678, the average number of Fathers was about six, but from the effects of the severe persecution, this little missionary staff was reduced to three. The following lists show the numbers in 1701, 1704, and 1773.

1701.

Griffith, George.	Thorold, Edmund, Sen. (Superior).
Luson (Levison), Richard.	Wolfe, Francis.
Raymond, Charles.	Christopher, William (lay-brother).
Todd, Henry.	

1704.

Griffith, George.	Webb, George.
Luson (Levison), Richard.	Wright, Philip.
Todd, Henry.	Christopher, William (lay-brother).
Thorold, Edmund, Sen. (Superior).	

1773.

Holywell. Moseley, Michael. Died at same place, November 29, 1777, æt. 58.
Plowden Hall. Tyrer, Ignatius. Died at Holywell, December 22, 1798, æt. 65.

In the history of the College of St. Francis Xavier and the South Wales District, a letter was referred to, written in 1679 by a Father in North Wales, who had escaped to St. Omer's. He states that so intense had the persecution been, that the South Wales District was "totally rooted up. We of the North have fared a little better thus far, but God knows how long it is to last."¹ The Annual Letters during this period, and at the time of the Revolution of 1688, are chiefly confined to the

¹ A full extract from this letter will be found in the biography of Father Humphrey Evans.

missions of Holywell and Welshpool, and will be given under those heads. In 1710, the number of missionaries was six, with Father Todd as Superior, who is praised for his diligence in the execution of his office. Father Edward Saltmarsh also distinguished himself for zeal of souls, combined with prudence and discretion.² Father Philip Layton, although engaged as chaplain at Powis Castle, laboured usefully in the surrounding neighbourhood.³ The Catholics are stated to have been very few, and were chiefly attended to by the Fathers of the District. The number was about six hundred and eighty, of whom twenty-two had been converted to the Catholic faith.⁴

² FATHER EDWARD SALTMARSH was of the family of Saltmarsh of Saltmarsh, East Riding of Yorkshire. Born in 1658, he entered the Society at Watten, September 7, 1678, and was professed in 1696. He served the mission in Yorkshire, Suffolk, and other places, and died at Watten, May 21, 1737, aged eighty-one. Two of his brothers were students at the English College, Rome, and became priests: (1) GERARD SALTMARSH was son of Gerard and Leonarda Saltmarsh, and one of a family of four sons. He was born in 1652, and educated partly at St. Omer's; he proceeded to the English College, Rome, for his higher studies, about the age of twenty, and was admitted as a scholar of the Holy Father on October 16, 1671, in the name of Gerard Saltmarsh, *alias* Ireland. The Rector of St. Omer's, on sending him to the English College, Rome, states in a letter to the Superior: "Gerard Saltmarsh is of an ancient and respectable family, and has spent a year in our College. His talents are good, and he possesses a remarkably sweet and happy disposition, and by his winning manners, and the examples he afforded of many virtues, has wonderfully attached to himself the hearts of both Superiors and equals." He was ordained priest, April 4, 1676, and left for England, April 27, 1678. (2) PETER SALTMARSH, brother of the above, was born in 1658, and entered the English College, Rome, in the name of Peter Every, as a scholar of the Holy Father, October 10, 1683. He took the College oath and received minor orders the following year, and was ordained subdeacon and deacon in March, and priest April 13, 1686. He left Rome for France, April 12, 1690. Mr. Peacock, in his *Yorkshire Catholics*, p. 126, note, mentions Elinor, daughter of Robert Saltmarsh of Saltmarsh, wife of Henry Hedon, son of Brian Hedon, who was son and heir of John Hedon of Marlow, by Agnes Constable of Freshmarsh.

³ His real name was Leigh, son of Mr. Alexander Leigh of Lancashire. His biography is given in the Durham District, p. 661.

⁴ *Records*, vol. iv. pp. 370, 371, made mention of Mr. Lacon of Shropshire, with whom Father Robert Jones frequently resided, early in the seventeenth century. Three members of the same family were students of the Society, and became priests: (1) JOHN LACON, son of Thomas and his wife Mary (Thimelby) of Lindley in Shropshire, was one of a family of four brothers and three sisters. After making his humanity course at St. Omer's College, he was admitted to the English College, Rome, October 20, 1629, under the name of Lambert, in his twentieth year, and was ordained priest at St. John Lateran, March 24, 1635. His conduct in the College was exemplary, and he was a pious and learned man. He was sent to the English Mission by way of Germany, March 2, 1636. (2) EDWARD LACON, his younger brother, was born in 1615, and after making his humanity studies at St. Omer's, entered the English College, Rome, December 4, 1636, aged nearly twenty-one, as an alumnus of the Holy Father, in the name of Edward Lambert. He was ordained priest

FATHER EDMUND or EDWARD DOWNES.—In the notice of the Mostyn family reference is made to Robert Downes, Esq. of Bodney, in the county of Norfolk, whose daughter Elizabeth married Sir Edward Mostyn, the first baronet.⁵

Edmund or Edward Downes a member of the same family, and a convert to the Catholic faith, was born in 1578, and was admitted as a student of the English College, Rome, at the mature age of forty-two, in the name of Edmund Robinson, on October 3, 1620. He was ordained subdeacon, deacon, and priest in December, 1621, left the College for the English Mission, June 19, 1624, and from thence proceeded to Watten, where he entered the Society. He appears to have been converted in 1617, by means of a paternal uncle and of his eldest brother, who had frequently conversed with him upon the subject, and had lent him Catholic books, which he read with great attention, being desirous of coming to the knowledge of the faith, and praying for that grace day and night. No records give his career in the Society, or specify the time of his death.

MISSIONS.

Holywell.—The Annual Letters for 1688, after speaking of Welshpool, say : "There is another town, called Holywell, so named from the famous well of St. Winefrid. This place, during the summer, is greatly frequented by pilgrims, even from the remotest parts of England, who flock thither by reason of the constant cure of diseases, which God is pleased wonderfully to work at the well. Here was an ancient and most beautiful chapel, about the right to serve which a dispute arose. The Fathers of the Residence of St. Winefrid claiming it as having been given them by the Queen, to whom it was said to belong ; on the other hand, such was the celebrity of the place, that some of the secular clergy put in a strong claim for it as their right. Seeing that the Queen was inclined

at St. John Lateran, March 16, 1641, and left for England, September 28, 1643. (3) RICHARD LACON, son of Sir Francis Lacon, Knight, and Elizabeth his wife, of Kinlet House, Salop, was born February 3, 1640. ["The church of Kinlet, dedicated to St. Peter, and standing eight and a half miles from Bridgenorth, is a handsome and ancient edifice, cruciform in shape, and containing some superb monuments. This place was once famous as the residence of the family of Blount" (Gorton's *Topographical Dictionary*)]. Richard Lacon entered the English College, Rome, October 3, 1662, aged about twenty-two. Ordained priest March 20, 1666, he left the College for England April 3, 1668.

⁵ *Records*, vol. iv. pp. 524, seq.

towards the old missioners of the Residence, they sought the intervention of a nobleman of that country, who was in favour of their claim to the right of patronage to the chapel. Upon this, the King (James II.) and the Queen referred the matter in dispute to the law judges, who adjudicating in favour of her Majesty's right, she was pleased to present it to the Fathers. And whereas the place had for a long time been used only as a Sessions House, and similar profane purposes, the King on occasion of a visit of devotion which his Majesty made to the holy well, which was beneath the said chapel, was pleased to make a donation to the Fathers who resided at Holywell of about one hundred and forty scudi [about £30] for the purpose of reparations and decorations, to render it fit for Divine worship, which was accordingly done, to the great increase of piety and devotion in the Catholics. But," continues the writer, "it was used again for its former purpose in the time of the Revolution."

The following is a copy of a letter of Mary Beatrice, Queen of James II. to Sir Roger Mostyn, supposed to be still preserved in the Mostyn library.¹

Sir Roger Mostyn.—It having pleased the King by his royal grant to bestow on me the ancient chapel adjoining St. Winefrid's Well, these are to desire you to present possession in my name of the said chapel to Mr. Thomas Roberts, who delivers this letter into your hands.² It being my intention to have the place decently repaired, and put to a good use, I further desire that you will afford him your favour and protection, that he may not be disturbed in the performance thereof. You may rest assured that what you do herein according to my desire shall be very kindly remembered by your good friend,

MARY REGINA.

Whitehall, May 8, 1687.

As regards the visitors to Holywell, and the miracles wrought there, they continue as abundant as ever, and the comfort of the poorer pilgrims was probably never so much

¹ Sir Roger Mostyn of Mostyn, county Flint, was grandson of Sir Roger Mostyn, Knight, who distinguished himself much during the civil wars as an active and zealous Royalist. The grandson Roger was created a baronet in 1660; he married Mary Bulkeley, daughter of Thomas, Lord Bulkeley (Burke). In reference to our brief pedigree of the Mostyns of Talacre, it will be remembered that Sir Edward, the first baronet, married a third wife, viz., the Hon. Mary Selby, widow of Sir George Selby, and sister of Richard, Viscount Molyneux. We find from the Pontoise records, O.S.B., that a daughter of Sir George and Lady Selby, born 1660, was professed a nun at Pontoise, O.S.B., aged eighteen, on May 3, 1678, as Dame Mary Carola. She died January 3, 1721.

² Father Thomas, or Roderick, Roberts, mentioned at Welshpool below. He was probably the Superior at the time.

consulted as within the last few years, when by the zealous efforts of the late missionary, Father Maurice Mann, a large hospice for men and women was purchased and fitted up commodiously near the well. At the same time, a convent of nuns of the Order of St. Paul of Charity has been established, who devote themselves to the service of the pilgrims. By way of encouraging the benefactors to the hospice, Father Mann obtained the Papal benediction in December, 1861. The following is a copy of the petition and autograph blessing of his Holiness :

Beatissime Pater,—Est in Wallia *(Angliæ Principatu Sanctuarium Sanctæ Winefridæ in quo, per intercessionem hujus Sanctæ, copiosæ gratiæ a Domino obtinentur; atque idcirco ad eum locum frequentissimus fit ex diversis Angliæ partibus fidelium concursus. Ut autem devotio erga hanc Sanctam et fideliū eo confluentium salus meliori modo procurari et foveri possit, missionarius qui præfati sanctuarii spiritualem curam gerit, annuente et instigante Reverendissimo loci Ordinario pro pauperibus eo confluentibus hospitium ædificare et fundare intendit, et eum in finem jam plures eleemosynas collegit. Quo vero melius ad Dei gloriam et Religionis nostræ exaltationem hæc fundatio cedat, idem missionarius ad pedes Sanctitatis Tuæ supplicat ut huic pio operi, et omnibus qui ad illud perficiendam opem ferent, Apostolicam Benedictionem impertiri dignetur. Quam gratiam, etc. Die 23 Decemb. 1861.*

Benedicat Vos Deus et dirigat in omnibus corda vestra et intelligentias vestras.

PIUS P.P. IX.

[TRANSLATION.]

Most Holy Father,—There is in the Principality of Wales a Sanctuary of St. Winefrid in which, through the intercession of this Saint, abundant favours are obtained from God; and hence there is a large concourse of the faithful from various parts of England to the said sanctuary. In order to promote and encourage devotion to the Saint, and further the health of the pilgrims flocking thither, the missionary priest in charge of the said sanctuary, with the consent and at the suggestion of the Right Reverend Ordinary, intends to erect and found a hospice, and has already collected ample alms for that purpose. In order that this foundation may tend to the greater glory of God, and the exaltation of our religion, the said Missionary supplicates at the feet of your Holiness, that you will deign to impart the Apostolical Benediction to this work, and to all who contribute to it. December 23, 1861.

May God bless you, and direct your hearts and understandings in all things.

PIUS P.P. IX.

FATHER HUMPHREY EVANS, *alias* BROWN, served Holywell and the neighbourhood for many years,³ and probably suc-

³ In *Records*, vol. iv. pp. 333, seq., will be found a paper regarding the foundation of the Welsh missions, dated August 6, 1666, and signed by Father Evans as Superior.

ceeded Father Bennet about 1625. He was a native of Carnarvon, born in 1597 or 1599. The author of the *Brevis Relatio* prefaces his account of Father Evans by remarking that after the promulgation of the edict of Parliament ordering all Catholics to take the condemned oath of allegiance and supremacy, greater efforts than ever were made to seize the Jesuits, who were the directors and encouragers of so many Catholics in opposition to the oath. The fact of any one being a Jesuit was sufficient for his committal to prison, without inquiring whether he was specially named in the list of conspirators or not. Such was the case with Father Evans, a very old labourer in the English vineyard. His parents were Protestants, brought him up as such, who sent him to Oxford. But the Divine Bounty, that had designed him for the work of an evangelist, and looked for a good heart, in order that he might learn to discern the precious from the base, hastened to take him thence. On account of the corrupt morals of the students, after two years he grew weary of the place, and drawn by a Divine impulse, bade adieu to the University, and crossed over to France. He was received into the Church in Paris in the year 1618, æt. 22. Thence he bent his steps to Rome, and entered an alumnus of the English College, as Humphrey Brown (*vere* Evans), November 17, 1618. He was ordained priest in April, 1623, and left Rome in 1625. He was the last scholar of the English College, who became a Jesuit, under Father Thomas Owen, the Rector. He then returned to England for the conversion of souls. After labouring upon the mission for a few months with signal success, moved with a desire for his own greater perfection, he petitioned to be received into the Society, to which he was admitted in the same year, 1625, and made his probation in the London Novitiate. In the Catalogue of the Province for the year 1655, he appears to have filled the offices of Rector of the College of St. Francis Xavier, and also Procurator. He was, moreover, then acting as Minister to the College. After some years, he obtained leave, with much entreaty, to make the tertianship, or third year's probation. He was professed on August 6, 1637, and cultivated the English vineyard with great fruit of souls for the space of fifty-three years. For six years he was Superior of St. Winefrid's Residence, and was twice Rector of St. Francis Xavier's College and South Wales District.

The many dangers, sufferings, and miseries he had to

encounter in so lengthened a missionary career among such severe persecutions at last brought on an attack of apoplexy in his extreme old age, which rendered him perfectly bedridden, helpless, and speechless. Nevertheless, the Parliament suspected him to be a supporter of the pretended plot, and a body of pursuivants, sent from the Privy Council, attacked the house in which he resided, very early on Christmas morning. They forced the doors, searched the hiding-places, and rushed into the room of the Father, whom they dragged out of bed, struck him with their fists, and threatened to shoot him with their muskets, whilst the aged Father in an inarticulate voice, continued repeating with great joy and courage, *Fiat voluntas Dei*. Three months afterwards, early in the morning of January 14, 1679, when the whole family were preparing to go into Chester, in obedience to a summons from the Commissioners of Inquiry, to answer both for their religion, and for harbouring a Jesuit, the venerable Father, gathering up all his strength, cried out in a loud though inarticulate voice: "Take me with you! take me with you!" They were all astonished, as no one had given him the least intimation of the summons. To have removed him in the state in which he was would probably have terminated his life, so much had he been injured by the violence of the pursuivants. They were obliged therefore to leave him. It was to them a journey to meet fresh troubles, while he departed within a few hours after to receive the rewards of his long life of toil, and so slept sweetly in our Lord.

Father Humphrey Evans was a priest of great prudence and discretion, and by long experience, gathered amidst so many vicissitudes, became very expert in dealing with the most difficult cases of conscience. No dangers could deter him from his ministerial duties in the help of souls. He was a most strict observer of religious discipline, especially in all that concerned his vows, and loved the Society of Jesus with a tender affection, as his most dear mother. He kept certain special anniversaries in remembrance of the Divine benefits he had received: such as the day in which he left Oxford for Paris, the day of his reception into the bosom of the Catholic Church, of his arrival in Rome, of his ordination, of his entrance into the Society of Jesus, and his profession. All these he used to commemorate as singular pledges of the Divine Goodness towards him. He died on January 14, 1679, æt. 83, after profession 42.

The Annual Letters for the College in 1685, again mention this excellent Father: "In the northern parts of the country, which embraced the Residence of St. Winefrid, in ancient Britain, died Father Humphrey Brown, a veteran soldier of Christ, after a life of glorious labours, long forsaken by all, as had been his own ardent desire. It pleased God to afford an extraordinary testimony in honour of His servant, as is affirmed by persons who were present at his death. On the night preceding it, while they were lying on a low couch near his bed, they distinctly heard the little bell of the chapel, which was near, ringing of its own accord, and continuing to ring, while the sound passed into the Father's room where it ceased to sound. When the Father expired, the bell of the clock or time-piece, which usually gave only the strokes denoting the hours, kept continually striking for about the space of a *Miserere*, without any hand touching it. The same prodigy was likewise observed while the funeral was going on; and lastly, when the body was being lowered to the grave. He had in life been always most attentive at each sound of the *Angelus* bell, in devout salutation of the Virgin Mother of God, and had frequently exhorted others to do the same."

Father Evans is mentioned in reference to the relics of St. Thomas of Hereford, which were confided to his care in 1664 by Father Cuffaud, the missionary at Hereford.⁴

The following is an extract from the letter of a Father of North Wales, before referred to, and addressed to another Father at Rome, in 1679. The writer was probably Father William Morgan, chaplain at Powis Castle.

The letter of your Reverence reached me at St. Omer's, and found me, as I came back from Paris, where I had been on some business for our afflicted Province, which is now so reduced by the present persecution that it scarcely bears the resemblance of a Province. More than thirty-five of our Fathers are either dead or in prison on this occasion. Six of them were sentenced to death, and died by the hands of the executioner as guilty (innocent though they were) of the pretended plot. [He then recounts the deaths of the six at Tyburn.] It is certain that Father David Lewis, *alias* Charles Baker, has been executed by this time, being one of those priests newly condemned to death for the priesthood [also Father Philip Evans], although the news of their death has not yet reached us. Father Humphrey Evans, for a long time bed-ridden, had the happiness of procuring an acceleration of his death by the ill-treatment of the officers, who last Christmas morning entered with great violence, the house of a gentleman called Pool Hall [Sir James Poole, Bart., of Pool Hall, Cheshire], and casting down

⁴ See *Records*, vol. iv. p. 455.

walls in every direction, finally laid open the room of the good and aged man, and flinging themselves into it with drawn swords and harquebusses in hand, threatened death to a man who through paralysis had lost the use of speech. So they insolently commanded the lady of the house to draw him forth from his bed, but she answered with great courage: "Do what you will, I certainly will have no part in the death of this servant of God." Finally, the officers having ill-treated the family for many hours, bound over Sir James Poole, under heavy penalties, to produce the Father when summoned. A few days after, all the family were cited to appear at Chester, and although no one had mentioned this order to the Father, he who was speechless, as I have said, through paralysis, somehow suddenly exclaimed with a loud voice: "*Take me in your company,*" and having said this, he shortly afterwards died.

The writer then relates the death of Father Francis Cotton, *alias* Neville, recorded in the College of St. Francis Xavier, and proceeds:

Some died in the prisons themselves; others under their sufferings and miseries incurred in their constant shifting up and down to avoid the pursuivants. The College of South Wales is totally rooted up! We of the North have fared a little better thus far, but God knows how long it is to last, for we live in constant fear and peril, only three of us remaining, viz., Fathers Hugh Owen, William Bianchi [White], and Thomas [Roderick] Roberts.

As to the present condition of the kingdom, matters daily go from bad to worse, without any sign of improvement, and we are all in such confusion that no one can conjecture from the events of the present day, what is to happen on the morrow. It is true that the deaths of our Fathers produced some good feeling in the people, and had this been seconded by favourable measures, perhaps the wheel may have been gradually reversed; but if any one writes that our affairs are mending, he does not penetrate beneath the surface.

The Father goes on to notice the fear of a schism among the afflicted Catholics, regarding the oaths of allegiance and supremacy, which were then strictly enforced upon them.

Among other missionaries at Holywell was the historian of Furness Abbey and the Cumberland Lakes, Father Thomas West, *vere* Daniel.⁵

Powis Castle, Montgomery.⁶—The seat of the noble and once Catholic family of Powis, was from a very early period

⁵ See p. 357.

⁶ Powys Castle, at an earlier period called Red Castle and Poole Castle, from which the Herberts, Earls of Powis, and the present Clives, derive their title, was purchased by the Herberts in the reign of Elizabeth. It had been the seat of inheritance of the Greys, Lords Powys, and Cherltons, Lords Powys, descended from the marriage of John de Cherlton with Hawys Gadarn, daughter and heiress of Owen ap Griffith, last Prince of Powys—Wenwynwyn. The family of Clive, which took its name from the manor of Clive or Clyve, has been settled in Shropshire since the reign

a mission and chaplaincy of this Residence ; but from the loss of records we are unable to trace its commencement prior to 1675, when Father William Morgan resided there.

FATHER WILLIAM MORGAN was one of those especially marked out as a victim by Titus Oates. He was chaplain at Powis at the time, and had most probably gone to London to attend the triennial meeting of the Province, on April 24, 1678. In the Public Record Office, *Dom. Chas. II.*, bundle 44, is a letter from John Rowlands to Sir John Nicholls, Secretary of State, dated November 19, 1678, stating that he had heard that the Oswestry carrier could give some account of Morgan the Jesuit, the carrier being then in town, at the Cross Keys, Wood Street. Morgan, he adds, would testify to Lord Powis' innocence of the plot.

Father Morgan was born in 1648, and was probably a native of North Wales. He entered the Society September 7, 1669, and was professed, March 29, 1689. He is named in several letters from the Provincial, Father John Warner, to the Father General, as being his Socius. In one letter, dated March 8, 1683, Father Warner apologizes for not having written sooner, being without his Socius, *who was in bonds in England*, and he could find none on the Continent so fit for the office. This imprisonment probably took place when he was visiting

of Henry II. (Burke). The Powis family were sufferers in the Oates' persecution. William, third baron, created Earl of Powis, April 4, 1674, and advanced to the Marquisate of Powis, March 24, 1687, was one of the five lords imprisoned in the Tower in 1679, upon the evidence of Oates and his associates. He is put down in Oates' list as "Lord Treasurer." After the Revolution, he accompanied his exiled sovereign, James II., to St. Germain, and was created Duke of Powis and Marquis of Montgomery. He died at St. Germain, June 2, 1696, being in outlawry, leaving by his wife, Elizabeth, daughter of Edward, second Marquis of Worcester (together with five daughters), William, second marquis, whose outlawry was reversed in 1722. He married Mary, daughter of Sir Thomas Preston, Bart., who, on the death of his wife, entered the Society of Jesus. The diary of the Lady Abbess Neville, frequently referred to above, contains the following notice of Lady Powis. The entry dates 1678. "The Lady Powis being called in question [upon Oates' Plot] upon several false accusations made against her, and her ladyship's letters and mine being declared to foment rebellion, and she having her daughters here in our monastery [that is, being educated by the nuns] alleged against her, she sent privately to have her two daughters removed, as they were immediately : that, and many other crosses falling upon us these times . . . 1679. It is not to be imagined how many endeavours were made to procure our small sums [due] from England, and how little success we found ; for times were so dangerous, and the acting [for] or coming to monasteries, so much prohibited and punished, as none would engage in our affairs after Mr. Gawen's [Father] John Gavan] imprisonment, and his papers, with all ours, being carried to the Council-table : since which time we could never yet receive them again."

London, as above. He must have gained his liberty soon after; for we find him appointed Rector of the English College, Rome, in the following May, 1683. After governing that College for five years, he became Rector of the House of Divinity at Liege in 1688, and was immediately afterwards made Provincial of the English Province, in which office he died at St. Omer's, September 28, 1689, at the early age of forty-one, universally regretted by his brethren. He wrote (says Dr. Oliver) the beautiful account of the reign of James II. beginning, "Anni Septuagesimi octavi," &c.

We find another FATHER WILLIAM MORGAN of an earlier date. He was probably nephew to the martyr, the Rev. Edward Morgan, who suffered at Tyburn, April 26, 1642, aged forty-seven years, having been previously admitted to the novitiate of the Society, but compelled to leave on account of ill-health.⁷ The English College Diary states that he entered the College as a convictor among the alumni in the twenty-sixth year of his age, October 16, 1648, and took the College obligation on the 13th of May following. Having received minor orders, he was admitted to the Society at St. Andrew's in Rome, September 30, 1651. On entering the English College he states: "1648. I am second son of Henry Morgan by his first wife, Winefrid Gwyn, and was born in the parish of Kilken, in the county of Flint, and brought up there until I was twelve years of age. I afterwards learned my elements at Westminster Grammar School, and while there, a year after, I was elected King's scholar.⁸ After making my humanity studies for five years, I was elected scholar of Trinity College, Cambridge, where I resided for rather more than two years, with very small fruit. The Civil War was then raging, and I took up arms in defence of the Royal cause; and was expelled from the College by command of the Earl of Manchester. After two years spent in the wars, I was taken prisoner by the Parliamentarians at the battle of Naseby, and thrown into Winchester prison. After six weeks I obtained from the Parliament a licence to pass over to Belgium, where I enlisted in the English regiment of Col. Cobb, in the service of the King of Spain. After a year and a half, I went to

⁷ See his biography, *Records*, vol. iv. pp. 516, seq.

⁸ This election to a scholarship at Westminster would in all probability have led to a "studentship" at Christchurch, Oxford, and thus have opened for the Father a successful career in life, independent of his Cambridge success, had he not resigned the advantages of this world for those of the next.

Ghent with the desire of studying, and was admitted by the Rev. Father Provincial into the English Colleges of Ghent and Liege, where I lent my services in transcribing books and in other employment for a year and a half. At the beginning of August I was sent from Liege to Rome. I am twenty-five years and seven months old; and after being brought up in heresy until my twenty-second year, I was converted at Courtray, when still a soldier, by Father Thompson." The name of Father Morgan does not appear in the Catalogue for 1655; it must therefore be presumed either that he did not persevere, or that he died before that date.

The last chaplain traced at Powis Castle was Father Sebastian Redford, who left it in 1746-7.

Welshpool, Montgomery, was visited by the Fathers of this District in their circuits. During the gleam of sunshine that raised the hopes of Catholics in the reign of James II. the Society built a chapel and opened a school here, one of ten which they then established in various towns of England.

The Annual Letters for 1685-1690 record "that in a town commonly called Welshpool, we have a chapel and public schools, also some convicts who board in our house. The late Earl, now Duke, of Powis, greatly favoured these beginnings, by whose patronage, and the beneficence of his most pious wife, this place in a short time would have made great progress, and become exceedingly useful to the whole of that district."

FATHER RODERICK (OR THOMAS) ROBERTS is believed to have been one of the missionaries here, and probably the Superior. He is thus noticed in the Annual Letters for 1688. "In the Residence of St. Winefrid, lived Father Roderick Roberts, who laboured as a missionary with great fruit to souls until 1688, in which year, after the retirement of King James II., a mob from the adjacent parts, excited by an increasing but false rumour of a threatened onslaught and plunder of the English by the Irish soldiers, rushed straight to the house where the Father lived, which they searched, and then made for the chapel, which they plundered, almost entirely stripping it of the sacred furniture. Part of the plunder was shared in common, and amongst the other objects burnt was a crucifix, which they dragged by its foot along the ground to the market-place, and cast it into a slow fire. The Father's library shared the same fate. A few days after, a company of

soldiers marched that way, and halted at the place for some time, and forty men of the troop, who happened to be acquainted with the Father, were ordered to the house, which they both searched and watched for a space of six weeks by day and night, robbing it of the greatest part of the furniture, which they carried off.

Meanwhile Father Roberts, who could find no place of sufficient security, was compelled to hasten hither and thither, living one while in half-ruined huts on the tops of the hills, at another concealed by day in dykes and woods. During the greater part of two summers he lay by night in the fields, and yet through a signal providence of God his health did not suffer. He had many hairbreadth escapes from falling into the hands of the heretics. On one occasion, when information had been given to two officers that he lay concealed in a certain house, they sent a company of soldiers to seize him; but the Father, warned of the danger, got safely off, even after the house was beset, and so escaped their hands. At another time, when a troop of cavalry had been sent to take him, and had very unexpectedly rushed into the house where he was, he escaped, though with great difficulty, by a secret doorway. By the good providence of God he had many similar escapes too numerous to recount. One remarkable event is related of a head pursuivant, who had threatened with death a certain noble lady, in whose house the Father was staying, unless she would discover his hiding-place, swearing that if he could but catch him he would tear him in pieces. The man himself was very shortly afterwards desperately wounded by a bullet, in the just judgment of God, and thus miserably died.

The College of St. Beuno, in the parish of Tremerechion, near St. Asaph,⁹ is now regarded as the head residence of the District of North Wales, and the Rector of the College is its Superior. This extensive pile of building was erected in 1848-9 for a Theologate, or House of Divinity, by the late Father Randal Lythgoe, then Provincial. A new wing has been recently added. Built about midway up a ridge of hills, it commands an extensive view of the rich and beautiful vale of the Clwyd, bordered by the sea at Rhyl, and stretching out to Snowdon, together with the other hills which are grouped round it in the distance.

In 1866 a small chapel in the picturesque German style

⁹ See *Records*, vol. iv. p. 528, note.

was built upon the summit of a rock near the College in honour of "Our Blessed Lady of the Valley."¹⁰

When St. Beuno's College was opened there were only two Catholic chapels in North Wales besides the domestic chapel of the Mostyn family at Talacre. The Catholics were but few, comprising chiefly Irish labourers and emigrants scattered over the district. As to the native Welsh, scarcely any traces remained of the ancient faith. A mission was at once commenced, to which the domestic chapel of the College was devoted, and poor schools were added soon after.

St. Asaph.—The first of the neighbouring missions gradually added was St. Asaph, three and a half miles distant from the College. The town had been for some time a resort for Irish labourers. One of the earlier refugee Fathers from Italy,¹¹ at that time a professor at the College, charitably devoted his leisure hours to assisting the poor Catholics of St. Asaph. In this he was greatly aided by Colonel Nicholas Blundell, of Crosby Hall, and Mrs. Blundell, who were then residing at St. Asaph. A small cottage in a field adjoining Col. Blundell's house was fitted up as a temporary chapel, and here the holy rites of the Catholic Church were resumed after a lapse of several generations. No long time after, notwithstanding the difficulties to be encountered in a cathedral city, a site for a chapel was purchased, with a house for a school mistress, and then a chapel of sufficient dimensions was erected by the Society, and opened December 8, 1854. This is served by one of the Fathers from the College, whilst scholastics attend to catechize the children.

Rhyl was the next mission established from St. Beuno's College.¹² Great want of a chapel was felt by the Catholics of this town and neighbourhood, and especially by the visitors

¹⁰ This chapel was designed by Father Ignatius Scoles, who celebrated his first Mass in it. It was intended as a special act of reparation for so many desecrated shrines of Mary, now lying around in ruins, which evidence, even in their desolation, how greatly these descendants of the ancient Britons venerated our Lady, during the possession of the faith, which simply died out among them for lack of priests.

¹¹ This priest was Father Cardella, the present Provincial of the Roman Province, whose name is still cherished among the poor of the neighbourhood.

¹² Rhyl in Welsh signifies shore. A few years ago this place was a coastguard station, and contained only a few huts for fishermen. The population of the whole parish forty years ago was 1,506; at present in the town alone it reaches to 4,229, and Rhyl has become a favourite watering-place.

in the summer season. In 1853 a piece of land was bought, and a large school-room built, which served for a chapel on Sundays and holidays of obligation. Until 1863 the mission was served from the College, a distance of nearly nine miles. Father Wynne, who entered the Society when already a priest, built the present commodious church and presbytery, which was consecrated December 10, 1863. From that time Rhyl became a distinct mission with a resident priest. Prior to the erection of the schoolroom a few Irish labourers, engaged in constructing the railway, subscribed together, procured a room in a Catholic inn, and petitioned for a priest from the College. The first who attended at Rhyl was Father James Etheridge, the late Bishop of British Guiana and Demerara, then Rector of the College. With the exception of the innkeeper and his wife, the congregation at first consisted of about three poor Irish labourers working on the railway.

Denbigh was the fourth mission established by St. Beuno's College. A piece of land near the walls of the ruined castle was purchased in 1853, and a small chapel erected, which was opened in 1863. It is now served from the College. A mission was likewise commenced at Ruthin, eight miles from Denbigh, and for some time a Father resided there and served both places, besides making a monthly visit to Bala and Dolgelly. Ruthin has been lately given up, though Denbigh is retained.

THE RESIDENCE OF ST. MARY, OR THE OXFORDSHIRE DISTRICT.

THIS Residence had its principal seat at Oxford, and included the counties of Oxford, Bucks, Beds, and Northampton. The average yearly number of Fathers in 1678, and for many years subsequently, was seven. In 1710, these were reduced to five, under Father Francis Hildesley, "who admirably administered the duties of his office," which he had held for several years. Catholicity appears to have been at a very low ebb at this period: only 352 Catholics are reported as being then under the care of the Fathers, who received 37 converts into the Church, and administered the Sacraments of Baptism to 46, and Extreme Unction to 50.

The following extracts are taken from original returns of "Popish recusants for the county and city of Oxford," dated 1706, and returned by royal command to the Diocesan Registry Office, Oxford, by the "parsons, vicars, churchwardens," &c., "parish of North Aston, June, 1706." Sixteen places are given, and then—

I. "Mr. Sutton supposed to be the priest, who I am creditably informed, reads Mass in my parish most Sundays and holidays throughout the year." Nath. Bevan, Vicar of N. Aston.

II. "Pensham, June 6, 1706. These are to certify that the adowson of the said vicarage doth not belong to any Papist, and that there is none such in my parish, nor, God be thanked, no Dissenter. *Ita testor*, Joseph Rogers, Vic. *Ibid*."

III. "Somerton. Return of the churchwardens, October, 1706. The major part of the parishioners received the sacrament last Easter: there is one or two who either never receive the sacrament, or have not been at it for some years. If they do not reform, we must desire the Court to proceed against them."

After a list of twenty-seven Catholics, the report continues—

"We have probable grounds to believe that the Roman Catholics meet sometimes for their service in a house in the parish, but they are civil, quiet, and peaceable."

IV. "Beckley. Sir,—We have not one Popish recusant in the whole parish. Fel. Eustace, Vic."

V. "Fringford, August 15, 1706. These are to certify that

John Cadwallader is a professed Papist, but his children come to Church."

VI. "North-moor, August. These are to certify that I know of no Papist, or reputed such, within the parish. Jno. Pride, Vic."

VII., VIII., IX. Kencot, Goring, and North Stoke. Similar returns.

X. Whitchurch. Returns one Francis Hyde, Esq. ; living in Berks, has an estate in this parish.

XI. Longcoomb. None.

XII. Sanford. One.

XIII. Cuxham. } None.

XIV. Shiptoke. }

XV. Britwell Salonne. None, "or that way inclined."

XVI.

XVII.

XVIII.

XIX.

XX.

XXI.

XXII.

XXIII.

} None.

XXIV. "None, but two old women only, that are Papists."

XXV. One Popish recusant, a servant named John Beale.

XXVI. Cavisham. Six. "All servants to the Right Hon. the Earl and Countess of Kildare, and live in their family."

XXVII. Parish of St. Peter in the East, Oxford. "There does inhabit one Edward Musgrave, innholder, a reputed Papist. Know of no other."

XXVIII. Parish of Holywell, Oxford. Six Papists.

XXIX. Newnham, Courtney. "No Papist or Popishly-affected person."

XXX. North Leigh. "Mary, wife of Wm. Morris, day labourer, is a Papist."

XXXI. Checkendon. "Mr. John Grimsditch, and his wife Mary, and three daughters of Mrs. Grimsditch by a former husband, Mr. Ilsly. The name of the daughters we know not. The estate of Mrs. Grimsditch, and her daughters, is about £300 per ann."

XXXII. Sandford. Eleven above the age of thirteen. John Powell, Esq., his wife and servants.

XXXIII. Blading and Woodstock. None.

XXXIV. Bucknell. "One man named Thomas George, a shepherd, a reputed Papist ; no one else besides."

XXXV. Burford. Elizabeth Haines, a poor sojourner. No other.

XXXVI. Fritwell. Eight reputed Papists.

XXXVII. St. Aldgate, *alias* St. Old's, Oxford city. No Papists.

XXXVIII. Bradwell, county Oxford. Charles Trinder, of Hollwell, in the parish of Bradwell, attorney-at-law, and Anne, his wife, and William Cruise, his clerk, and Mary, his servant. His estates there was £220 per ann., and another at Bourton-on-Water £110 per ann.

There are numerous other returns from the county parishes, and generally no Papists, or one or two only.

The following Fathers were serving the missions in this District during 1701, 1704, and 1773 :

1701.

Alcock, John, <i>alias</i> Gage. ¹	Mostyn, John.
Collingwood, Charles.	Poulton, Thomas.
Hildesley, Francis (Superior).	Warren, Henry.
Levison, Edward.	

1704.

Alcock, John, <i>alias</i> Gage.	Poulton, Thomas.
Collingwood, Charles.	Crosland, Charles.
Hildesley, Francis (Superior).	Gerard, Philip.
Levison, Edward.	

1773.

Brightwell, or Britwell. Lane, James. Died at Norwich, April 5, 1821, æt. 84.
 Dorchester, near Oxford. Stafford, Bernard. Died at Thame Park, June 11, 1778, æt. 65.
 Tusmore. Gillibrand, William. Died at Chorley, March 22, 1779, æt. 64.

FATHER WILLIAM PRESTON, *alias* VINCENT and BAINES, was a native of this District. He was son of Mr. William Preston, member of a family of position in the county of Northampton, who lost much of his property in the civil wars. William had three brothers and five sisters, and was born in 1637, educated at St. Omer's, and sent to the English College, Rome, in 1655. The Diary of that College states that he was admitted as an alumnus of the Holy Father, September 24, 1655, in the name of Vincent, which was afterwards changed for Baines. He received minor orders, June 18th following, and was ordained sub-deacon, deacon, and priest, in March and April, 1661. He left the English College for the novitiate at Watten, May 22, 1662, having successfully defended the whole theses of theology at the Roman College.

Father Preston was professed, August 15, 1672, and during 1674 served the missions in the Suffolk District. In 1701,

¹ FATHER JOHN ALCOCK was generally known by the name of FATHER GAGE. He was son of Mr. Edward Alcock, and was one of a family of three sons and two daughters. His mother was probably of the Gage family : hence, as was the general custom, he adopted that name as his *alias*. He was born in Buckinghamshire in 1615, but was brought up in Cambridge-shire. The Catalogue for 1655 calls him a native of the latter county. His parents were of the ancient faith, and of the upper class of society. After making his early studies at St. Omer's he was admitted to the English College, Rome, for his higher course, October 10, 1634 ; and, "captivated with the love of the religious life," says the College Diary, he entered the Society of Jesus, April 30, 1635. He probably spent most of his missionary life in this District, being appointed one of the Fathers of the Residence as early as 1655. He came to the English Mission in 1650. Dr. Oliver thinks that he died December 29, 1703.

he was Superior of the College of St. Thomas of Canterbury, or the Hampshire District, and died (most probably in that office) December 14, 1702. He mentions on entering the English College, Rome, that he had an only uncle, a Jesuit, but does not give the name.

Three Benedictine nuns of this name were professed at Pontoise in the course of the last century. The loss of the convent records, which were probably seized at Dunkirk in the time of the Revolution, makes it uncertain whether they were of Father Preston's family. Their names in religion were (1) Dame Mary Elizabeth, (2) Dame Anne, (3) their niece (probably), Dame Scholastica.

THE HILDESLEY FAMILY.—FATHER FRANCIS HILDESLEY, referred to above as Superior of this District, was a member of either the Berkshire or Oxford branch of this old Catholic family.² He was born in 1655, entered the Society in 1675, was professed February 2, 1693, and died in England (probably the Residence of St. Mary), June 17, 1719, aged sixty-four. He was no doubt the witness of that name who was summoned with others from St. Omer's College, for the defence of the five martyred Fathers on their trial in Oates' persecution, 1679.³

MR. WILLIAM HILDESLEY, of Benham, Berks, was seized at Lyford, with Father Edmund Campian, in 1581.

BROTHER THOMAS HILDESLEY, probably a member of the same family, was born in 1583, and admitted by Father Parsons, then Rector of the English College, Rome, as an alumnus of the Holy Father in that College, for his higher studies, October 8, 1598, at the age of fifteen, in the name of Thomas Mallett. In September and November, 1600, he received minor orders. Having been ordained sub-deacon and deacon in December, 1604, he died in the College, July 20, 1605, beloved by all on account of his great virtue and sweetness of disposition. He was admitted to the simple vows of the Society before his death.

The following particulars regarding this family have been furnished to the *Records*.⁴ "There were several branches of the

² Hewett, in his *Hundred of Compton*, calls him the son of William Hildesley (son of Francis), who was born 1653; but there must be a mistake in the date. If not, then, Father Francis may have been son of William Hildesley and his wife Alice, daughter of Sir Thomas Hawkins of Nash Court, Kent (See the Hawkin's pedigree, *Records*, vol. iii. p. 491, where the name is erroneously printed Hildesby).

³ See Appendix, p. 133, and note above.

⁴ By Charles John Eyston, Esq., Hendred House, Wantage.

Hildesley family in Berkshire and Oxfordshire. In the former county they were settled at Ilsley, Benham (or Beenham), Valence, Oakingham, and Brimpton. In the latter county, at Little Stoke. At East Ilsley, they long held a manor and estate, and were said to have derived their name from the parish, which was formerly called Hildeslei.

In a list of the Berkshire gentry holding land worth a hundred shillings per annum, during the time of Edward I., occurs the name of John de Ildesle; and in a similar catalogue, compiled A.D. 1434, 12 Henry VI., three of this family, Thomas, Henry, and John de Ildesle are mentioned. In the year 1318, Edmund de Ildesle was presented to the church of Peasemore, county Berks, by Sir Robert de Ildesle, lord of that manor. John de Ildesle was made one of the Barons of the Exchequer in 1332. Another of this name was chaplain or confessor to Edward III.; and was presented in 1307 to the church of Pusey, by the King in Council at Westminster. Richard de Ildesle, *clericus in minoribus ordinibus*, was made Rector of Catmere in 1302. One of this family, Christian de Hildesley, who was sub-prioress of the nunnery of Ambresbury, had a pension of £6 13s. 4d. allotted to her at the dissolution. A branch of this family lived at Beenham, and a pedigree of it commencing with the year 1376, is given in vol. iii. of Ashmole's *Berkshire*. In the parish church of East Hendred is a brass plate with the following inscription :

HIC JACENT HENRICUS ELDYSLEY ET ROGERUS ELDYSLEY, FRATER
EJUS, QUONDAM MERCATORES ISTIUS VILLÆ. QUI QUIDEM ROGERUS
OBIIT XXVII. DIE MENSIS AUGUSTI. AN. DNI. MCCCCXXXIX. QUORUM
ANIMABUS PROPITIETUR DEUS. AMEN.

"In Wood's *Athen. Oxon.* it is stated that John Hilsey, or Hildesley, of the Beenham branch, was a Dominican in the time of Henry VIII., that he wrote some works which he dedicated to Thomas, Lord Cromwell, and that he was appointed to the see of Rochester, after Bishop Fisher was beheaded.

"The Hildesleys continued to occupy a manor at East Ilsley till about the middle of the seventeenth century, when they removed to Little Stoke, county Oxford; before which time, however, some of the family were settled at Crowmarsh in that county. William Hildesley, died A.D. 1576; he married Margaret, daughter of John Stonor, Esq., of North Stoke, who survived him thirty years, and was buried at East Ilsley, where a brass is erected to her memory. They had a family of eleven

children, the eldest of whom, Walter, married Dorothy, daughter of Humphrey Burdett, Esq., of Sonning. Amongst the others were Mary, Margaret, Cecily, and Catherine, the former of whom was the wife of R. Williamson, of Queen's College, Oxford, gentleman. The latter, according to Gwillim, died unmarried. Indeed, from the expression in the epitaph of the Hildesleys, at East Ilsley, *virginaria radians Katharina corolla*, she seems to have taken the veil and led a monastic life. John Hildesley was in the Commission of the Peace, 1601. Francis Hildesley, Esq., born in 1617, married Mary, daughter of Henry Winchcombe, of Bucklebury, county Berks. They had a son William, born in 1653. William Moore, of Ilsley, grandfather to the celebrated lawyer of that name, married Isabella de Hildesle. Mary, co-heiress of William Hildesley, of Little Stoke, county Oxon., was the wife of Robert Eyston, third son of George Eyston, of East Hendred: she died November 8, 1709, and was buried at East Hendred. They had three sons, George Hildesley Eyston, living December 20, 1725; William Eyston, living at the same period, and John Francis Eyston, buried at East Hendred, September 11, 1708. At the re-opening of St. Amand's Chapel at East Hendred, September 25, 1687, Mr. Hildesley, of Little Stoke, and his brother Martin were present, with many others named, among whom were Sir Henry More, of Fawley, and his family, Mr. John Massey, who was at that time Dean of Christ Church, with other Catholic gentlemen. See Ashmore's *Antiquities of Berks*, Hewett's *Hundred of Compton*, Wood's *Athen. Oxon.*, and an ancient MS. at Hendred House."

THE REV. JOHN WINDSOR, a student of the English Fathers at St. Omer's and Rome, is connected with this District, having been partly brought up in the county of Bucks. He was son of Edward Windsor and his wife, Helen Wiborne of Kent, and was one of a family of three sons and two daughters. Born in the year 1590, he appears to have lived in heresy until, accompanying his uncle, Sir William Windsor, engaged in transporting troops to Flanders, he was there taken ill, and placed by Sir William under the care of Father Sherwood at Brussels, who instructed him in the Catholic faith, and received him into the Church. On Father Sherwood leaving Brussels for Rome, John Windsor returned to London, where he found his uncle in prison. He spent a portion of his time with him in prison, until his uncle was

sent into banishment. He then accompanied him to Belgium, and through his means entered St. Omer's, after which he was admitted to the English College, Rome, for his higher course, October 11, 1611. He was ordained priest April 2, 1616, and sent to the English Mission, April 22, 1618.

FRANCIS CARPENTER, *alias* DACRE, was born at Doddersall, Bucks, of Protestant parents, viz., William Carpenter, of a respectable Buckinghamshire family, and his wife, Anne Pigott. He was educated at Eton, from whence he went to Oxford, and afterwards entered King's College, Cambridge. He was converted to the Catholic faith in his twentieth year by Father Wilford, O.S.B., and spent some years at Douay, Valladolid, and Paris. By the advice of Father Wilford, he went to Rome, in 1633, and applied for admission to the English College, but his name is not recorded in the College Diary as having been admitted among the scholars. The College Pilgrim Book, however, states that he arrived at the Hospice on December 9 in that year, and after the usual three days' recollection, was admitted to the scholar's gown.

BROTHER RALPH CROUCH, a native of Oxford, who entered the Society as a temporal coadjutor, was born in 1620, and joined the novitiate at Watten about 1639. Soon after he left the noviceship, and went to Maryland, where for nearly twenty years he was "the right hand and solace" of the English Fathers in that laborious and extensive mission. Being a man of some education, he opened schools for teaching humanities, gave catechetical instructions to the poorer class, and was assiduous in visiting the sick. He was a man full of zeal and charity, and ready for every good and pious work. Being at length re-admitted to the Society in 1659, he returned to Europe, completed his noviceship at Watten, and was admitted to his vows in 1669. He spent the remainder of his life at Liege, remarkable for piety and patience in sufferings, especially in his last protracted sickness. He died a model of edification to all, November 18, 1679, at the age of fifty-nine.

The Annual Letters for this District make no special mention of Oates' persecution, and during the reign of James II. and the Revolution of 1688, the information is confined to Oxford alone.

The mission of Oxford has already been traced⁵ to a very

⁵ Vol. iv, pp. 620, seq.

early date. It shared largely of course in the Catholic revival under James II. The Annual Letters for 1684-5 state that—

“In the Catholic mission of Oxford for the year just named the Fathers were not wanting in zeal, though surrounded by public disturbances. A Fellow of one of the Colleges, holding Church preferment, discovered, by the grace of God, the errors of Protestantism, and embraced the Catholic faith. Being confined to his bed by serious illness, he sent for one of the Fathers of the Society in Oxford, who, after instructing him in the Catholic doctrine, received him into the true Fold. The convert made no secret of what had happened, but openly professed himself a Roman Catholic. When this news reached the Head of his College, who was violently anti-Catholic, he was highly indignant, and strove to repress the report. It quickly spread, however, far and near, for the convert upon his death bed avowed the fact in the presence of several fellow-collegians, with the utmost frankness and joy; and this testimony the Superior was unable to refute.”

“1685—1688. Great efforts were made at Oxford to gain a firm footing for the Fathers of the Society. Inasmuch as Oxford possessed the most celebrated University in England, or rather in Europe, it was considered that it would tend greatly to the glory of God and the good of the Catholic faith that the Fathers should be in force in that city—the citadel, or principal bulwark of heresy. If that could be occupied, it would open an easy path to the rest, Oxford being the fountain-head, whence issued forth the poisonous streams of heretical doctrine, and where the Protestant clergy were usually trained. Let this fountain be once imbued with the wholesome waters of orthodox doctrine, and it would thence assuredly flow through every part of the kingdom. The policy before adopted by Queen Elizabeth suggested similar action; for, seeing no more efficacious or speedy means of spreading her pestiferous heresy, she imported from Germany heretical teachers, who sowed their abominable doctrines broadcast in the University, and by thus infecting, in the first instance, the flower of the youth with this poison, it readily spread from thence through the whole kingdom. Hence the remarkable fact that England, as by one stroke, now lost the ancient faith. A like success in the opposite direction was now desired for Catholicity.

It has been already mentioned in the biography of Father Fairfax⁶ that the Head of Christchurch, the principal college in

⁶ Pp. 821, seq.

the University, was a Catholic, having been received into the Church by the Oxford Fathers, who served a chapel that had been prepared there. The Head of University College also was a Catholic, and had a public chapel, served by the same Fathers, where a large number came to hear Mass. The chief hopes, however, were placed in Magdalen College, from which the King, in exercise of his royal prerogative, had expelled the existing Fellows for an act of contumacy, while he gave the College to Catholics.⁷ Father Thomas Fairfax, one of the three new Doctors in Divinity, was created Fellow of Magdalen, and appointed to the chair of Philosophy,⁸ besides

⁷ See Lingard's *History of England*, vol. x.; Dodd's *Church History*, vol. iii. &c.

⁸ Among the State Papers, P.R.O., *Dom. James II.* 1687-8, in a list in the Earl of Sunderland's handwriting, "January, 1687-8. Fellowships for Magdalen College: No. 1. Dr. Richard Compton; 2. Mr. Thomas Fairfax," &c. The Editor has been favoured by Dr. Bloxam, Fellow of Magdalen College (Beeding Priory, Hurstpierpoint), with the following lists of the President and Fellows, and of the Demies sent to Magdalen College by James II. They all retired on October 25, 1688.

1. *President and Fellows*.—Bonaventure Giffard, President, adm. March 31, 1688. William Joyner [the author, uncle to Father Thomas Phillips, see page 855], adm. Oct. 16, 1689, Fellow. Job Allebon, adm. Nov. 16. Richard Compton, adm. Jan. 9, 1687-8. Thomas Fairfax, adm. Jan. 9 [*alias* Thomas Beckett, S.J.]. Philip Lewis, adm. Jan. 9. Alexander Cotton, adm. Jan. 9. Thomas Guildford, adm. Jan. 9. Ambrose Belson, adm. Jan. 9. John Dryden [the poet], adm. Jan. 11. George Plowden, adm. Jan. 11 [S.J. See *Records*, vol. iv. p. 550]. Lawrence Wood, adm. Jan. 11. John Rosse, adm. Jan. 11. John Christmas, adm. Jan. 30. James Clerke, adm. March 2. Robert Chettleborough, adm. March 2. John Denham, adm. March 2. John Woodhouse, adm. March 2. Stephen Galloway, adm. March 2. Francis Hungate, adm. March 2. Charles Brockwell, adm. March 5. Thomas Constable, adm. March 16. John Ward, adm. July 9. Andrew Giffard, adm. July 9. John Hartling, or Hawarded, adm. July 9. Richard Short, adm. March 14. Robert Jones, adm. July 5. Edward Bertwisal, adm. July 5.

2. *Demies*.—Catholics who were sent as Demies to Magdalen College, Oxford, by James II.—1687. Walsh, Waller, admitted Nov. 16, expelled Oct. 25, matriculated at Merton College, July 9, 1686, aged 17, son of Daniel Walsh of Aldwinkle, co. Northampton, clerk. Whalley, Bradley, adm. Nov. 16, expel. 1688, a relative of Bishop Cartwright of Chester, one of James II.'s commissioners, matr. at Merton, July 12, 1687, aged 16, son of Peter Whalley of Cozenhoe, co. Northampton, clerk. 1688. Hills, Robert, adm. Jan. 11, ~~1687~~ 1688, exp. 1688 [son of the King's printer, and he may have been the Father Robert Hutton (*alias* Hills), S.J., mentioned in p. 819 note above]. Colgrave, Henry, exp. 1688. Cuffand, John, adm. Jan. 24, 1687-8, exp. 1688. Barrington, John. Casey, Edward, adm. March 31. Galls, or Gales, John. Cox, Sam., adm. March 31. Digby, John. Blount, Thomas, adm. March 31. Stafford, Robert. Leymore, or Seymore, Thomas, adm. March 31. Hungate, William. Aswell, Thomas, adm. March 31. Lavery, Charles. Duddell, John, adm. March 31. Eden, James. These were all expelled by the Visitor, Oct. 25, 1688.

"The scholars bred up under Poulton the Jesuit, at the Savoy, are to be elected King's Scholars, and sent to Maudlin College in Oxford" (Luttrell's Diary, Jan. 1687-8).

teaching the Oriental languages. But this gleam of sunshine was of short duration. The progress of the Catholic religion had aroused popular prejudice. Every effort was made by the bishops and ministers of the Established Church to thwart the progress of the ancient faith. The minds of the populace were inflamed by the grossest calumnies and inventions, disseminated through the pulpits and the press. The proclamation of William of Orange, announcing his intended invasion of England as the liberator of the country and defender of Protestantism, was hailed with delight. Before he had effected a landing in Devonshire, lawless and excited mobs, in every part of the country, made furious onslaughts upon the Catholic chapels and their priests. All hope now vanished. Father Fairfax (Beckett) himself with difficulty escaped alive. Some villains attacked him by night in the street, knocked him down, and trampled him under their feet, and had not some persons, attracted by the noise, come up with a light, he would undoubtedly have been murdered.⁹

The following letter from Father Henry Pelham, one of the resident priests in Oxford at the time, is from the original in the Public Record Office, Brussels.¹⁰ It was probably written to the Provincial, Father John Clare (Sir John Warner, Bart.). It is couched in disguised terms for prudence' sake :

Oxford, 2nd May, 1690.

Hon. Sir,—You are desirous to know how things are with us in these troublesome times, since trade [religion] is so much decayed. I can only say that in the general decline of trade we have had our share. For, before this turn, we were in a very hopeful way, for we had three public shops [chapels] open in Oxford. One did wholly belong to us, and good custom we had, viz., the University [University College chapel]; but now its shut up; the master was taken, and ever since in prison, and the rest forced to abscond. In Mag. [Magdalen College] we had one good man in a good station, and in time might have had more concern; but now, all is blown over, and our master, Thomas Beckett, one evening was flung down in the kennel, trampled upon, and had been killed, had not one, upon the noise, come up with a candle. In Christ Church, though we had no man, yet the master was reconciled by us, and in a short time would have taken one [of the Society], but now he is fled, and the shop shut up. In other places, all were forced to fly, and ever since to hide for fear of the law. Mr. Luson [Father Edward Levison] was so closely pursued, that he was forced to quit his horse, and by ways full of water and dirt to walk in his boots, twenty-two hours together, sometimes up to the middle, so that before he could reach any place to rest in security, the blood was settled in his feet. No rents are paid, and worse things we

⁹ Father Fairfax is mentioned at greater length in pp. 821, seq.

¹⁰ Carton. n. xxxi. *Varia S.J.*

expect, if some better settlement be not soon found out ; of which we are still in some hope. Converts, 7 ; reconciled, 36 ; baptized, 43 ; general confessions, 82 ; Extreme Unctions, 45. Thus, in short, I have sent you what I know, and am, honoured sir, your very humble servant,

HENRY PELHAM.

FATHER HENRY WARREN, *alias* PELHAM, was a native of Kent, born in 1635. He was son of William Warren and his wife Anne Downes. He entered the Society in 1652. He died in England, June 7, 1702, aged sixty-seven. His elder brother, William, was born in Kent in 1631. He was converted to the Catholic faith in his nineteenth year by a priest in England, and, after his humanity studies at St Omer's, was sent to the English College, Rome, in the name of William Pelham, aged twenty, on October 16, 1651. He was ordained priest, December 17, 1656, and left Rome for England, April 24, 1658.

FATHER EDWARD LEVISON, who was also one of the Oxford resident missionaries, was son of Mr. Levison or Leuson of Staffordshire, by his wife Isabel Langtree, grand-daughter of Christopher Anderton, Esq., of Lostock.¹¹ In *Records*, vol. iv. pp. 25, seq., a Mr. Levison, or Leuson, is mentioned as having a school at his house near Wolverhampton, under the conduct of a Father of the District, which was broken up by order of the Privy Council in 1635, and the Father, with several of the scholars, apprehended. Father Edward Levison was born about 1642, and at the age of twenty entered the English College, Rome, October 3, 1662. He was ordained priest, March 5, 1667, and left Rome April 23, 1669, for England. The same year he entered the Society at Watten, and became a Professed Father, February 2, 1681. He was serving in this District in 1701 and 1704, and died, probably on the same mission, on April 13, 1720, aged seventy-eight. Father Levison was serving as missionary at Wilmot, in Staffordshire, about 1677-8, and was one of the victims singled out by Oates and his associates. Among the State Papers¹² is a draft of a royal proclamation, dated January 15, 1678-9, offering a reward of £50 a head for the arrest of Father Edward Levison and other Fathers of Staffordshire.¹³

¹¹ *Records*, vol. iv. p. 678.

¹² *Dom. Charles II.* bundle ccccxv. n. 58.

¹³ The following account of Richard Reeves, in relation to Magdalen College, at the time of James II., is extracted from Wood's *Athen. Oxon.* vol. ii. p. 905 (quoted by Dodd, *Church History*, vol. iii. pp. 491. Wood says that he was imprisoned as being a priest and Jesuit, but he was not

Catholicity in the town and county of Oxford seems to have been nearly extinguished by the Revolution, if we may judge from the original return of Recusants for the county and city of Oxford, made by the parsons, vicars, and churchwardens, by command of the Queen, &c., and returned to the Diocesan Registry Office, Oxford, 1706, and of which an extract is given above.

Father Charles Leslie, who for many years served various missions in Oxfordshire (Woodstock, Waterperry, &c.) in 1792-3, settled permanently in Oxford, and then purchased

either):—"Richard Reeves, son of William Reeves, was born in the parish of Holy Trinity, Gloucester, June 22, 1642. He became lame from palsy when a quarter old, and the lameness being incurable, his parents bred him up to learning, and he was educated in the school of St. Mary le Crypt in Gloucester, where he remained four years, and was then removed to the school belonging to the Cathedral Church, under William Russel; where, being made full ripe for the University at sixteen years of age, yet he did not go thither, because of the several revolutions of the Government. In Lent term, 1661, he became a servitor of Trinity College, and was soon after made one of the Lord John Craven's exhibitioners; and taking one degree in arts, was made usher of the school belonging to Magdalen College great gate. In 1667 he was gained to the Catholic Church, and, in dislike of that of England, took the Sacrament according to the Catholic way, in the house of George Nappier, Esq., joining to the church of Holywell, in the south suburb of Oxon [See mention of Mr. Edward Nappier, and of George Nappier, the priest and martyr, in *Records*, vol. iv. p. 613]. In 1668, he proceeded in arts; and upon the election of John Curl to be probationer fellow of Magdalen College in 1670, became chief master of the said school, much frequented by the youth of those parts, and resigned the place on St. Thomas' day, 1673, with the leave of the President of Magdalen. In the month of August, 1674, he left his country and friends and went to Douay, and lived as a convictor privately for one year or more in the Priory of the English Benedictines. In 1675 he became a Benedictine monk, and from that time until 1685 instructed English youths in the priory, in humanities. In that year he went to the small monastery of La Celle in France, when he was recalled by his Superior to England in 1687, to be by the King's authority re-established in his former place of schoolmaster of Magdalen College; but having no inclination to be engaged in such an unsettled state at that time, he was sent by a royal mandate to settle in his native city of Gloucester, in the mastership of the Blue founded hospital of Sir Thomas Rich, with a salary of £100 per annum from the King, wherein he was to instruct Popish youths. But before he was well settled there, he was driven thence by the coming of the Prince of Orange into England, and taking refuge at Bourton on the Water, in the house of Charles Trinder (the Catholic Recorder of Gloucester), he was seized on December 12, 1688, and brought back to Gloucester, and kept prisoner in the Castle eight months as a priest and a Jesuit, though not in Orders; released on the 10th of August, he retired for a time to Bourton on the Water, and afterwards to Kiddington in Oxfordshire, to the house of Sir Charles Brown, his former scholar. On August 30, 1689, he went to Oxford, and thence to London and Westminster." He is said to have been a very learned man, and to have educated sixty Protestant ministers, and about forty "Romish" priests. He died at the house of Helen Jones in Berkeley Street, Piccadilly, October 31, 1693.

a house at St. Clements, and built the chapel adjoining.¹⁴ By his amiable manner and classical acquirements he conciliated the respect and esteem of many members of the University. To the regret of his congregation and numerous friends he died suddenly, December 28, 1806, aged fifty-nine, and was buried in the sanctuary of the chapel. In a letter of this Father, dated November 16, 1790, he says: "At Waterperry there are not above half-a-dozen Catholics, while there are full three score at Oxford." In those days Oxford was served alternately with Waterperry.

The Society retired from their old mission of Oxford in 1859, when it was ceded to the Bishop of Birmingham. They resumed it in 1872. The old chapel being inadequate to the wants of the congregation, and inconveniently situated, a new church was determined on, and a site purchased in St. Gile's Road. The first stone of St. Aloysius' Church was solemnly laid by the Bishop of Birmingham on Tuesday, May 20, 1873. It was opened on Tuesday, the 23rd of November 1875, by the Bishop of Birmingham, in the presence of his Eminence the Cardinal Archbishop of Westminster.¹⁵

MISSIONS.

Brightwell, or *Britwell*, formerly the seat of the Simeon family, was mentioned in the last volume. It was served by Fathers of the Residence for a considerable period in the last century. The latest missionary traceable there lived in 1773.

Dorchester, about nine miles from Oxford,¹⁶ was occasionally served by Fathers of this Residence in the last century. The latest was Father Bernard Stafford, in 1773, who died at Thame Park in 1778, æt. 65. Dorchester was visited by the

¹⁴ The late presbytery was built by the Society in 1829.

¹⁵ It must not be omitted that the late Baroness Weld left by will a handsome legacy towards the erection of the church.

¹⁶ This place, once a town of importance, now fallen to a mere village, is supposed to have been a Roman station called Dorocina. The traces of an ancient road from Alcester across Otmoor to Dorchester were distinctly visible before the inclosure of the district. At a short distance to the south are the remains of a camp or entrenchment. Under the Anglo-Saxons, Dorchester was an episcopal see, founded by Birinus about 635. The diocese then comprised the kingdoms of the West Saxons and Mercians. About 1086 it was translated by Bishop Remigius to Lincoln. The Abbey of Dorchester, for Black Canons, was built by Alexander, Bishop of Lincoln, about 1140, in honour of Saints Peter and Paul and Birinus. It was suppressed in 1534. The old abbey church is now annexed to the parish church.

resident missionary of Oxford until the late Rev. Robert Newsham, formerly of the Society of Jesus, erected the present church in 1849. It now forms a distinct mission of itself, under the care of the secular clergy.

Great Haseley. (The Wolfe family.)—In the last volume of *Records*, p. 624, this extract is given from the Watperry Mission Register: "Hitherto the people of Haseley, always, since there was no priest there, that is, since the death of Mr. Wolfe [Father William Lacey], of Haseley Court," &c. The name of Father Lacey, *vere* Wolfe, should not have been inserted; the Mr. Wolfe referred to in the Register is Charles Wolfe, Esq., the last male heir, who died without issue in 1768 (see pedigree annexed).

Harrowden, the seat of the Lords Vaux, has been occasionally mentioned in these *Records*. It was a noted resort and refuge for priests in the early days of persecution. Father John Gerard was much there, as we find from his narrative in *Condition of Catholics*. Father Richard Banks went thither as chaplain, upon the recommendation of Father Gerard, about the end of the sixteenth century; Father Thomas Strange was there about 1606.¹⁷ Brother Hugh Sheldon, noted for his skill in the construction of hiding-places, was seized at Harrowden early in the seventeenth century, and sent to Wisbeach Castle. Father Thomas Cornforth was connected with it in 1612,¹⁸ and Father John Percy, *alias* Fisher, for some time about 1634.¹⁹ No subsequent missionaries of this place have been traced.

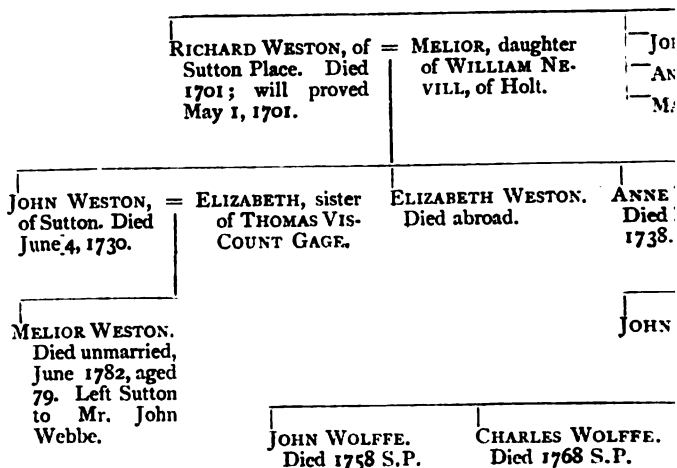
Kiddington (the Browne family) was for a short time served by the Fathers of the District. Father Francis Gibson died there, apparently, about 1738. His address was, "At Sir Charles Browne's, Kiddington, by Enstone bag, Oxfordshire."

Salden, Bucks, belonging to the Fortescue family was one of the old chaplaincies of the Province. The place seems to have passed in later years into the hands of a gentleman named Cox; for a memorandum is extant, made by the late Father Charles Brooke, when Provincial, to the effect that "there was formerly a chapel here, belonging to Mr. Cox, which that gentleman broke up." Two members of the Fortescue family

¹⁷ See his biography, vol. iv. pp. 3, seq.

¹⁸ His biography is given in *Records*, vol. iv. pp. 583, seq.

¹⁹ His Life occurs in *Records*, vol. iv. pp. 538, seq.



(They may have had daughters nuns, but seldom named in old pedigrees, on account of)

JOHN WEBBE, who, on inheriting Sutton in 1782, took the additional name of WESTON. In 1794 he also inherited Sarnesfield.



WEBBE-WESTONS of Sutton Place.

In 1682, Anne and Penelope Wolffe set down thus: "Anne Wolffe married — In 1719, another Anne Wolffe was

WEBBEWESTON AND WOLFFE FAMILIES.

JOHN WESTON, of Sutton Place, = MARY, daughter of WILLIAM COPLEY,
Guildford. Died 1690. of Gatton.

JOHN WESTON. Died 1705.

Dame ALEXIA WESTON.
Professed O.S.B. at Pon-
toise June 5, 1673; died
May 8, 1674, aged 19.

JOHN WOLFFE, = ANNE
of Great-Hase-
ley, Barrister.

JOHN WESTON. Died 1720.

MARY WESTON. Died 1729.

JOHN WESTON. = FRANCES WESTON.
March 27,

WILLIAM WOLFFE, of
Great Hasely, Barris-
ter. Died 1739. His
portrait by Hussey is
at Sutton Place,
Guildford.

PENELOPE WOLFFE, marrie
of Belhouse, and had eight
ROBERT was S.J. and Mar-
ried at Brussels, O.S.B.
1727, aged 20. At the
heirss of Belhouse (Mrs.
reverted to Lord Petre.

JOHN WOLFFE, = ELIZABETH, daughter
and heir of —
BOULTER, of York.

THOMAS WEBBE, = ANNE, daugh-
of Fulham. Died THOMAS TAN
1780. Esq., nephew

WILLIAM COSMAS WOLFFE.
Died 1766 S.P.

Outlived them: besides, nuns are
(the persecution.)

JOHN WEBBE. = CHRISTOPHER BIRD.

BRIDGET WEBBE.
Died unmarried.

TERESA = JOHN V
WEBBE, of K

were at school with the Munich Nuns at Hammersmith. In an old MS, list of their pupils
Howard; "Penelope Wolfe married — Petre of Belhouse."
school there; but no further details.

JOHN (first son).	ROBERT (second son.)	Sir FRANCIS, of Salden, K.B. M.P. for Buck- ingham and for Bucks 1597 to 1607. Buried January 30, 1623.	= GRACE, daughter of Sir JOHN MANNERS of Haddon, co. Der- by. Buried January 18, 1634.
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Sir JOHN (first = baronet). Bap- tized 1592; died 1656.	FRANCES, daughter of Sir EDWARD STANLEY, of En- sham, co. Oxon, K.B. Buried May 4, 1657.	ROBERT. Living in 1623; died S.P.	GILBERT. Baptized 1598. = MARY WOOLRIGE. Bu- ried 1623. (See his will, 1623, and Re- gister of St. An- drew's Wardrobe.)
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(1st wife) The Honble. MARGARET ARUN- DELL. Died 1638.	= Sir JOHN (second = baronet). Died 1683.	= (2nd wife) MARY, daugh- ter of W. STONOR of Stonor, Esq.
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FRANCES. = Married in 1652.	HENRY BENEDICT HALL, of High- Meadow, Esq.	ELIZABETH. = BROOM WHOR- WOOD.
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Three daughters, of whom MARIA married Viscount GAGE, and at the death of the last baronet, in 1729, Lady Gage became co-heir with Thomas Whorwood to the Salden estates.

A son, THOMAS WHORWOOD

entered the Society. The first was ADRIAN FORTESCUE, *alias* TALBOT, son of Sir Francis Fortescue of Salden, by his wife Grace Manners, daughter of Sir John Manners, of Haddon, county of Derby, and niece to the Earl of Rutland. He has been noticed in vol. iv. p. 275.

The second was FRANCIS FORTESCUE (sometimes called STANLEY). He entered the novitiate of the English Province at Watten, September 7, 1682, after finishing the usual course of studies at St. Omer's College, and went through his noviceship, and was admitted to the simple vows of religion on September 8, 1684. Though he did not persevere, yet on his succession to the baronetcy and estates, he always remained warmly attached to the Society, and by a codicil to his will, dated September 19, 1724, in his own handwriting (the original of which is still preserved in the archives of the Residence), after confirming his will made the previous day, he gives to Charles Fortescue, Esq., Francis Fortescue, Esq., both of Husbands-Bosworth, Leicestershire, and Edward Webbe, of Gray's Inn, Esq., £200 in trust, to dispose of the interest of it towards the maintenance of a priest of the Society of Jesus to help the Catholics in the neighbourhood of Salden, Bucks, and, after giving legacies to the English Augustinian Nuns at Louvain, and the English Benedictine Dames at Dunkirk, to pray for the repose of his soul, he bequeaths £200 "to the Society of Jesus, in lieu of the charges they were at in my education." Cole, the historian, says of the widow of Sir Francis Fortescue (Mary, daughter of Richard Huddleston of Sawston, Esq.): "My Lady Fortescue, dying about ten years ago, much surprised people when they found she had left her nephew, Mr. Huddleston, nothing, she having disposed of the chief of her fortune in her lifetime in charities."

Another member of the family entered the English College, Rome, in 1619, viz. :

WILLIAM FORTESCUE, of Bucks, born in 1591, who was admitted as a convictor, at the age of twenty, in the name of William Talbot, November 23, 1619, and left for England, September 21, 1620. He returned to Rome from Loreto (where he had fallen sick) in the month of November, and again left on April 16, 1621. He was born at his father's house in Salden, and had made his humanity studies at Cambray. He was probably an elder brother of Father Adrian Fortescue.

Father Thomas Whitgrave was the latest chaplain traceable at Salden in the middle of the last century.

Somerton, near Deddington (the Fermour family), has been already named as the burial-place of Father William Wolfe, *alias* Lacey, who served Oxford for so many years, and visited this place in his missionary circuits.

Tusmore, Oxon (the Fermour family), was a chaplaincy or mission of the Residence for many years in the last century. The latest missionary mentioned there was Father Charles Lesley, prior to his going to Oxford and Waterperry. Father John Butler (Lord Cahir) was also there for a short time in 1756.

Warkworth, Northamptonshire.—In noticing this place in *Records*, vol. iv. p. 625, mention was made of the Eyre family, of Hassop, Derbyshire. To that family belonged also a scholar under the English Fathers of the Society in Rome, viz. :

ROLAND EYRE, of Derbyshire, who was admitted to the English College, Rome, as a convictor, December 5, 1653, in the name of Alford, aged about eighteen years. He was confirmed, April 11, 1655, and left for England, October 10, 1656. He was son of Roland Eyre and his wife Anne Smith; was born at Hassop, the chief seat of his father, and studied at Poitiers and Angoulême. His parents, though of good family, had been reduced to poverty by misfortune. His paternal uncle, William Eyre, died a Catholic a few years previously; he himself appears to have been an only son, though he had many sisters.

Waterperry, near Oxford (the Curzon family), was a very old mission or chaplaincy. It now forms part of the Oxford congregation. Father Charles Lesley seems to have been the last resident chaplain, serving the Oxford Catholics from thence, until he went to reside permanently in Oxford during 1792–3. After the Revolution in 1688 the Father who served Oxford probably resided at Waterperry.

Sir Francis and Lady Curzon left a fund to help to maintain a Father of the Society that he might serve the Catholics at Waterperry and in the neighbourhood, including Oxford. Father Lesley speaks, in a letter dated November 16, 1790, of his having complied with the obligation by serving the Catholics of the two places on alternate Sundays; adding that at Waterperry there were then half a dozen Catholics, whilst there were full three score at Oxford, who for good reasons could scarcely ever attend service at Waterperry.

Father Gerard states in his personal narrative :²⁰

Many Catholic gentry coming to our house [at Harrowden, Lord Vaux's], and seeing the arrangements and manner of life, followed the example themselves, establishing a sort of congregation in each of their houses, providing handsome altar furniture, making convenient arrangements for the residence of the priests, and showing special respect and reverence to them. Amongst those who came to this determination was a certain lady, resident near Oxford, whose husband was indeed a Catholic, but overmuch devoted to worldly pursuits. She, however, gave herself to be directed by me, as far as she could, having such a husband. I often visited them, and was always welcomed by both, and here I established one of our Fathers, Edward Walpole, whom I mentioned in an early part of this narrative as having left a large patrimony for the sake of following Christ our Lord in the first year of my residence in England.

This family was not improbably the Curzons of Waterperry.

The Records of the English Benedictine nuns of Brussels state that Elizabeth, daughter of Sir Francis Curzon of Waterperry and of Anne, daughter of Judge Southcote,²¹ born 1579, was professed there, with Dame Eugenia Poulton, May 12, 1605, as Dame Clare. She died in 1626, aged forty-seven. Anne Curzon, her sister, born in 1586, was professed at the same convent as Dame Margaret, July 22, 1612, and died in 1659, aged seventy-three.

²⁰ *Condition of Catholics*, p. clv.

²¹ An upright judge, who publicly resigned his office rather than pronounce sentence against a priest whom he had vainly endeavoured to induce the jury to acquit.

THE RESIDENCE OF ST. STANISLAUS, OR THE DEVONSHIRE DISTRICT.

1678, *seq.*

THIS Residence included the counties of Devon and Cornwall, Exeter being the principal mission. The number of missionaries in 1678, and for many years subsequently, only amounted to three, and very few records remain of the fruit of their labours. The following list gives the names of the missionary Fathers in 1701, 1704, and 1773 :

1701 AND 1704.

Mildmay, Matthew.

Norris, Richard (Superior).

Risden, Thomas (*alias* Blewett).

1773.

Arlington. Barrow, Joseph. Died at St. Helen's, Lancashire, January 5, 1813, æt. 73.

Exeter. Carroll, Anthony. Died at London, September 5, 1794, æt. 72.

Fowey. Parker, Thomas. Died at Heath Green, October 26, 1820, æt. 81.

Ugbrooke. Reeve, Joseph. Died at Ugbrooke, May 11, 1820, æt. 87.

Two students from England at the English College, Rome, are connected with this District :

1. EDWARD SAYER, whose parents resided at Tregiman in Cornwall, was a convert of Father Edward Laithwaite, *alias* Kensington, whose biography is given in *Records*, vol. iv., p. 630. He was admitted as a convictor in the name of Edward Penrett, November 11, 1625, but was obliged to return to England, August 25, 1629, on account of ill-health, leaving behind him, adds the College Diary, an example of great virtue.

2. The REV. EDWARD HEWES, son of Sir Thomas Hewes, Knight, was born at Branscombe, county Devon. He was educated at Exeter and Taunton. His father was a Catholic, his mother a Protestant. Among his relatives were John and William Hewes, Walter Young, a judge, and Nicholas Nary, Esq., who in 1625 was High Sheriff of Devon. He himself was

converted to the Catholic faith by means of his brother, and of a priest in London. He entered the English College, Rome, October 16, 1626, as a scholar of the Holy Father, under the name of Edward Marcom, aged twenty-five years.

He was ordained priest at St. Mary Magdalene's, Rome, in May, 1631, and sent as a missionary into England.

The Annual Letters are silent regarding the sufferings of the Fathers placed here in the time of Oates' persecution, but this void is partially supplied by the following narrative of Father Alexander Keynes.¹

An extract from the Annual Report of 1688 will be given in the brief notice of Father Richard Norris at Exeter. Father Alexander Keynes has been already spoken of in the London District, p. 298. No fewer than seven members of that Somersetshire family entered the Society.

At the beginning of this persecution I was in the county of Cornwall with Mr. Humphrey Borlase, whose wife is a Catholic. He as yet frequents the heretical worship, for fear lest he should be deprived of his dignities and estates; although he is a Catholic in heart, yet he cannot detach himself from them. Frequent news was heard there of a pretended plot of the Catholics against the King, and of the arrest of Fathers Ireland, Fenwick, and others.

Thence I came into north Devon, certainly believing that this storm would shortly blow over. On entering Devonshire I found the same news spread everywhere. Therefore, going to the house of a certain Catholic lady, where I was accustomed to say Mass, I met her at the door in a flood of tears, and on asking the cause she replied: "I hear that a certain house was this night broken open by the pursuivants and the village constable, who also demanded you by name, as being probably one of the conspirators, or at least as a priest or Jesuit." On hearing this, and after inquiring if there was any infant to be baptized in the village, or any sick who needed my aid, and finding that there was nothing of the kind requiring my presence, I retired at nightfall, and after a very difficult journey of two hours over hills and rocks, arrived, half dead, in the town of Torrington. The next day I made for Exeter, the capital of the county. In the way I turned my horse towards the house of a Catholic I knew. Here also I found everything in confusion. The heretics had broken open the house, and ransacked every box, chest of drawers, &c., under pretence of searching for arms, and on leaving they had announced their intention of returning again shortly. There was no safety there, because a certain Protestant nobleman, a friend of the lady of the house, and usually consulted by her, had called and told the porter at the door that she must not allow any of her friends (by which she understood priests) to stay there for any length of time. Therefore, retiring thence, I entered the city of Exeter, and going to the house of a certain Catholic lady, I was advised by her and by others to absent myself for a time from the said county, which I

¹ From *Collatio Cardwelli*, vol. i. The original is in the P.R.O. Brussels, Carton. S.J.

was accustomed to ride over every two months, to visit the numerous Catholics up and down, and where I was well known, and by many of the inhabitants believed to be a priest. They thought this storm would pass over in a month or two, and that it would be better meanwhile for me to go to my mother in the neighbouring county, and return when it had subsided. Therefore I again girded myself for my journey, and went into Somersetshire, where I was not so well known. Thence, after a week, I departed with my mother, and brought her to the house of a pious Catholic in Dorsetshire.

There I remained a month. Meanwhile I often wrote to my Devonshire friends to know whether it was practicable for me to return thither. I resolved to make the attempt, and mounting my horse, made a two days' journey. I arrived at a Catholic house, where one of my relations lived; here I found one of our Fathers, Father John Martin [Henry]. When I had made known to them my plans, all of them intreated me not to expose myself to danger without cause; that I was already known in Devonshire, and there reputed to be a priest, and that all the roads were blockaded by guards, who examined every passer-by with numberless questions. They begged me therefore to desist from my intended journey for the present, and advised me to send a trusty Protestant servant to visit my chief friends in Devonshire, and bring me letters from them, both to cheer me and direct my future course.

This I did, and when the servant came back with letters from those Catholics I saw they were quite of the same opinion as to the inexpediency of my journey at present. I returned therefore to my mother. From thence I was compelled immediately to fly with Father George Wyse, another of our Fathers, under cover of the night, through ice and mud, to escape the pursuivants, who were actually approaching to attack the house. The next day we both of us lay hid in a barn in the fields, which was exposed to the winds on all sides, and we suffered greatly from the bitter cold. At nightfall we returned to the place from which we had fled, and went away again after eight or ten days, Father Wyse to the house of a Catholic farmer in the same county of Dorset, and I to the house of a Catholic labourer in Hampshire, where I lay for full five weeks. I passed the time in a poor little low room, where for some hours in the middle of the day I durst not stir in the least degree for fear of the neighbouring heretics, who sometimes would stop in the lower part of the house. I did not venture to leave this room once during the whole time. Here I made the Spiritual Exercises, and afterwards celebrated Christmas Day with about ten poor Catholics, who met together for the purpose. I daily sang praises to God. About six weeks had passed when the Protestants began to suspect my hiding-place, and I was again obliged to return to my mother's house, where I remained for about three weeks, always confined within doors, hiding in the garrets.

Then, together with my mother, who was herself in daily imminent danger, I was compelled to go into Wiltshire, where we lay hid during the whole of the last Lent in the house of an honest and upright Protestant; but I was very seldom able to say Mass for fear of exciting suspicion of my priestly character. In the meantime, however, it began to be whispered abroad that we never went to their churches. Therefore, to avoid falling into further dangers, we left in Easter week. But before we arrived at the

before mentioned place from Dorsetshire, it happened that one of our Fathers, Father Mildmay, who is now called in England Winter (and who has the care of the district in which he resided), came to me. He had lived in the house of Mr. Borlase, whose wife, with the greater part of the family, professed our religion. But as this storm was still raging, Mr. Borlase, from apprehensions for his own safety, requested him to provide himself another mission. As he had no place to go to, I asked him to visit Devonshire and take my duty there, as he was less known, and would be more able to screen himself and to serve the Catholics. He went accordingly, and, praise be to God, is as yet safe.

Having got this off my hands, and performed my Lenten duties in the house of the Protestant I mentioned, we proceeded towards London, though not without danger.

We were desired by a friend of mine, a Protestant lawyer, to stay at a place seven miles from London. He himself came the next day, and, having stayed there a fortnight with him, we proceeded to London. There he had taken rooms for us in the house of a Protestant physician, who was also a knight, a most obstinate heretic, and a great patron of the infamous perjurer Titus Oates, who very often came to this house. No Catholic was suspected of even wishing to live in such a house, much less a priest and a Jesuit. We were therefore sufficiently secure, and not the slightest suspicion was entertained regarding us.

From this very house and family, no less than five witnesses were produced against our Fathers, who emphatically swore that Oates was in London, when he was most certainly at St. Omer's College. I observed that whilst I lived here the Protestants were accustomed to hold a sort of a secret conclave, or council, assembling twice or thrice a week, and there, together with Oates, they concocted and arranged what evidence should be brought against the Catholics, especially against our Fathers; what questions were to be asked of the Judge in the court, and there other such matters were concocted amongst themselves.

On the following day sentence of death was pronounced upon the five Fathers.

I often went with my legal friend to a leading alderman, named De Griffiths, who was present in court at the condemnation of the Fathers. I there heard much in praise of Father John Gavan; how self-possessed he was; how boldly and eloquently he pleaded his cause, &c.

The following week we left the house of this doctor, Sir — Fisk (for I feared lest the man should entertain some suspicion about us), and with my mother I took lodgings in the house of a Protestant minister; and I was here when our Fathers were hanged, and was present at their execution at Tyburn. The concourse of people was immense, and far greater than is usual on such occasions. About eleven condemned persons were led to the gallows. Our five Fathers, lying on their backs on the hurdles, all exhibited in their countenances and eyes a vigour and constancy that most plainly betokened their innocence.

Being removed from the hurdles into the cart beneath the gallows, they all inclined their heads and saluted one another. The ropes being fastened to their necks, and secured to the cross-beam of the gallows, they stood with their heads covered with night-caps. After a little while they were permitted to speak, which all did, with firm voice, great courage, and intrepid counten-

ances. I caught many of their words, and the common impression certainly was that they spoke the truth. They were then allowed about half an hour to themselves. This time, it seemed to me, they spent together in prayer, partly in common and partly in private, with a wonderful serenity of countenance, devotion, and piety. The face, the eyes, the expression of each was becoming, and breathed of heavenly things.

Before they arrived at Tyburn, I felt somewhat down-hearted, sad, and fearful; but as soon as I saw these noble champions of Christ, the very sight dispelled all sadness and fear from my heart, and often did I wish myself a sixth amongst them to share in a lot so precious. During the whole time in which they were engaged in their address to the people, and also during their private devotions, the stillness and silence of the surrounding multitudes struck me as very wonderful; I heard no insulting voice raised.

At length their prayers being ended, and the caps drawn down over their eyes by the executioner, the cart was drawn away, and they were all hanged at the same moment. After nearly half an hour, during which time the hangman was employed in lighting a fire, and making the necessary preparations for the disembowelling, the rope being cut, he took up the fallen body of the Reverend Father Provincial, and severing the head from the neck by a single blow, raised it up on high, crying out with a stentorian voice: "Behold the head of a traitor." Then he did the same to the other Fathers, and then set himself to the work of disembowelling, cut open the breast of each, and extracting the heart, lifting it up, repeated as before: "Behold the heart of a traitor!"

Having seen the heart of one, I returned to my lodgings. On re-entering the house, I found the minister's wife in a flood of tears. I asked the cause of them. She replied that she was present at Newgate, when the five Jesuits were led forth to death, who all appeared to her to be excellent men: conducting themselves in such a manner, and with such countenances, as though hastening to their nuptials, rather than to their deaths. Such men, she said, can never be guilty of the crime imputed to them, but on the contrary, entirely guiltless. It is this, she added, that excites my compassion.

After the death of our Fathers, as I could not return into Devonshire, and was unable to act in London as a Catholic priest, without incurring every day most manifest danger; and urged, moreover, by my friends, who had procured a passport for me, to visit foreign parts on the pretext of health, I departed from London by a vessel, about the beginning of last July, and arrived safely in Flanders.

ALEXANDER KEYNES.

The following is no doubt from the pen of the same Father. It is taken from vol. i. *Collec. Cardwelli*, page 123.

Appertaining to the western district of the country, or three counties of Cornwall, Devon, and Somerset.

Formerly, many of ours lived in the said counties. Since the persecution, only three have remained there: one in each county. As the numbers decreased, so did the resources, whence the support of the District was supplied. Amongst the writings belonging to the District, I find the bonds of nineteen Catholics for sums amounting to £780 sterling. But all hopes of repayment of our

money by these afflicted debtors and their families are gone. Therefore at the present all we have is, in fact, a sum of £300 sterling in the hands of a Catholic of good family, Mr. Carey, of Devonshire.² Another £100 in the hands of John Martin, of Somersetshire.³ We also receive £6 a year from a Protestant in North Devon, secured to us upon a property of his. There is due to us in various places about £40 sterling. We have in Devonshire about two or three thousand books in different places. Also about three entire sets of vestments for the altar, with the other requisites. As to the number of Catholics under the care of our Fathers : In Devonshire the number does not exceed one hundred and ten communicants, most of the middle class. There are five families of the higher class, but they are not well off. The chief family in this District was Borlase in Cornwall, a friend of our Fathers, but fear of the times caused him to dismiss the chaplain who lived there ; and Mr. Borlase himself goes to the church, although in heart a Catholic, and most friendly to us. I have no account of the leading families in Somersetshire, except two, which, although families of position, yet are not wealthy. As to other priests in Devonshire, when I left it, there were five secular priests. In Cornwall, one, also a secular priest. In Somerset, two, Benedictines. Most of them studied in our Colleges at Rome, in Spain, or Belgium. The secular clergy, though friendly when occasion of meeting them occurs, yet differ from us upon the question of the condemned oath of allegiance and supremacy, which, with the said Mr. Carey, they defend. As to the rest, since the persecution began, some hope seems to dawn, some families of the higher class demanding the aid of our Fathers ; nor do I despair of the conversion of one of the leading persons in Somersetshire. The heretics in these parts do not seem much inclined to the Catholic faith. Most of them are bitter Presbyterians ; many Quakers ; and Protestants greatly abandoned to every species of vice.

MISSIONS.

Arlington. (The Chichester family.)—Louis Chichester,¹ third son of Henry Chichester, Esq., became a lay-brother of the Society, under the name of Peter West, in 1637. He had previously been a medical practitioner in his native county.

The first chaplain we hear of at Arlington was Father Philip Gerard, in 1704. He was probably a son of Richard Gerard, Esq., who died in Newgate, a martyr for his religion, as already mentioned in our *Records*. Father Gerard was born in 1665, and was sometimes known by the name of Fitzwilliam. He served the mission in London, and Oxfordshire, and died March 4, 1733, aged sixty-eight. The last resident chaplain appears to have been Father Robert Plowden, who left Arlington for Bristol in October, 1787.

² Probably the Carys of Tor Abbey.

³ Probably of Balstonborough, about nine miles from Shepton-Mallet (See *Records*, vol. iv. p. 476).

¹ See *Records*, vol. iv. p. 644.

*Exeter.*²—Dr. Oliver says: "After a long period of cloud and darkness, a gleam of sunshine and toleration appeared during the short reign of James II. Then a chapel, nicknamed by Calamy³ a Mass-house, was opened; but it was so completely demolished by the revolutionary explosion, that I have never been able to discover its locality. It was served by Father Richard Norris, S.J., who narrowly escaped with his life. He survived until June 21, 1717. After this, I can glean nothing but that a priest occasionally visited the Catholics of this city. An old man, John Flood (born at Exeter 1724, who was converted to the Catholic faith in 1745, and died, aged ninety-one, in 1815), assured me that the service was performed in an upper room of Mr. Flashman's house, commonly called King John's entry, in South Street; that he had known the Rev. John Beaumont, O.S.F.; the Rev. Edward Hussey, O.S.B., who died September 25, 1785; and the secular clergymen, the Rev. Edward Williams, who died 1776, Messrs. Parry and Rigby, and the Rev. William Sutton, who died 1800. At length, however, even their monthly service was given up, whereupon the Jesuits generously offered to Bishop Walmesley, to provide a resident pastor for the remnant of Catholics in Exeter. Their first missionary was the Rev. William Gillibrand, who seems to have arrived late in the year 1762, or early in 1763, and to have boarded with a Catholic of the name of Truscott, in Exe Island, near the present gas works. Father Gillibrand left Exeter after a residence of about five years." Father Anthony Carrol, S.J., who is noticed in page 620, with an account of the lamentable death he met with in London, succeeded Father Gillibrand in the mission in 1769. Among other missionaries who followed was Father John Edisford, who officiated for seventeen years, and died a victim of charity from the gaol fever, caught in attending the prisoners in the old county gaol, November 20, 1789.

Richard Norris, son of John Norris, Esq., of Speke, in the county of Lancaster,⁴ served the Devonshire mission for many years, and most probably resided at Exeter during the period of the Revolution in 1688. He was Superior of the Residence in 1701, and 1704, and, as far as we know, died in the College of the Holy Apostles, on June 21, 1717, æt. 59.

² See *Records*, vol. iv. pp. 663, seq.

³ *History of Puritan Ministers*, vol. i. p. 391.

⁴ Father Norris and his two brothers, Andrew and Charles, have been noticed in the Lincolnshire District.

The Annual Letters for this Residence in 1688 state :
“ When the Revolution burst forth with such vehemence in the west of England, towards the end of 1688, Father Norris, judging it unadvisable to expose himself to the brutality of the soldiery and rabble, attempted privately to escape from the town ; but he fell in with the scouts and sentinels, one of whom levelled a blow at him with a battle-axe. The fatal stroke was fortunately averted by a comrade, and Father Norris effected his escape. That night he spent in a hovel on the bare ground. Understanding the next day that the soldiers were on the look-out for him, that a considerable reward was offered for his apprehension, and that the same man, who the day before had prevented the fatal blow, had engaged to discover him, wherever he lay concealed, he decided on taking some other direction. For two days he lay concealed in a damp and miserable room, exposed to the wet and wintry cold. On ascertaining that the soldiers had quitted the town, he resolved to return to the assistance of his flock. He was then sixteen miles distant from the place, and performed the journey almost barefoot, under the drenching rain, and along miry and difficult roads. On his arrival, he found the population more excited than before. Some one had threatened to put the Mayor to trouble for not having arrested Father Norris before he had taken his departure ; the houses of all the Catholics had been rigorously searched for him and a public reward of two hundred gold crowns was offered for his head. Seeing no chance of safety if he remained, he quitted the town again in the dead of the night. Here he experienced the manifest protection of Almighty God ; for, although the roads were occupied by armed patrols for thirteen miles of his journey, he met with no difficulty or molestation. After six months' absence he again returned to his afflicted flock, but could not long remain concealed from the observation of his enemies, who were eager for his capture. On being recognized, his lodgings were searched, but he succeeded in escaping along the roofs of the adjoining houses. Another time he was actually in the hands of the soldiers who had been sent to apprehend him, yet by the favour of God he eluded their vigilance, and gave them the slip.”

The present Catholic chapel in the “ Mint,” Exeter, is dedicated to St. Nicholas, and was built by the ex-Jesuits in 1790, upon part of the site of the old priory of St. Nicholas. It was opened on the feast of the Epiphany, 1792, and was

considerably enlarged a few years ago by the late Father James Eccles.

The Society retired from its ancient mission in December, 1871 : Father William Johnson being the last incumbent. The late Dr. Oliver served the mission for forty-four years as *locum tenens* for the Society. He was one of the old students of Liege and Stonyhurst, who did not enter the Society, but always remained greatly attached to it, and were employed by it as missionaries. He rendered valuable service to the English Province in the compilation of the *Collectanea S.J.*, or "Collections towards illustrating the biography of the English, Scotch, and Irish members of the Society of Jesus."⁵ Dr. Oliver retired from active work in 1851, and died a few years later in Exeter.

Among other missionary Fathers at Exeter was FATHER JAMES IGNATIUS GODWIN, a native of Somersetshire, born in 1602. He was no doubt a brother of Elizabeth Godwin, the nun mentioned below. After making his humanity course at St. Omer's, he was sent in 1621, with Father Thomas Holland, *alias* Saunderson, the martyr, and Brother John Habberley, for his higher course to the English College of the Society at Valladolid.⁶ He was professed March 25, 1645. During twenty years (1631—1651) he served the missions in this District, and was then appointed professor of moral theology and controversy at Liege. He published in 1656 a treatise : *Lapis Lydius Controversiarum*, 24mo., pp. 446. And in the same year : *Pia Exercitatio Divini Amoris*. He died in London, November 26, 1667, æt. 65.

Another member of this family, a nephew, probably, of the above Father, was a pupil of the Society, viz : JOSEPH GODWIN, of Somersetshire, who was admitted among the scholars of the English College, Rome, as a convictor by Father Thomas Fitzherbert, the Rector, on September 30, 1634, being then about nineteen years of age. He had previously made his humanity studies at St. Omer's. Becoming weary of study, he left the College for England, on May 22, 1635. "He possessed good talents," says the College Diary, "and a most amiable disposition." He was son of Robert

⁵ Subsequent researches have added a large number of names unknown to Dr. Oliver, and disclose the fact that many of the English members of the Society of Jesus are catalogued in their assumed names or *aliases*. It is in contemplation to compile a new *Collectanea*, adding a list of upwards of seven hundred of these *aliases*.

⁶ Old Clergy Chapter Collection.

and Elizabeth Godwin, and was born at Warminster. His father held a respectable position in the county. Joseph was one of a family of four sons and three daughters, and was converted to the Catholic faith, and received into the Church at Brussels by Father Port (Layton) of the Society of Jesus.

Elizabeth Godwin, the subject of the following sketch, was no doubt the sister of Father James Ignatius Godwin mentioned above. The Parham family is named in the statement by Father Thomas Sherwood,⁷ as also Sir Thomas Tresham, who is named in the account of Sister Frances Parker, daughter of William, Lord Morley and Monteagle, given below. No clue seems to exist to the young convert, who is stated to have been sent to St. Omer's, and to have entered the Society.

On June 14, 1626, was professed Sister Frances Parker, daughter to William, Lord Morley and Monteagle. Her mother was daughter of Sir Thomas Tresham, and was a good Catholic, and one who was charitable to and entertained priests, so that she brought up her children to the Catholic religion, although my lord their father was none, who, notwithstanding, at length, after much ado, gave his consent that his daughter Frances should come to religion because she was crooked, and therefore not so fit for the world (the Divine Goodness ordaining this as a means for her more honourable fortune than the noblest and richest marriage could have afforded). She had some desire to be a religious from the age of twelve years, as also an especial devotion to St. Augustine, having most mind to be of his Order; but her mother, having a niece professed at St. Benedict's, at Brussels, wished her to go there. It so happened that she crossed the seas with two gentlewomen, who were going to be Augustinians at Louvain, to wit, Sister Clara Copley and Sister Elizabeth Godwin, which did anew whet her desire to St. Augustine's Order. Yet, notwithstanding, for to content her friends, she entered St. Benedict's cloister. But it happened she never had health in that monastery, and so having lived there for some time, she was constrained to come out again, yet would not return to England, but lived in Flanders about a twelvemonth, and then resolved courageously to try again at the Augustinians at Louvain, where (having regained her usual health) she was professed at the age of twenty years, Dr. Clement, with other English her relations, coming to her profession. And this was the last time the nuns saw their good friend the Vicar-General (Dr. Clement), for he died soon after, to wit, on the 28th of August, leaving to their church, plate and divers things. Sister Frances Morley died on February 5, 1653, at the age of forty-seven, having been professed twenty-seven years. She suffered much during the last eighteen years, but with great patience and resignation, it being a great mortification to her lively nature to be confined to her bed; but our Blessed Lord, Who laid the burthen upon her, gave her grace to bear it to the edification of all the monastery. She was kind and affable to all

⁷ *Records*, vol. iv. pp. 411, seq.

who came to her, but had her set times for silence and recollection, which she carefully adhered to. At length, having a lingering ague, she received the last sacraments, and so died most happily.

Sister Frances Parker was the fellow-nun of Sister Elizabeth Godwin, at Louvain. Dame Winefrid Tresham, O.S.B., at Brussels, was niece to Sir Edward Parham above named, her mother being a Tresham, and sister to Lady Parham. It seems to have been Lady Morley and Monteagle who brought up Dame Winefrid and her sister (afterwards Mrs. Heneage of Hainton) upon the death in the Tower of their father, Francis Tresham, brother to Lady Morley and Lady Parham, whose share in the Gunpowder Plot is still a mystery.

On October 4, 1622, was professed [at the Augustinians at Louvain] Sister Elizabeth Godwin, daughter of James Godwin, Esq. dwelling at Wells, in Somersetshire, who, being a good Catholic, for the love of God refused great preferments which he might have had, because they were against his conscience [probably judicial appointments, in which he would have to judge prisoners for their faith]. He was zealous in his religion, and suffered long time persecution, as also imprisonment and other molestations for the Catholic faith. Having married a gentlewoman of virtuous disposition, but no Catholic, he brought her into the Church, who, after she was reconciled, became a woman of great virtue. Having three daughters only, it pleased God at length to send her a son (at the time of the coming in of King James), and after him another, so that having now five children, they were brought up virtuously. But the persecution still increasing, their father, for fear of losing all from his son (for before he cared not so much when he had only daughters), yielded to go to Church, and remained thus out of the Church for a long time, though he did not omit his former devotions. At length, revolving with himself one day his present case with great sorrow for his fall from his former constancy, he made a full resolution to enter again into the Church, and never more to fall, even although he should die for his conscience. This he indeed performed, and the goodness of God towards him was shown, for presently after he was reconciled he fell sick, and so continued for seven weeks. Then, having received the last sacraments, he made a holy end. The good mother endeavoured to bring her children into the Church, for they followed the liberty of the times, because their father did so; but, notwithstanding, Almighty God still showed that He had a care both of him and them. The mother therefore, now labouring to have them reconciled, this her daughter Elizabeth was the first that entered the Church, by reason that a Catholic maid (who loved her dearly) did often and earnestly desire her to think on the state of her soul, and entreated her to read [Father Parsons'] *Book of Resolution*, which she did, and thereupon became so afflicted and tormented in mind, that, bursting into tears, she promised within herself to begin a new life as soon as she could get any opportunity, and on St. Peter ad Vincula's Day [1st of August] she was reconciled. After this she was very fearful of coming into

trouble for her conscience [that is, of being summoned or imprisoned], therefore desired her mother to give her leave to keep her Easter elsewhere, which was granted her. Discoursing with the gentlewoman of the house, whither she went for this purpose, on the happiness of the religious state, Elizabeth conceived an earnest desire to embrace it, which she disclosed to the gentlewoman, who told her that a mile off lived Sir Edward Parham, who was akin to her, and would willingly for her sake assist in any such business. So they concluded to go together on Easter Monday, on foot privately, having only one man with them, and on their arrival they found a captain, who was then going into the Low Countries, by whom a letter was sent to procure her admission either at Louvain or at St. Benedict's. in Brussels, which was no small comfort to her. However [considering the danger of the times], she thought it best at her return home to her mother, not to disclose what had happened until her admission was secured. In the meantime, there occurred a circumstance worthy of memory. There was dwelling in the town [of Wells] a youth of seventeen or eighteen years old, who was often seen to go into the church and pray before the old images that had remained there from former time; as also he would always make a cross in the beginning of all his writings, although he had neither friend nor acquaintance that was Catholic. It happened that being extremely troubled with the tooth-ache, he came unto one of Mrs. Godwin's daughters, who had skill in curing that molestation, to seek for remedy, who indeed helped him, and [in due course] made him well of it, in which time this other daughter Elizabeth, once going forth into the garden, he, seeing her alone, came unexpected unto her, and desired to speak with her, which she perceiving was much abashed, and told him she durst not be seen to speak with any man alone. He thereupon told her that in this case she was bound in conscience to do it, because it concerned the salvation of a soul. She, hearing this, bade him go into an arbour that was there, and she would come to him, which she did. Then, with an afflicted mind, he freely disclosed his mind unto her, desiring her, after much discourse, to help him for the love of God to a priest with all speed, for that every night he was in fear to be strangled to death by the devil. She replied that perhaps it might be but his imagination, but he affirmed it was not so, but really true as he said—and indeed all might see that he did evidently consume away, and looked like death, and his friends, not knowing the cause, gave out that he had been poisoned. At length, after many hinderings and crosses had passed, she procured him his heart's desire, appointing him to come to her mother's house one evening, where she caused the priest to steal secretly into his chamber, where he did reconcile him, and at break of day there celebrated Mass, none being present or did afterwards know of it but those three—to wit, the priest, the youth, and she. It was a wonderful thing to see, from that time forward, what an unspeakable joy and comfort his soul possessed, not being able to restrain it, but that even any one might perceive that he was strangely altered. Wherefore, getting letters of commendation to bring him acquainted with the Fathers of the Society of Jesus, he departed towards London, and they lovingly entertained him, so that after many things passing which it would be long to relate, they sent him over to St. Omer, and he was at length admitted into the Society as he desired, where, through the great goodness

of our Lord, he profited so much in perfection, that at his profession a miraculous sign was seen, and he is now accounted one of saintly life. Now to go on with our young gentlewoman, Elizabeth Godwin. She received much help from a young physician, who came at that time to live in Wells, and who had lived among the Jesuits, and was very fervent in spiritual things. Elizabeth's mother being ill about this time, he had good occasion to come into the house to minister physic unto her, and our principiant to religion having disclosed her mind to him, he animated her therein, assuring her it was the best course she could take. Soon after she received news that she was admitted to enter the Monastery [of the Augustinians at Louvain], at which she was very joyful, and got over seas by convenient and fit means. She chanced to come over in company of the daughter of the Lord Morley and Monteagle [who was afterwards professed at the same house], where Sister Elizabeth was professed in 1622. She died June 14, 1661, aged seventy-seven, in the thirty-ninth year of her profession, having been all her life a very fervent and exact religious.

Lanherne, Cornwall, was served by the Fathers of this District for some years in the last century. None can be traced there after 1767. The present Teresian Convent was established by the piety of Lord Arundell of Wardour in 1794. "On Sunday, June 29, 1794," says a communicated statement, "on account of the French invasion of the country, after having suffered much from fright, &c., before they left, with the greatest regret, their beloved Convent of St. Joseph and St. Anne at Antwerp; and after having suffered much on the journey, [they] reached London on July 12th following, where Divine Providence had prepared for them, most unexpectedly, many kind friends. Some little time after, Lord Arundell of Wardour most kindly offered them the present convent at Lanherne, which they gladly accepted, and came down here about the middle of September. The house was so much out of repair when they arrived, that only three rooms in it were habitable; besides that it was a place where smugglers hid their goods, having free egress at all hours; so much so that one of our Sisters once met one of these gentlemen, to her great surprise, in the middle of the night; while, years after, bottles were found in holes under an old staircase. By slow degrees the house was repaired, and inclosure established. The scanty records preserved of our house and of former communities show that from a very few years after its foundation in 1619, they had the privilege of having the Jesuit Fathers as directors up to the time that they were obliged to leave Antwerp."

FATHER MATTHEW WRIGHT, *alias* GIFFORD, was born in 1647, entered the Society, February 18, 1668, and was professed, August 15, 1685. In 1684-5, he was serving the missions in the Suffolk District, having been previously Prefect of Studies at St. Omer's College. In 1704, he resumed this office, and in 1707 was appointed Rector of St. Omer's, and died at Dunkirk, August 22, 1711, aged sixty-four years. The two following letters, the originals of which are in the possession of the religious at Lanherne, were written by him to the Prioress of the Teresian Convent at Antwerp in connection with different retreats which he gave to her community. The former of these letters was dated October 31, 1692, and in it, after a reference to their late retreat, he says :

I heartily wish (and have this day at Mass seconded my wishes with prayers) that the Divine grace and love of our great God may ever live in their souls : let Him dwell ever there as Lord and Master : let Him take up and fill their memories with heavenly cogitations ; their understanding with Divine lights ; their wills with purest affections and desires, that they may never remember, think, know, love, but our amiable God, our dearest Master, and what He loves that they may love. And since the marks of true and perfect love are to pray, work, and suffer, let them give their minds to them, thereby to please their Divine Lover, most worthy to be loved with infinite love, if mortal hearts and human breasts were capable of such. It is a mark also of their love to be pleased with His presence, conversing with Him, glorifying and blessing Him ; rejoicing that He is what He is, acknowledging favours received, especially in the eight days retirement, petitioning for new ones, still to love Him more, deploring to have loved Him so late and so little, and desiring that He may be loved by all more and more, and particularly by their fellow-religious and Sisters in Christ. And this is to pray. But we must advance further, and not rest satisfied with this. We must put hand to work ; fulfilling the smallest point of His orders, and aiming always at the best and most perfect, and what may please Him most and glorify Him chiefly. To suffer must perfect this love, and that not only in this or that contrariety of nature and sense, contradictions from inferiors, equals, or superiors, but from all that this our great God shall permit, and this is that hidden martyrdom, or to suffer, your seraphical mother thirsted after, and which she begged for all her holy posterity.

If they desire (as I am confident they earnestly desire) to advance and improve in perfection, and not let those many lights our great and liberal God has imparted to them in the late recollection vanish into smoke, let them keep close to these three things, and occasions will not be wanting to exercise themselves in.

The long separation they have had from all commerce with their companions, and keeping close in their cells, may perhaps make them unwilling to go out of them again, and appear in public. I will presume to prescribe them a way how to carry their cells

about with them, and in the midst of company, in places never so public, in the midst of their merriments (which I know your Reverence's tenderness and motherly love will allow them some day next week), to be as secret and retired as may be. This cell is that of the glory of God, and conformity to His Divine pleasure; within this cell let them eat, drink, recreate, rest, sleep, pray, work, converse with others without ever going forth to seek their own glory, their own will, mortifying it, and denying it all its motions to seek in all things the greater glory of our greatest God, and comply with His will on earth with the same fervour and spirit as the Blessed do in Heaven. They will be so charitable as to beg for me that I may live ever in such a cell, and that all my life may not pass in bare words. In assurance of their charity to ask this for me I rest satisfied, not doubting to obtain it by their prayers so powerful with Heaven. And in requital of their charity, I, with all cordiality and sincerity, assure them all. I am. &c.,

MATT. WRIGHT.

The second letter was written in preparation for an intended retreat.

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From my closet, this 19th Sept., 1693.

Madam,—Whether it be a regular or a false motion, judge me. I must let you Reverence know that my mind is altered very much as to the day of the exercises. I had agreed with you for the 2nd of October, dedicated to the Holy Angels. I must now tell you I am fixed upon the feast of St. Michael, Prince of the Angels. I suspect not this change, because I do not discern in it any other than a spiritual motive, and so I am resolved on that day, so that my resolution suits with yours and your children's inclinations. Because I know some, with you yourself, may be curious to learn the motive obliging me to alter the day once prefixed, I will be better natured than usually I am, and comply with their pious curiosity. It occurred to me that this holy Prince was a representative of what is acted in the soul of an exercitant. The zealous exercitant finding the lower part of the soul, if not rebel, at least not affected so strongly to God, resolves to withstand these beginnings, and by an exercise convince the inferior woman *who is like unto God?* Here, then, you have in short my motive, which forcibly moved me this morning, when my thoughts were less carried away with distracting fancies to determine upon that day. This holy Prince, then, shall be the patron of that our future engagements against all opponents, and in the force of his shielding virtue, I doubt not of a full victory, and that God shall be settled in His right throne, beyond all fears of any contrary attempts.

I must now desire as soon as may be, a disposition of the day [horarium], that I may draw out mine conformable to it as far as may be. On Monday evening, the 28th, I shall come to propose the preparatory meditation to be made that evening, and explain the following for next morning. A day or two before. I beg your Reverence to give them a recreation day, with all liberty to their tongues, &c., that they may be more easy to be padlocked afterwards. I desire three days before the Exercises commence, you would appoint a good reader in the refectory that has neither plums nor pears in her mouth, to read what I shall appoint. Please to send me in a paper what spiritual books you have, I mean not

books of pious curiosity, but truly spiritual ones, so I shall choose for the public and private reading. To-morrow morning I shall come to speak without fail with those exercitants who may desire before the recollection to discourse with me. I shall stay with them till eleven, and then I shall depart punctually: so let them measure their time out as they please: till eleven their hour-glass shall be my time; at eleven they must expect I use mine: so most of the week (except Mondays and Thursdays, post days) I shall wait on them. Tuesday after dinner, after Vespers, if you desire it, I shall give an exhortation, such as God shall inspire. Also the place of expounding the meditations, I should rather choose the grate in the church, for being so near the Blessed Sacrament, words and spirit I may hope for. If your Reverence has anything to object, open your mind freely; I am not so wedded to my sentiments, but can lay them down as freely as I propose them, when it is to your greater content, &c.

MATT. WRIGHT.

The Duchess Dowager of Norfolk died lately in England of a sudden death. Rev. Father Freville I hear is safely arrived.

Tor Abbey, near Torquay (the Cary Family) was periodically visited by the missionary at Exeter. Gorton says, "there are here the remains of a monastery of Premonstratensian Canons, founded by William de Brewer in the reign of King John, and considered to be the richest of that Order in England. The Abbey was most beautifully situated, and the ruins of the Church, chapter-house, and a gateway, evince its former magnificence. The old refectory was converted into and used as a Catholic Chapel."⁸ Burke, in his *Landed Gentry*, says that Tor Abbey was purchased by Sir George Cary from the Earl of Londonderry. Sir George died, May 27, 1678. He was knighted by Charles I., July 3, 1632. His father, Sir Edward Cary of Marldon, one of the leading Catholics of Devon, suffered unrelenting persecution on account of his religion.⁹

Trevithick, Cornwall.—A Father named RICHARD HAYMAN, *alias* JOHN PEARCE, appears to have spent the greater part of his long missionary life both here, and at Tolfrey in Corn-

⁸ Gorton hardly does justice to the remains of Tor Abbey in this description. The domestic portions of the building still extant are unusually extensive and perfect. Avenues of noble lime and chesnut trees, planted by the monks, lead to the gate from various directions, and form a chief ornament to that quarter of Torquay, which has grown into a watering-place of great resort.

⁹ FATHER FRANCIS CARY, a native of Devon, was probably a member of the Tor Abbey family. He was born in 1610, and entered the Society in 1647, at the age of thirty-seven; was Professor of Philosophy at Liege, taught humanities also at St. Omer's, and was for a time camp missionary to the English and Irish Catholic troops serving in Flanders. He was sent upon the English Mission in 1653, and died in London, June 19, 1665.

wall. His address was: "At Mr. Rowe's of Trevithick, near St. Columb's." He entered the Society in 1687, was professed in 1705, and died at Tolfrey in 1756, aged eighty-seven years.

Ugbrooke Park, Chudleigh, the seat of the Lords Clifford.¹⁰—The first chaplain known by name as serving Ugbrooke was FATHER THOMAS RISDON, *alias* BLUETT. He appears to have been a native of Devonshire, born in 1662, and educated at St. Omer's College. He was admitted into the Society in 1685, and professed in 1703. From an entry in the Procurator's book of some payment to a Jesuit called Bluett in 1695, it may be inferred that he was then sent upon the English Mission, and probably to Ugbrooke, as his name is recorded in 1701 and 1704 as belonging to this Residence, of which for many years he was Superior. He is named, as follows, in a will drawn up on September 13, 1733, by the second Lady Clifford (Anne Preston, daughter of Sir Thomas Preston, afterwards a member of the Society of Jesus): "I give and bequeath to Mr. Risdon, who lives with me, twenty pounds." Soon after Lady Clifford's death, July 5, 1734, Father Risdon was sent to Watten, where he died, February 12, 1744, aged eighty-two.¹¹

FATHER JOSEPH REEVE, well known for his writings, especially for his *History of the Bible*, and *Short view of the History of the Church*, was chaplain at Ugbrooke for forty-seven years, and died there, May 2, 1820, aged eighty-seven. He was son of Mr. Richard Reeve of Island Hill, in the parish of Studley, Warwickshire, born May 11, 1733; educated at St. Omer's, and entered the Society, September 7, 1752. He then taught at St. Omer's and Bruges for eight years, and having been examined in an entire course of philosophy, and made his divinity studies, he was ordained priest at Liege, and in the Lent of 1767 defended all the theses of theology.¹²

¹⁰ Gorton describes it as seated on the declivity of an eminence, and one of the most delightful spots in Devonshire; the park abounding with deer and beautifully wooded, the trees being chiefly elm, oak, chesnut, and ash, some of which are of great size; the mansion of quadrangular form, with two fronts, four towers, battlements, &c.

¹¹ Another member of this Devonshire family, Father William Risdon, was Procurator at Rome for many years, and died there October 27, 1644.

¹² Father Reeve is referred to in the General History of the Province, pp. 168, seq., above, as being engaged in the transmigration of the scholars from St. Omer's to Bruges in 1762. FATHER RICHARD REEVE, *alias* HASKEY, his younger brother, was born in 1740, entered the Society in 1757, was employed for many years in the missions of England, taught English for some time in the Jesuits' College at St. Petersburg, and died at Stonyhurst, May 31, 1816, æt. 76. FATHER THOMAS REEVE, born September 7, 1752, entered the Society in 1770, and, after a long and laborious life both as a missionary priest and in the College, died September 7, 1826, æt. 74.

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In consequence of the want of subjects to supply the increasing Colleges, and the foreign missions placed by Propaganda under the charge of the English Province, the Society was compelled to retire from this old chaplaincy in 1861.

THE CLIFFORD FAMILY rank among the oldest and most sincere friends and supporters of the English Province, and, as the annexed pedigree shows, contributed several members to it.

1. FATHER WALTER CLIFFORD, third son of the Hon. Thomas Clifford (who was second son of Hugh, fourth Baron Clifford) by his wife Barbara, youngest daughter and co-heir of James Lord Aston of Forfar, was born at Tixall, co. Stafford, March 13, 1773. After his first studies at Sedgley Park, he went to the English Academy at Liege, where his amiable qualities, along with steady and unaffected piety, endeared him to all. When the Academy migrated from Liege to Stonyhurst in 1794, he was in the juniorate, and was among the first to arrive at Stonyhurst, August 29, 1794. He was appointed to teach humanities, and executed the task in an exemplary manner. In 1796 he defended theses in the full course of theology. From teaching rhetoric he was appointed to the chair of philosophy, and was ordained priest by Bishop Douglas in London, in Whitsun week, 1801, saying his first Mass at Tixall on the feast of Corpus Christi, the 4th of June of that year. Returning to Stonyhurst he did good service as professor, prefect, and preacher. From fatigue and over exertion he broke a bloodvessel, and a voyage to Palermo was recommended; but to the deep regret of his family and numerous friends, his useful career was cut short July 23, 1806. He was buried in the vault of the sanctuary of the professed house of the Society at Palermo. Father Thomasi the Superior, in a letter announcing the event, dated August 6, 1806, says: "Si Angelus mori posset, non aliter moriretur quam mortuus est Pater Clifford."¹³ He had entered the Society in 1803, after its *viva voce* restoration by the Holy See. His name occurs in the following note of the migration from Liege to Stonyhurst in 1794, by George Lambert Clifford, Esq.¹⁴

"N.B.—In the vacation at the College at Liege in 1791, and again in 1793, a *fête* was given to the Bishop of Liege, at which I, George Clifford, sang (I think in 1791) *Adieu, Chagrins*, &c., composed for the occasion.

¹³ "Could an angel die, he would not die otherwise than did Father Clifford" (Oliver's *Collatanea*).

¹⁴ The original is in the possession of his son, Father Walter Clifford.

"The College broke up and left Liege, on July 14, 1794, in boats down the Meuse, to Maestricht. Left Maestricht July 23, in boats for Wissem, Vento, Dort, Grave, St. Andries, and to Rotterdam on the feast of St. Ignatius, July 31, 1794. On August 7th, we left Rotterdam in the *John of Yarmouth*, Captain Scott, and reached Harwich the 13th of August. Thence to Yarmouth and Hull, from which place we went by water to Selby, and from thence by canal in boats to Skipton in Yorkshire, and from thence I walked on foot through Clitheroe to Stonyhurst, which I reached on August 29, 1794. The names of the persons who reached Stonyhurst from Clitheroe were five juniors: "Rev. Herman Kemper, Rev. Walter Clifford, Rev. Charles Brookes, Rev. Thomas Collingridge, Rev. John Tate. And the following students: George Clifford, Benjamin Faneau, Lewis Jeanson, Auguste Lassotherie, Charles Crosser, Jean Cassaux, Auguste Claybrooke, John Reeve, Charles Claybrooke, Stephen Clothier, Thomas Lorimer, Thomas Walsh, 12. and of whom I was denominated Peter."

Father Walter Clifford was a holy and learned priest, and his death was a loss to the resuscitated English Province. The year before he died he wrote the following letter to his sister Anne, a nun of the Holy Sepulchre, New Hall Convent, Essex, in religion Aloysia Austin. Their aunt, whose death is here mentioned, was Mary, co-heiress to the last Lord Aston of Tixall, married to Sir Walter Blount of Soddington, and accidentally burned to death in 1805. Father Walter adds to his signature—"Novice S.J."

I should not have so long deferred answering your last, especially considering the temper of mind you seemed to be in when you wrote it, and the need you had of consolation, had it not been for reasons altogether unsurmountable. At first I was waiting for materials wherewith to satisfy your inquiries, and since I came into possession of them, I have been so harassed by visits, &c., as not to have had a leisure moment. Besides, I was forced to write a consolatory letter to my kind friend Lady Clifford on the late loss which she has sustained, and that also has prevented me writing to you as soon as I wished.

I must begin by telling you that I am afflicted at your want of courage. How can you sink so all at once under what you know to be the will of God? That will is most holy and most adorable and most amiable, even when it chastises; and let it chastise us as it will, it is our duty cheerfully to kiss the sacred hand that inflicts the stroke, and to believe that it is for the best, and not to wish that it were otherwise.

Our dear deceased aunt was a most chosen soul; she was one among thousands. She had joined to nobility of birth and much

wealth and great natural talents, heightened by much acquired knowledge, and improved by great acquaintance with the world, the rare qualities of a steady pursuit after high perfection, the practice of a very profound humility, which appeared in all her actions, and even in her dress and behaviour ; an insatiable desire of doing good, an unwearied charity, a regularity of life and detachment from the world, a spirit of recollection and union with God, which would have graced a religious person—indeed, she would have entered into religion had she not been convinced that she would do more for God by living in the world. She was truly the “valiant woman,” whom Solomon praises, and one of those “real widows,” whom St. Paul commands his disciple to honour. Ever bent on doing good, she had agreed to spend a week with her son and daughter-in-law at Bassford, to help them by her means, and teach them how to keep house by her experience. It was here that Providence had decreed to send her her last trial, whereby she was to consummate the holocaust. In answer to my inquiries, my brother writes to me as follows, “February 12, 1805. On Monday, 28th of January, our invaluable aunt, accompanied by Mrs. G. Blount and Constantia, removed from Tixall to Bassford, where G. Blount had been for some days, to prepare the house for their reception.” You will observe that she had been to Communion the day before (Sunday), according to her pious custom of communicating every week, and on all feasts of our Lady, and on many other days. My brother goes on : “It was on the Wednesday following that the fatal accident happened. The dear deceased was alone in the dining-parlour, waiting for dinner.” . . . Probably the chapel was not yet made up, as they had yet no chaplain, and that she was saying her prayers when the event took place. Constantia, in a beautiful letter to Mrs. Blount, tells us, that when her maid went to dress my aunt she found her on her knees before a crucifix. To return to my letter. “She rang the bell twice ; the man-servant being in the cellar, a maid answered the bell, but no sooner opened the door than she ran out again, violently screaming Fire ! This drew all the family immediately to the fatal spot, when a shocking spectacle presented itself. Our beloved aunt, enveloped in flames from head to foot, and standing by the window curtain, which together with the shutter and the table-cloth were also on fire. She had probably had recourse to the window curtain to extinguish the flames, as there was no carpet in the room. Every assistance possible was given immediately, but she was so shockingly scorched, that in taking off her clothes, the skin came along with them. In the midst of these excruciating torments, she never uttered a groan or complaint, but only said, ‘God’s will be done ! God knows what is for the best !’ Medical aid was soon procured, but the evil was without remedy. She asked once for a priest, and two were sent for, but the nearest being twelve miles distant, and very bad roads, they did not arrive till too late. But she never asked again, nor showed any uneasiness at their not coming.” Constantia says that she was preserved from the shock of seeing her dear aunt in flames, but coming soon after they were extinguished, she helped her to bed, and that the dear woman, turning herself (conscious, I suppose, that she was much disfigured) to her, calmly said, “Constantia, you will not know me, but don’t be frightened ; it is God’s will, and He knows what is for the best.” “She lingered,” continues my brother, “for nearly five hours, being quite sensible till

within a few minutes of her dissolution. All this while Constantia was supported in a wonderful manner, and employed herself in administering water and other cooling draughts to this dying saint, and in reading suitable prayers and acts of resignation by her bedside. . . . I am fully convinced (and I am confirmed in this opinion by Bishop Milner) that the manner of her death, which appears to us so terrible, was a signal favour of Divine Providence, to fit her for a speedy passage to the realms of bliss. Almighty God knew the fortitude of this pious soul, and that she was able to bear so severe a trial." I assure you the same struck me immediately, and many others, and I have read it in various letters from those who could have had no communication together on the subject, being in different parts of England. My brother concludes thus: "I came over early the next morning, and prevailed on my distressed friends to set off for Tixall, whilst I remained another day at Bassford with Mr. Pendergast, the priest (he was at the Potteries), to see the last rites performed. I have the pleasure to say that they seem to have learnt the lesson which our dear aunt taught them in her last moments, and bear their irreparable loss with truly Christian fortitude and resignation. Notwithstanding the opinion we have that she is now a glorified saint, we have caused about two hundred Masses to be offered up for the repose of her soul." So far, my brother. Mrs. Clifford informed us that Constantia and Mr. and Mrs. George Blount edified them much by going to their duties next day (Friday), thus seeking for comfort there where alone it is to be found, that is, in God. My sister Wolseley writes to me as follows: "February 7th. This day was interred the best of women, and the last remains of the good and noble family of the Astons. It was no small satisfaction to me to find she was to be placed by our parents, to whom she has proved her great attachment in life, by her unequalled kindness to their children since their decease. We are apt not to put a just value upon the good actions and amiable qualities of those we love till we have lost them. The more I reflect on the whole conduct of our deceased aunt, the more I admire and reverence her. She was, to be sure, the best of mothers, and the best of friends." So Mary. I must say that I look upon our dear aunt's death as precious in the sight of God, and feel, when I think of it, inclined to call out with the royal Prophet, May I die the death of this just soul, and may my end be like hers. I earnestly recommend to you to throw yourself as to life and death and the manner of it, entirely into the hands of Divine Providence. If He sends us severe trials, He will also, at the same time, give us such an increase of grace as to enable us to support them. I know nothing that gives me more comfort than to think that I am in the hands of the kindest of Fathers, Who will not suffer me to be tempted above my strength, and I feel no wish but what may be His holy will. Whenever, and in whatsoever manner He shall please to call me out of this world, I am content—His will be done. It seems to me that I am of so little consequence, and that the great ends of Divine Providence are of so much, that it is but rational I should yield to them, and I must avow to you that I feel so comfortable under the protection of God, that I feel very little solicitude about what may happen to me. And with respect to this event, in particular, if, as I make no doubt, this trial, these sufferings for a few hours were the means appointed by Providence to transport her pious soul immediately, as soon as it had

left the prison of her body, to the possession of her God. Was not this a most enviable favour? And ought not you or I, or anybody that has a lively faith, to prefer it to a stay in Purgatory without merit and with more suffering? These are some of the thoughts which I have had on this subject, and from which I have derived great consolation. I wish they may afford the same to you.

Believe me, my dear Aloysia,

Your very affectionate brother,

WALTER CLIFFORD, N. S. J.

Clifton, February 21, 1805.

2. FATHER WALTER CHARLES CLIFFORD (the sixth, according to Dr. Oliver, but according to Burke, the fourth son of Charles, the sixth Lord Clifford, by his wife Eleanor Mary, youngest daughter of Henry, the eighth Lord Arundell of Wardour), was born at Ugbrooke, April 26, 1804. After his early course at Stonyhurst he was sent to Rome for his higher studies, and entered the Society at St. Andrew's Novitiate, November 1, 1823. Returning to Stonyhurst, he also defended, as his cousin had done, the theses of complete theology, July 4, 1832, and on September the 19th following was ordained subdeacon in the College Church by Bishop Penswick, deacon on the following day, and priest on Saturday the 22nd. He was then appointed Professor of Logic and Metaphysics, and on September 9, 1835, commenced his missionary career at Preston, from whence he was sent, July 20, 1836, to Wardour Castle, as assistant to Father James Laurenson. Eager to apply himself to the salvation of souls in the East Indian Missions, his Superiors at length allowed him to follow his inclinations, and he sailed for Madura in the Diocese of Pondicherry, February 20, 1841. In a letter of the Superior of the Mission, Father St. Cyr, dated Madura, February 16, 1842, and published in the *Annals of the Society for the Propagation of the Faith* it is said that "The Europeans, and all that partake of their origin in Trichinopoly, the capital of this country, are confided to the zeal of Father Clifford, who does not spare himself, but, thanks be to God, guides his vessel to the general satisfaction." Father Clifford wrote an interesting letter regarding his mission, dated August 15, 1843, published in the *Annals for the Propagation of the Faith*.¹⁴ Dr. Oliver observes: "Little did he then foresee that he was to be 'extinguished in the bloom of life'—that in the river Cavery, which he describes below the fortress of Trichinopoly, he should be swept away by the current

¹⁴ May, 1844, n. xxx.

on May 22, 1844, to the profound regret of his honoured family, his religious friends, and numerous acquaintances. But he practised what he taught, being ever ready to answer the summons of his Heavenly Father."

3. BROTHER ARTHUR LEWIS CLIFFORD, son of Arthur Clifford, Esq. (who was fifth son of the above-named Thomas Clifford) by his wife Elizabeth Matilda, daughter of Captain John Macdonell of Leagh, county Inverness, was born at Paris, June 14, 1818, and after his humanity studies at Stonyhurst, was admitted to the Society, September 7, 1836. Whilst a junior at Stonyhurst he was attacked with rapid consumption, of which he died, October 7, 1841, at the early age of twenty-four, in the presence of the community, and in the most edifying and religious dispositions.

FATHER THOMAS CLIFFORD was born in Lancashire in 1614, entered the Society in 1635, and was professed September 17, 1641. He was appointed Rector of Liege, July 29, 1674, was sent to Loreto in 1678 as Penitentiary, and in 1681 was appointed to the same office in St. Peter's, Rome, which he filled until November 2, 1686. He died in Rome in 1692, aged seventy-eight. It is uncertain to which branch of the family this Father belonged.

ADDENDA.

ANNUAL LETTERS OF THE VICE-PROVINCE OF ENGLAND.

THE following extracts from the Annual Letters of the English Mission during two years, 1619 and 1620, in which England was a Vice-Province, have been translated from transcripts lately made from the public archives at Brussels by Father Morris. The sketch which they give us of the state of things during that period is equally interesting and valuable.

VICE-PROVINCE OF ENGLAND, 1619.

This Vice-Province numbers 212 members, 100 of whom are engaged on the mission in England, according to the following division : in London are employed 23, in Yorkshire 10, in Hampshire 8, in Lincolnshire 7, in Lancashire 12, in Suffolk 7, in Staffordshire 4, in Northamptonshire 7, in Leicestershire 9, in Worcestershire 5 ; while on the mission in Wales are 10 Fathers. Beyond England, 36 members of the Vice-Province are resident in the College of Louvain, and 34 in the Novitiate, 9 live in the Residence of Watten, and 20 in the Seminary of St. Omer. At Brussels the Procurator resides with his Socius. Out of this whole body, 159 are priests, 19 are scholastics, 34 are lay-brothers, and 12 are novices.

THE MISSIONS IN ENGLAND.

Although the relations entered into with Spain in the question of the royal marriage may have seemed to improve the condition of Catholics in England, especially in the eyes of those abroad, and of the Spanish nation in particular (as those about the Court have particularly desired), yet Catholics at home have remained undeceived, finding no relaxation of persecution as regards either their property or their families. Indeed, had the storm, arising from the first successes of the insurrection in Bohemia, spread further, those Proteuses, now making a show of moderation and lenity towards Catholics, would probably have cast aside the mask with hands steeped in the blood of holy confessors of the faith. It is marvellous what new hopes the disturbances in Bohemia have excited in the minds of the people, and how much is made of the Prince Palatine by all classes. He is regarded as one raised up for the destruction of the Papists, for the advance of the Gospel, and the conquest of Rome. These vauntings are diffused by high and low, the children have songs about them, they enter into every sermon and

conversation. False reports of the Prince's achievements add fuel to the fire, and the mischief is that public feeling is daily more and more incensed against Catholics, with a strong desire to oppress them, as though they were opposed to the general interests of the country. Meanwhile, the Council have repeatedly directed the county magistrates to instigate fresh acts of violence against the faithful, by compelling them to take the oath of allegiance, and inflicting penalties on those that refused, adding the new burden of an annual fine of 880 crowns on all Protestant husbands who have Catholic wives, till such time as they can persuade the latter to abjure their faith.

Lastly, the royal pursuivants, sent about in greater numbers and with increased powers, have done more harm, and have been more successful in their searches. This despicable class is composed partly of renegades from the faith, who gain a livelihood by betraying priests whom they have formerly known, partly of idle spendthrifts, who make a great deal of money by their nefarious extortions, and spend it in the haunts of sin and debauchery. Full authority is granted them by the Government to search the houses of Catholics, to seize all sacred vessels and ornaments, to arrest priests everywhere, and bring them before the judges, while every magistrate is bound to assist them if they require it. Such a state of things made the help of our Fathers exceedingly requisite, and it seemed especially designed, in the providence of God, that the English Mission of the Society should be formed into a Vice-Province. The report of this act raised the courage of Catholics at home, at the same time that it gave great annoyance to our adversaries ; it has also brought such credit to the Society in the eyes of all ranks in England, that admission into it has never been more eagerly sought by members of the best and most noble families. Hence not a few entirely new friendships have been formed in houses of good position, and the favour has been regained of many who had been alienated from us. So great an impulse was given to the desires both of secular priests already in England, and of some of the most promising students in English seminaries abroad, that they might be admitted into the Society, that since all could not be received, it was difficult to reject any without giving offence. The new arrangement has, moreover, given fresh energy to those who are struggling with the difficulties of their work in the English vineyard, and gathering in a rich harvest in spite of the rage of the heretics. About four hundred persons of all ranks have been led out of the abyss of error into the bosom of the Church, a large number, considering the machinations of the enemy, and the sensual allurements of a very worldly age. The sacraments have been zealously administered in the midst of constant fear and danger ; evil habits have been corrected, and enemies reconciled ; dangerous customs, creeping in amongst the faithful from their contact with Protestants, have been promptly suppressed ; visits have been frequently paid by night to those houses that could not be safely approached in daylight ; great fruit of souls has been gained in various prisons, and collections made for the relief of afflicted or impoverished Catholics.

For the furtherance of these good works, the Society saw the advantage of obtaining the closest possible co-operation from men of rank and position, either within or beyond the country, knowing how much the influence of these either promotes or retards the progress of religion. Acting in this spirit, the members of the

Vice-Province were successful in gaining to our Society the goodwill of the Spanish Ambassador, so that in protecting and cherishing ours, in helping them both with money and other good services, he acted like a most watchful and affectionate parent, and he so exerted himself to protect and strengthen Catholics, that he seemed as though sent by God Himself into England for these most troublous times. Another man of position, the new French Ambassador, was so moved by the exhortations of some of ours, to share with holy ardour in the same good work, that he most kindly opened his house to all the faithful, who gladly flocked to it as their common refuge and asylum. Thus far as to external matters.

An illustrious example of return to grace occurred in the case of one of high position in our country. Whilst most families of rank had lapsed with the rest into heresy, the family of this man stood unshaken ; but, for the sake of its ancient and noble descent, except the payment of the fines imposed by the Council, it had been exempted from the action of the laws. Thus, in that household alone, Mass had been celebrated after the Roman rite with every solemnity and the choicest music, before full congregations of the faithful, the chapel itself being richly ornamented. But the head of this family, though in other respects of exemplary piety, had long been most strongly opposed to our progress, and had shown his hostility by withdrawing the means allowed us. No plan could be adopted to conciliate his good will, inasmuch as some priests unfriendly to us were frequently entertained in his house, and had closed his ears and embittered his mind against the Society. A short time ago, however, God so ordered it, that those who had alienated this family from our Order gave cause of serious offence to their host, and were excluded from the shelter they had so long enjoyed. Meanwhile, this gentleman himself, listening in a very kindly spirit to certain of our Fathers, who, in the name of the Society, sought to remove his dislike and suspicions, became so changed as gradually to feel a strong attachment to the whole body. From this time he always had some of our Fathers in his house, applied to them for advice, and ended by directing all his affairs and administering his whole household according to their counsels.

The greatest difficulty which this year¹ brought was the new oath of allegiance. This oath, designed for the detection and punishment of Catholics, was not simply put forward by royal command, but strongly and specially defended by the King himself. It was at once condemned by the Sovereign Pontiff, and repudiated, even at the cost of their blood, by the brave and courageous of the ancient faith ; moreover, many of the most skilled and learned theologians in Europe wrote books to expose and refute its malicious fraud. Yet there were not wanting priests in England who, by their example, either openly favoured or secretly recommended to the inexperienced an oath so universally reprobated. Indeed, one religious, surpassing all others in boldness, after daring to denounce the writings of Bellarmine, Suarez, Parsons, Fitzherbert, and others against the oath, has lately published a book maintaining that it cannot be refused without mortal sin. Nothing could please the heretics better than this reckless assertion. To the Catholics it has been the source of great trouble ; it has deceived many, and has ensnared others, and has spread its poison far and wide

¹ 1619.

through the flock. As before, so again this year, our Fathers have sought by word and writing to arrest the evil ; and, through God's help, while others have withdrawn themselves from the contest in fear, our constant efforts have directed against ourselves all the odium of what is now called "the Jesuit controversy."

One striking example shall be given of the fruit of our labours amongst different ranks of men. Not long ago, the head of a distinguished family was converted from Calvinism to the Catholic religion by a member of the Society. The report of this event having reached the ears of the King's Council, filled their hearts with indignation. Threats were uttered, and a day named for his appearance before them in London. No one could doubt that the intention was to force him to take the oath of allegiance. Should he refuse, the loss of all his fortune and the ruin of his flourishing house must ensue. So great a storm might well lay low a seasoned tree ; how much more a young plant not yet firmly rooted. He at once began to look around him, to consult priests, to discuss all expedients for averting the impending blow. Those to whom we have alluded contended, with subtle arguments, that a man in his position was under no obligation to close his eyes to reason, and incur so terrible a loss. Under such difficulties as his, the oath could by no means be rejected, and the Holy Father had himself stated in writing that he decreed nothing to the contrary. This false statement gave great weight to their sophisms, and had such influence with this poor man, who easily caught at advice so easy to follow, that while he remained in doubt, he strongly inclined to the dangerous side. He deferred, however, greatly to the judgment and authority of the Society, and was unwilling without consulting us, to decide either way in a matter of such moment. Calling therefore on the Father Vice-Provincial, he laid before him all the arguments employed by the other side, and particularly the assertion as to the Pontifical letters. The Vice-Provincial soon exposed the fallacy of the reasons given, and declared that the existence of such Papal letters was simply a fiction, highly injurious to the Holy See. He then adduced, as far as time allowed, such arguments as soon convinced and animated this noble-hearted man to good resolutions. Armed with these, he lost no time in rejecting the oath required, and scorning threats and fair speeches alike, risked both self and fortune in the glorious contest for his faith. He was immediately fined about 30,000 crowns. After which, the Government, enraged at finding him undaunted by this injustice, and wishing to strike terror into others by a new mode of cruelty, decreed, in violation of all law and right, that his children, whom he educated at home, should be taken from him, and brought up in heretical schools under Calvinist teachers. Though of tender age, and delicately reared, according to their birth, yet so well instructed had these children been by the Fathers of the Society, that when the heretics came to take possession of them, regardless of all danger, they took to flight, without attendance, horses, or conveyance, and got away to a considerable distance on foot. Thus, even at an age when minds were still unformed, the training of the Society had brought their hatred of heresy to full maturity. Their father, at the same time, though deprived of his beloved children, and subjected to so heavy a worldly loss, showed how well prepared he was to meet the coming trial with courage and determination.

Ten members of the Society, who were seized by the Govern-

ment emissaries, have been committed to different prisons. One of them was taken to prison from his mother's house, but as his services were much needed elsewhere, he skilfully devised a plan of escape. Having at one time professed rhetoric and philosophy in Poland, and being well acquainted with the language and habits of that country, he had little difficulty in persuading his judges that he was no priest educated in a seminary, but a layman of rank recently returned from his travels in Poland. And thus, through the intercession of the French Ambassador, he is left at greater liberty. So ingenious also is pious zeal that, notwithstanding all difficulties, either through the ignorance or with the connivance of the warders, priests are able to say Mass daily; laymen, both prisoners and free externs, are present at it; confessions are heard, and Holy Communion is administered. Also, through the agency chiefly of our Fathers, by intrusting contributions collected from all to the care of a steward elected by the general vote, a common table has been established for all the Catholic prisoners of whatever past habits or position in life; and daily experience has shown this office to be filled by one of our body with such charity and diligence that, though the private feeling of many would lead them to prefer some other, they are compelled, almost against their will, to retain his services. You might suppose the prison had been converted into a religious house, both as regards the mode of life of the prisoners, and their intercourse with the world outside.

This liberty of meeting together has been privately reported to the Court, and the event will show how much displeasure it has caused. Towards the close of the year, on the vigil of St. Luke, a tumultuous band of searchers led on by one of the city magistrates, burst into the prison during the silence of the night, noisily aroused the prisoners from their sleep, and commenced a minute investigation of some particular cells: then, abstracting each article of sacred furniture or pious book they could find, after carousing at their pleasure, they departed with the early morning. When the Catholics were beginning to recover from their sudden agitation, back came the flock of searchers after dinner, and with a body of soldiers and a numerous retinue surrounded the prison. The sight of these filled every one with excitement and alarm. First of all the priests and religious were handed over to armed guards, in whatever spot they were encountered and whithersoever they had betaken themselves. Next, the clothes and body linen of each one were searched, and he was despoiled of all his books, beads, and other religious objects. Then every hole and corner was examined; desks were opened, closets broken into, and books and church furniture hitherto spared were now piled in a heap. Our Fathers lost, not their own property only, but everything intrusted to them by others for greater security. There was in the prison a Catholic lady, to whose care a priest had committed more than a hundred crowns. This lady the rapacious debauchees, against the remonstrances of all present, rudely and immodestly examined, and robbed of the money; nor did they leave till they had ransacked the cellars underground, and sifted the very ashes under the grates.

The disturbance lasted from after one o'clock till daybreak next morning; during the whole of which time those whom the armed men had bound were kept without either food or rest. And when one endeavoured to reach his chamber close at hand, his head was nearly broken by a fierce blow from the weapon of his guard. The news of this cruelty practised against us, getting abroad among the

heretics, produced different feelings. Some were delighted at it; the better affected were pained to hear it. Some spread the wildest reports, asserting that a printing press had been found, from which Popish books were printed off; while others invented fresh charges of conspiracy against the King. The majority, however, being both wiser and better disposed, ridiculed these accusations; and the perpetual imprisonments, to which those who refused the oath of allegiance were generally condemned, were at length exchanged for banishment.

On Palm Sunday, a priest was arrested in the house of a noble and excellent lady living in London, and was immediately led off a long distance to be examined by the Archbishop of Canterbury, in the midst of a large band of government emissaries and a crowd of people assembled from all parts. As he went along, the wild shouts of the people filled him with joy, remembering how Christ had walked through the streets of Jerusalem, surrounded by a popular ovation on the way to His Passion. Worn out by the troublesome questioning of this pseudo-bishop, he was conducted to a prison lately built for the confinement of Catholics; the old gaols not being large enough to contain the daily increasing number of prisoners. While in prison, the report of his learning attracted a constant succession of ministers, many of whom were struck by his learning, while all praised his great gentleness and moderation. Though at first annoyed, he afterwards addressed himself with such zeal to their arguments, that he soon convinced seven of the most obstinate heretics, and brought them within the fold of the Church. It would take too long to tell how many bad Catholics he persuaded to wipe off the stains of a whole life, how many he led back to the paths of justice, to how many he restored peace of soul, how many waverers he confirmed in their faith. All the time he could spare from these works of charity he devoted to writing; and as the fruits of this leisure, he produced three complete books on points of controversy.

There was in prison a certain religious, a bitter enemy of the Society, a man of such depraved morals, that the most shameful ruin seemed staring him in the face. The Father, softening his heart by every possible proof of affection, restored him gradually to a sense of his duty, bearing patiently at first with his abusive answers, till at length he reconciled him wholly to God, and also gained him for the Society. Meanwhile, the private resources of the Vice-Province prospered through the donations of pious persons, stirred by the example of so many eminent virtues in this good Father. Thus it were hard to say whether, if he had been at liberty he could have done more good to souls and to the Society than he has already effected during his imprisonment.

Besides this Father, the prison contained other priests of the Society, fervent and active missionaries, sharing in the good work of assisting the Catholics who came from without, and of animating their fellow-prisoners by their holy example. The number of these was estimated at forty-eight, most of them being priests, and some also religious; but all bearing up bravely under their heavy trials, though, in companies of two or three, they were shut up in close and badly built rooms. Even these lodgings were only to be had for a high rent, and the avaricious gaoler enriched himself at the expense of their miseries.

Malice stinted their supplies of food and other allowances, and sordid gain, not goodwill or fairness, measured the expenses they

had to pay. The liberty of speaking with visitors had to be purchased with money. Taking courage from the very enormity of these abuses, the prisoners ventured to send petitions against such extortions ; praying that the money of which they had been robbed might be restored to them, and that the books carried off might be sold for their advantage. The secretary replied that he had submitted the matter to the King. But little doubt remained, however, that they were at the mercy of the Archbishop of Canterbury ; nor would there have been any hope of a favourable answer, had not the Spanish Ambassador, indignant at this violation of the King's good faith with him, recently renewed, made it a matter of serious complaint, and extorted some concessions through fear. For the most part, however, the prisoners were left to console themselves with the consciousness of suffering wrongs in a holy cause, and with the certainty of future reward.

There was only one of the Society imprisoned at Lancaster, and his letter to the Father Vice-Provincial, dated the 16th of August, recounts that he had often occasion of disputing with preachers, not without fruit to the bystanders ; inasmuch as in most cases it very conveniently happened that his objections drew forth heated and contradictory answers. On the question being discussed, whence the title of Christian had come, one minister, amid the angry opposition of the rest, contended that there had been Christians before Christ Himself came. We may judge of the high esteem in which both that Father and the other prisoners were held, from the fact that they were, out of respect, visited successively both by the magistrates and men of station in the place. A great many sick persons and sufferers from poison, or from visitations or delusions of the devil, were brought to them even by the Calvinists ; not a few of whom, as this Father relates, after being delivered out of the bondage of their errors, were restored to bodily health.

Two members of the Society were imprisoned in the ancient and wealthy city of York. One of them on being forced to appear for his greater ignominy at the public assizes, and ordered to plead his cause amongst the general criminals, by using his full and Christian liberty in refusing the oath of allegiance, and maintaining that he would ever place Christ as King before any earthly monarch, so irritated his judge, a weak minded man, that in a fury he ordered him at once from his sight and back to prison. Nay, had it been lawful, this hot-headed man would have condemned him to death at once ; but not venturing so far, his rage burst out in the vilest abuse from the seat of justice. Sending our Fathers to that prison seemed a special disposition of Providence for the relief of those many sorely-trying prisoners who, for the confession of their faith, had lingered on there many years in chains. Never was a better or more fruitful opportunity afforded for exercising both patient fortitude and active charity ; so long had been the struggle endured there against want, filth, disease, and miseries of every kind.

Though our Fathers, both by example and frequent exhortation, spared no pains in animating their fellow-sufferers to endure their calamities with fortitude ; yet, amid the constant increase of maladies and all kinds of wretchedness, the only hope of alleviation lay in imploring the aid of the magistrates to avert the extinction of all this crowded multitude by some terrible plague or epidemic. Lord Sheffield, a man of cruel disposition, and especial hostility

to Catholics, had, through the influence of the Spanish Ambassador, been recently superseded in the Presidentship of York by Lord Scroop, who leant to the side of moderation. A formal application was therefore made to him, followed by letters of entreaty, laying their grievances before him, and begging for some relief. To these just representations the President only replied that the matter lay beyond his jurisdiction, though he would willingly have given his consent, as far as he could, had not the royal commands strongly forbidden such a step. Yet, although nothing had been gained from the heretics, the efforts made by our Fathers induced pious members of the Church to contribute a thousand crowns, which were applied to the relief of the prisoners at York, and in other places.

Other conversions afforded proof of the wonderful power of Divine grace. One of our Fathers, to escape the snares laid for him by the searchers, was driven to the necessity of wandering about for whole days, hiding during the daylight in the glades of the woods, and spending the nights in cottages and outhouses. The searchers after a time became less vigilant, and he ventured to enter an inn, where he met a young gentlemen, who asked the Father's name, and finding it to be the same as his own, fancied he must be a relation, on the strength of which, after great civility at the inn, he invited him to his house, no great distance off. The Father, acting cautiously, yet not denying the supposed relationship, promised to visit the young man's house, after he had rested a little. On his return to the house he had last left, word was brought to him that a lady, by no means prejudiced against the Catholic religion, had been despaired of by her physicians, and was at the point of death; but at the same time a priest had no excuse for calling there, as the whole family was Protestant. The priest soon discovered that this lady could be no other than the mother of the person he had met. "It is all right," cried he, "I have an invitation to this very house;" and then he related what had just happened. Calling for a horse, he hastened off without a moment's delay. Finding himself welcomed by his young friend, and received by the whole heretical family as a relative, he made his way as soon as he could to the chamber of the sick person, and carefully removing all witnesses, spoke to her plainly, for she was in no way opposed to the truth. As a last artifice, however, the devil had persuaded her to decline taking any step until a day, which she named. The Father had to leave, contenting himself with the resolution to return at the time appointed. Overcome, however, by his anxiety not to let so important a chance escape, he could not refrain from anticipating the day. He found the lady earnestly desiring salvation, and after suitable instruction he had the happiness of admitting her into the Church, full of gratitude to that Divine Providence which had brought him back so soon. Immediately after her reception had been completed, she died, full of hope and confidence.

Another member of the Society was able, though with great danger to himself, to draw a lady of good family to the faith of Christ. While he was hearing her confession, her son-in-law, becoming suspicious of what was going on, burst violently into the room, and furiously upbraided his relative for allowing herself to be taken in by the lies and frauds of the Papists. Turning round, he heaped abuse on the Father, who he felt pretty sure was a priest. But he, boldly returning to the bedside of the sick person, as though

to take leave of her, in the very presence of the heretic, secretly pronounced absolution ; then, taking advantage of the hasty departure of the enraged man to bring the magistrates, he mounted his horse and rode off in safety.

There are at present in England numbers of persons who, though in their own minds quite convinced of the truth of the faith, and of the hollow pretensions of heresy, are yet so involved in transitory things, in the hopes and fears of this world, that they are drawn, by the spirit common to the times, into the almost conscious ruin of their souls. A person of this class had made an appointment to meet one of our Fathers and transact some particular business with him at an inn, sufficiently retired to preclude all observation. When this matter had been settled, the man, anxious about another's soul, though regardless of his own, earnestly said to the Father : " I have now a favour to ask of you, after telling you of a spiritual capture that you can make, which you did not know of. My uncle is lying dangerously ill in the neighbourhood, and is most anxious to see a priest, that he may die in the bosom of the Church. Hasten to him, lest death be there before you !" No sooner said than done. The Father's arrival was most welcome to the old man of seventy, who returned very fervent thanks to the Divine goodness for remembering him in His mercy at the point of death. Full of consolation, he was instructed in the mysteries of the faith, and, having made his confession, calmly expired, gazing on eternity.

The same priest most gladly undertook a journey of two hundred miles to try and bring back his brother and sister, who were already advanced in age, from the errors of Calvinism. His brother, obstinately rooted in his heresy, would listen to no salutary advice. But he succeeded in inducing his sister, now seventy-four years old, to abandon her heretical views and embrace the faith of the Church. After his departure, the fickle woman, yielding in her fear to the denunciations of a very passionate son, returned to her former errors. On hearing of this, the priest, overwhelmed with sorrow, travelled the whole distance again, and on his arrival found all access to his sister cut off by her heretical relations. Not abandoning the attempt, he summoned her by means of private messages to meet him at an appointed place ; this she consented to do, from regard for her brother, and from real attachment to the faith, which fear rather than choice had led her to abandon. At their interview in a wood, her brother blamed her for her inconstancy, and excited in her breast a deep penitence for her act ; he then assisted her to make her confession, and exhorting her to perseverance in her good resolutions, left her, rejoicing much at his success.

A warning is afforded by the case of a medical man, who deserved well of Catholics, though not belonging himself to the Church, but who had put off all concern for his salvation for many years. When he was getting old, he was attacked by a disease which filled his mind with anxiety, as he anticipated a fatal termination ; so that he found himself, all unprepared, engaged in a struggle with two forms of death. One of our Fathers hastened without loss of time to his assistance, and urged him to attend to his salvation. But the procrastinating man, under the pretext that he had not yet called to mind all his sins, and that there must be no precipitation in a matter of so great moment, especially as death seemed yet a little way off, bade the Father, in spite of all his ex-

postulations, to go away, and come back the day following. He had not been long gone when, about ten o'clock at night, there came so sudden a relapse that the sick man felt his last hour close at hand. In the midst of his groans he cried out anxiously: "Run and bring back the priest." The Father, who stayed but a mile off, and was waiting to be ready for any emergency, ran with all speed by a shorter road, and distancing the mounted messenger, reached the house before him. But he was too late. Sudden death had made the poor man, in his sad end, a solemn warning to all who refuse to hear the call of God, and put off from day to day the work of their salvation.

In addition to the calamities which by God's permission befell the Society at this time, there was a notable plundering of our house in London, which happened at the moment when the Spanish Ambassador was returning for the last time into England. On other occasions, indeed, the pursuivants were cruel to Catholics, but at this time they exhibited extreme malevolence, because they greatly feared that on the return of the Ambassador (as the King had promised him on his departure), their power of persecuting Catholics would be entirely taken away or much lessened. Their diligence, or rather fury, was the greater, because it was rumoured that the Father Vice-Provincial was soon about to pass from England into Belgium to visit the houses in and about Liege; and this rumour had come to their ears. So none of our Society durst go out in London, for even by night some were seized in the streets.

We had taken a house in the City, very retired and private. Hither our members used to come to consult together, and to make retreats. Altar stuff and other things for their use were kept there. The thing could not be kept so secret but that these blood-hounds had scent of it; and their chief huntsman, in hope of this discovery, boasted that he would soon catch the chief men of the Jesuits. Meanwhile our Fathers, though they were not aware of the mischief brewing for them, because Holy Week was near and they were summoned to different parts, or else to avoid the danger of the impending tumults, all left that house except one, who was sick in bed, removing their letters and books elsewhere.

The pursuivants, thinking the plot was ripe for taking the prey, which they held for secure, suddenly come upon the house in numbers, and rush in; they force the sick Father to rise, and carry him off, with two servants of the house, first to their own dwelling, and then to prison. Then for three days, while some searched and plundered the house, others were on the watch if any of the Fathers, ignorant of what had occurred, might chance to come and be caught; and it so fell out that one, who could not be forewarned of it, came and was caught, and carried off to prison.

Both the tenant and owner of the house were heavily fined, and imprisoned, by an injustice exceeding that which was usual among the heretics. Not only the altar stuff, which was legal plunder, but all the furniture of the house, without any plea of justice, was seized, or given to the pursuivants. However, these robbers were balked of their hope of catching the Vice-Provincial, and some of the principal Fathers. Having escaped them, and settled the affairs he had in hand, he escaped also the vigilance of the watchers at the sea-ports, and took sail, and so arrived safely in Belgium.

THE ENGLISH NOVITIATE AT LIEGE. A.D. 1620.

Some priests were sent this year into England, of whom one has fallen into the hands of the heretics, and now is in prison, the rest are employed on the mission. Every Sunday, the novice priests have catechized in the church, and the elder Fathers preached on all holidays. They have done good work at the Spa waters, to which many strangers come, and three English persons of quality have been brought out of heresy; one of whom was a baronet's wife. Many others have abjured heresy here, or been strengthened in the faith; both English and Irish. The confessions of the Italian and Spanish soldiers in the army of the Marquis of Spinola, quartered here, have been heard: the men being glad to find confessors who knew their tongue.

Five persons have been led to embrace a holier state of life. One of them, while she hesitated long, and was in much anguish of mind, was freed by illumination from Heaven of her darkness and distress; for she prayed earnestly to the Blessed Virgin, and had an undoubted vision of her; and afterwards, when she had recourse to our Lord, she saw Him standing close behind our Lady. She joyfully became a nun, and perseveres with great courage.

In our house, no one has died this year; but the holy soul of Doctor William Singleton took flight, as we trust, to Heaven, from our arms. He died here, a gentleman of good birth, professor and doctor of theology: one who ever was a friend of ours, who has endured prison and banishment for Christ's sake and suffered also much in defence of the Society. He was one of the principal priests of England; and, falling sick here, begged to be carried to our house, and for his good offices towards us had his wish, and died here, leaving us as a legacy the books he had.²

Our sacristy has been enriched by pious donations. His Serene Highness Maximilian, Duke of Bavaria, has given us a tabernacle, finely wrought in ivory, the doors of which, a foot and a half high, are adorned with inlaid work and carving; the plates and ornaments are of silver. Four statues of our Saints in niches, at equal distances upon it, are also of silver. It cost 1,500 florins. Also an antependium for the high altar, magnificent, both for richness and design. It has four figures of our Saints worked in gold and silver threads, in the black dress of the Society, with aureolas; these can

² Dr. Singleton was of a good family in Lancashire. We gather from the Douay Diary that he was ordained priest in the year 1586-7, and sent into England April 28, 1590. Arrested and committed to prison, he was among a number of priests banished in 1606, and arrived at Douay on July 24 of that year, where he was welcomed by his relative Dr. Worthington, the President of the College. He received the degree of D.D. at Treves in 1610, and left Douay in 1618, having been invited to Rome by the Cardinal Protector, who ordered the Nuncio at Brussels to furnish him with the necessary viaticum for his journey. He was probably a relative of Father Richard Singleton, who is noticed below. Several of the family lost their lives in defence of the Royal cause in the civil war, among whom we find in the *Catholic Apology*, George Singleton, a captain; Thomas, a captain, killed at Newbury, and William, a lieutenant, killed at Marston Moor. Later on, in 1642, John Singleton, a member of the same family, entered Douay College as an alumnus. In 1652 he was Professor of Philosophy, and subsequently of theology, in the same College. He afterwards came over to England, and was made treasurer to the Clergy Chapter.

be moved and others put in their place. The pillars between are beautifully embroidered, running together in arches with rich festoon-work of flowers and fruits, so that it is of much beauty to look on. In the centre is the Holy Name in pearls. Its value is estimated at 3,000 florins. Also a chasuble of the same beautiful work, which cost 2,000 florins, two other vestments of great art and beauty, and two silver chalices, one gilt, which cost 200, the other 150 florins. Two candlesticks of silver, of the value of 600 florins, have been given by a countess, whose husband lately became a convert to the faith, and who perseveres in it with great constancy. Lastly, a silver lamp, the gift of his Serene Highness Duke Maximilian.

We have received a sacred relic of the hair of the Blessed Virgin, and enriched her chapel with it. There are authentic proofs that it was given by a Prince of Apulia to the Count of Flanders, five hundred years ago. His wife built a magnificent church for the relic, which was given us by the Bishop, and placed in her chapel on the day of her Assumption, with much solemnity and music. The sacred hair is placed on a statue of solid gold, given by our friends. The statue, inclosed in glass, is surrounded with rays of pure gold, with angels of silver below, supporting with one hand the rays, with the other, silver lilies; below is a golden tree, set with a jewel of great size and value.

We kept the day of the Beatification of Blessed Francis Xavier on the day after the feast, to give precedence to the Fathers of the College dedicated to him. The Spanish and Italian novices suggested decorations for the occasion. The church was richly draped and darkened, to be lit up with four hundred and fifty lamps tastefully disposed. The best musicians of the town gave music gratis. The chief magistrates were present, both civil and ecclesiastical. A Capuchin Father preached the panegyric, which was the more pleasing to the audience, because their convent being close to our house, they were supposed to be a little unfriendly. He afterwards dined and spent the day with us.

The novices illuminated the windows at night with coloured paper lanterns, and the same was done in a house on the highest part of the grounds. On the top of the church a frame of wood was erected with an illumination of the Holy Name, which seemed suspended in the air, of letters twice the height of a man; and the people of the town were much pleased with the spectacle.

ENGLISH COLLEGE OF LOUVAIN.

The happy arrival of the Father Vice-Provincial from England tended much to advance the English Mission, and promote the welfare of the new-made Province, and, in the house, awakened industry in virtue and perfecting domestic discipline. The ardour of all was renewed, and the first fervour, to become such as Ours are expected to be by our English Catholics. We have gained from heresy about thirty converts, some of whom came hither to see and learn Catholic rites, others for gain and advancing their fortunes. One of these was a young gentleman related to several of the London Catholic families, who for nine years had been resisting a call to the Catholic faith. At last, moved by desire of salvation, he fled hither from the stormy sea of England into port, to be free from all impediment, and put his case before one of our priests. Having spent some weeks in learning the truths of reli-

gion, and examining his conscience, and having finished his confession, he went in pilgrimage on foot to Our Lady of Rougemont, to make his first Communion. He received there such sweet consolation that he could hardly tear himself away, and brought a quantity of rosaries to distribute with abundant alms to the poor. Returning to the College, he opened his mind to his confessor, that he had upon the way resolved to enter some religious order, according as our Fathers should advise. He was recommended to put off for a time his laudable purpose, and take longer deliberation.

Another, who was a sailor on a Dutch privateer, and had been engaged in attacking and sinking Spanish ships, and killing their crews, being pricked in conscience, of which he had some remains left, and disgusted with his service, took an opportunity of leaving his wicked comrades, and inspired at the same time with a contempt for their false religion, came to this College by God's good guidance, abjured his heresy, and made a good confession.

A person of humbler condition, for eight years resident in the town of Harlaem, in Holland, had tried various sects and left them. At last, in disgust with them all, he resolved to go to Rome in search of the truth, but hearing, on leaving Holland, that there was a College of English Jesuits at Louvain, he took the shorter journey of coming to us. Disabused of his errors and instructed in the faith, he greatly rejoiced : and, reconciled to God and himself, went to Antwerp to spend the rest of his life as a Catholic.

OLIVER PLUNKET, ARCHBISHOP OF ARMAGH, PRIMATE OF IRELAND, MARTYR.

A FORMER brief mention¹ of this distinguished martyr, the last who suffered death for the Catholic faith in England, is confined to the current annual report of the Province, stating his execution, July 1, 1681, and his earnest petition to be buried in the same grave with the five Fathers who suffered, June 30, 1679, and to be laid at their feet—a petition which was refused. He is said to have occupied the same cell in Newgate in which Father Thomas Whitbread had been confined.

In veneration of the great martyr Prelate, his portrait is selected as the frontispiece to the present volume. A few details regarding him are now added, while a fuller account will be found in Bishop Challoner's *Memoirs of Missionary Priests*.

Dr. Oliver Plunket was descended of an illustrious Irish family. He spent nearly twenty years in Rome, partly in study, partly in professing theology, and there obtained the degree of Doctor in Divinity. In consequence of his wide reputation for virtue and learning, he was consecrated to the

¹ P. 84.

See of Armagh about 1669. Protestant historians, including Burnet and Echard, unite in speaking well of him. The continuator of Baker's *Chronicles* calls him "a worthy and good man, living in great poverty, but quietly and contentedly, meddling with nothing but the concerns of his function, and dissuading all about him from entering into any turbulent or factious intrigues." But while the fiction of a Popish plot was rife in England, some fallen Irish priests whom the Primate had censured out of revenge, raised a report of a similar plot in Ireland, and laid false informations against him. He was therefore brought to trial, and arraigned in Dublin. Being, however, so well known and universally beloved in Ireland, and well prepared, moreover, for his defence, the prosecutors and witnesses were afraid to appear against him in his own country. They came over, therefore, to London, where they were well received by Shaftesbury, before whom they laid their iniquitous statement. The Archbishop, though entitled to his discharge for want of evidence, was taken over in custody to England, and committed to Newgate. He was arraigned at the Bar of the King's Bench, May 3, 1681, but the trial was postponed for five weeks, to allow time to bring over his witnesses and records. Some of these appear to have been lost or delayed in the transit, and application was made for twelve days' more time, but refused by the Chief Justice Pemberton. The Primate was thus rendered completely defenceless, and exposed to the malice of his enemies. It was stated that the messengers sent to Ireland, after being two days at sea, were driven back, compelled to re-embark at Holyhead for Dublin, and that, owing to contrary winds and weather, were thirteen or fourteen days in crossing. In his defence the Archbishop alleged the improbability of all that was sworn against him, adding that the clergy were so poor, that he himself, though Primate, lived in a little thatched house, with only one servant, having never above sixty pounds a year, so that neither he nor they could be thought very likely to carry on such a design. He was, however, found guilty upon the evidence of perjured witnesses. On hearing the verdict he exclaimed, *Deo gratias*. The Lord Chief Justice, before pronouncing sentence, urged him to apostatize, bitterly inveighing against the Catholic religion. The martyr calmly answered that he was not disposed to alter his religion on any account, adding: "If I were a man that had no care for my conscience, I might have saved my life; for I was offered it here by divers

people, if I would but confess my own guilt and accuse others ; but I had rather die ten thousand deaths than wrongfully accuse any body. And the time will come when your lordship will see what these witnesses are that have come against me. I assure you that if I were a man that had not good principles, I might easily have saved my own life ; but I had rather die ten thousand deaths than wrongfully to take away one farthing of any man's goods, one day of his liberty, or one minute of his life." The usual sentence of death was then pronounced against him.²

On the 1st of July, 1681, he was drawn to Tyburn from Newgate on a hurdle, while the serenity of his countenance, the courage, cheerfulness, and piety with which he went to meet death, gave great edification to the spectators. At the place of execution he spoke as follows :

I have some few days past abided my trial in the King's Bench, and now very soon must hold up my hand at the King of kings' Bench, and appear before a Judge Who cannot be deceived by false witnesses or corrupted allegations, for He knoweth the secrets of hearts ; neither can He deceive any, or give an unjust sentence, or be misled by respect of persons. He being all goodness, and a most just Judge, will infallibly decree an eternal reward for all good works, and condign punishment for the smallest transgressions against His commandments ; which being a most certain and undoubted truth, it would be a wicked act, and contrary to my perpetual welfare, that I should now, by declaring anything contrary to truth, commit a detestable sin, for which within a very short time I must receive sentence of everlasting damnation, after which there is no reprieve or hope of pardon. I will therefore confess the truth without any equivocation, and make use of the words according to their accustomed signification ; assuring you, moreover, that I am of that certain persuasion, that no power in earth or Heaven can dispense or give me leave to make a false protestation. And I protest, upon the words of a dying man, and as I

² This atrocious case sets in the strongest light the moral cowardice of Charles II. Burnet and Echard say that the martyr had an attestation of good behaviour in Ireland under the hands both of the Earl of Essex and of Lord Berkeley, when they held the post of Viceroy. Echard adds that he had been assured on unquestionable authority that Essex was so sensible of the injustice of the case, that he applied to the King for a pardon, and told his Majesty that the witnesses must needs be perjured, for the things sworn against him could not possibly be true. Upon which the King exclaimed in anger : " Why did you not attest this at his trial ? It would have done him good then. *I dare not pardon any one ;*" and so concluded with the same answer he had formerly given in a similar case : " His blood be upon your head, and not upon mine." It is not for us to judge any one ; but it might well afford special comfort to the martyrs to tread thus accurately in the footsteps of their crucified Lord ; while he whose sign-manual sealed their doom, was reproducing the acts and almost the very words of Pilate, who for fear of the multitude condemned Him in Whom he found no cause of death, and vainly attempted to wash off from his own hands the guilt of that innocent Blood.

hope for salvation at the hands of the Supreme Judge, that I will declare the naked truth with all candour and sincerity. And, that my affairs may be better known to all the world, it is to be observed that I have been accused in Ireland of treason and premunire, and that I was there arraigned and brought to my trial ; but the prosecutors (men of flagitious and infamous lives), perceiving that I had records and witnesses who would evidently convince them and clearly show my innocence and their wickedness, they voluntarily absented themselves, and came to this city to procure that I should be brought hither to my trial, where the crimes objected were not committed, where the jury did not know me or the quality of my accusers, and were not informed of several other circumstances conducing to a fair trial. Here, after six months' close imprisonment, or thereabouts, I was brought to the Bar on the 3rd of May, and arraigned for a crime for which I was before arraigned in Ireland. A strange resolution, a rare fact, of which you will hardly find a precedent these five hundred years past. But whereas my witnesses and records were in Ireland, the Lord Chief Justice gave me five weeks' time to get them brought hither ; but by reason of the uncertainty of the seas, of wind and weather, and of the difficulty of getting copies of records and bringing many witnesses from several counties in Ireland, and for many other impediments (of which affidavit was made), I could not at the end of five weeks get the records and witnesses brought hither ; I therefore begged for twelve days more, that I might be in readiness for my trial, which the Lord Chief Justice refused ; and so I was brought to my trial, and exposed, as it were with my hands tied, to these merciless perjurers.

Then having numbered up the heads of the accusations against him, and refuted them by the most solemn protestations of his innocency, and by showing not only the improbability, but even the impossibility of his being guilty of what was laid to his charge, he proceeded :

You see, therefore, what condition I am in, and you have heard what protestations I have made of innocency, and I hope you will believe the words of a dying man. And that you may be the more induced to give me credit, I assure you that a great peer sent me notice *that he would save my life if I would accuse others* ; but I answered *that I never knew of any conspirators in Ireland, but such as were publicly known outlaws, and that to save my life I would not falsely accuse any, nor prejudice my own soul. Quid prodest homini?* &c. To take away any man's life or goods wrongfully, ill becometh any Christian, especially a man of my calling, being a clergyman of the Catholic Church, and also an unworthy prelate, which I do openly confess ; neither will I deny to have exercised in Ireland the functions of a Catholic prelate, as long as there was any connivance or toleration ; and by preaching, and teaching, and statutes, to have endeavoured to bring the clergy (of which I had a care) to a due comportment according to their calling : yet some who would not amend had a prejudice against me, and especially my accusers, to whom I did endeavour to do good—I mean the clergymen (as for the four laymen who appeared against me, I was never acquainted with them). But you see how I am rewarded, and how by false oaths they have brought me to

this untimely death : which wicked act being a defect of persons, ought not to reflect upon the Order of St. Francis,³ or upon the Roman Catholic clergy, it being well known that there was a Judas among the twelve Apostles, and a wicked man among the deacons called Nicholas ; and even as one of the said deacons, viz., holy Stephen, did pray for those who stoned him to death, so do I for those who with perjuries spill my innocent blood, saying, as St. Stephen did, "O Lord lay not this sin to them." I do heartily forgive them, and also the judges, who, by denying me sufficient time to bring my records and witnesses from Ireland, did expose my life to evident danger. I do also forgive all those who had a hand in bringing me from Ireland to be tried here, where it was morally impossible for me to have a fair trial. I do finally forgive all who did concur, directly or indirectly, to take away my life ; and I ask forgiveness of all those whom I ever offended by thought, word, or deed. I beseech the All-powerful, that His Divine Majesty grant our King, Queen, the Duke of York, and all the royal family, health, long life, and all prosperity in this world, and in the next everlasting felicity.

Now that I have showed sufficiently, as I think, how innocent I am of any plot or conspiracy, I would I were able with the like truth to clear myself of high crimes committed against the Divine Majesty's commandments, often transgressed by me, for which I am sorry with all my heart, and if I should, or could live a thousand years, I have a firm resolution and a strong purpose, by your grace, O my God, never to offend you ; and I beseech your Divine Majesty, by the merits of Christ, and by the intercession of His Blessed Mother, and all the holy angels and saints, to forgive me my sins, and to grant my soul eternal rest.

After he had ended his address, he recited the fiftieth Psalm, *Miserere*, and other devout aspirations ; and his cap being drawn over his eyes, he continued recommending his happy soul into the hands of his Saviour till the cart was drawn away. He was suffered to hang until he expired, and then was cut down and disembowelled. His heart and bowels were thrown into the fire. His body was begged of the King, and was buried (all but the head and arms to the elbows, which were disposed of elsewhere) in the churchyard of St. Giles-in-the-Fields, with a copper plate on his breast, bearing this inscription :

In this tomb resteth the body of the Right Reverend Oliver Plunket, Archbishop of Armagh and Primate of Ireland, who in hatred of religion was accused of high treason by false witnesses, and for the same condemned and executed at Tyburn, his heart and bowels being taken out and cast into the fire. He suffered martyrdom with constancy, the 1st of July, 1681, in the reign of King Charles II.

His body was taken up four years afterwards, being found incorrupt, and translated to the Monastery of Lambspring by

³ Alluding to one of the unhappy witnesses against him.

Abbot Corker, who in 1693 erected over it a handsome monument with the following inscription :

Reliquiæ Sanctæ memoriæ Oliveri Plunket Archiepiscopi Armachani, Hiberniæ Primatis, qui in odium Catholicæ fidei laqueo suspensus, extractis visceribus et in ignem projectis, celebris martyr occubuit Londini, primo die Julii (S.V.) anno salutis, 1681.

THE EIGHT JESUIT MARTYRS UNDER OATES' PLOT.

In the library of Stonyhurst is a very valuable small octavo volume, entitled, "*Effigies octo Patrum Societatis Jesu in Anglia pro fide Catholicâ anno 1679, occisorum.*" This volume bears the mark of the Society's College at Ingolstadt, 1694. It was purchased in London, 1859, for Stonyhurst.

The photographs of the eight martyrs in the present volume have been taken from portraits in that collection, which are considered the only authentic ones. A manuscript relating to miracles wrought through the intercession of the same martyrs, is also contained there.

"Miraculosæ sanitates per merita et sanguinem prædictorum martyrum multipliciter concessæ à Deo ; descriptæque ex litteris à R. P. Ludovico de Sabran, et Richardo Simonis, utroque à Societate Jesu, ad Thomam Ebersson ejusdem Societatis natione Anglum. Ingolstadii Philosophiæ studiosum è Belgio datis 1683."

Martyrum nostrorum octo charitati vestræ mitto effigies singulorum ternas ; addo et omnium quinque Londini simul passorum sanguine intinctum linum, plus 60 miraculis in Angliâ editis illustre, pauca ex illis subnecto.

Infra scripti (quos inter aliqui acatholici erant) à febribus omnis ferè generis, variisque aliis morbis periculo plenis liberatos se testantur ; pauxillum vini et aquæ bibendo in quo sanguine P. Gulielmi Irlandi intinctum linum ad spatium 1 Pater et Ave tenebatur, quod plerique antea ignorabant, et famâ tantum aliorum per medicinam, ut putabant, quandam naturalem, sanatorum allecti, sanitatem è potione illâ tanquam medicinam arte comparatam quærebant, rem tamèn postea edocti nomina manusque proprias testimonio adjunxerunt. Dna. Catherina Brudenall Baronissa, Dna. Dean, aliique, 36 Jun. 7, 1682.

Testatur insuper, Dna. Catherina Bolt in comitatu Worcestriensi, postquam febrî vehementi ipsamet, calculo, scrupulis, acerbâ animi anxietate, aliisque intemperiiis gravissimè vexata diu languisset ab omnibus perfectè se sanatam, itaque adhuc perseverare, eò quod pauxillum vini (in quo linum supradictum, fuerat immersum) per errorem sibi loco alterius à sorore porrectum, bis vel ter post primas vices erroris admonita bibisset, nullo prorsus alio adhibito remedio.

Eadem alios quadraginta intra sesquiannum partim eodem lino, partim lino intincto sanguine 5 patrum nostrorum Londini, passo-

The Eight Jesuit Martyrs under Oates' Plot. 1005

rum simul ab omnis ferè generis febribus perfectè sanátos esse affirmat, eandem semper in utroque virtutem experta, quæ optato effectu nunquam caruit.

Hoc quidem remedium explosit ut superstitiosum Dna. Hantgrave, postquam tamen tot tamque mirabiles ejus effectus ipsamet experta fuisset, manu propriâ Jun. 7, 1682, abundè sibi de ejus virtute et veritate satisfactum testata est.

Erat quoque unus multis diu morbis graviter afflictus, quibus molestissimus fluxus sanguinis accessit. Ille tunc spem omnem vitæ abjicere, et à medicinis, quarum omnia ferè genera frustra diu tentarat, abstinere. Certior a casu factus de virtute prædicti sanguinis illum expetiit, et de vino ter bibendo, in quo linum illo sanguine intinctum fuerat, perfectè sanatus est. Simile recuperatæ valetudinis beneficium plures alii modico ejusdem vini vel aquæ potu consecuti sunt; nominatim autem hi, qui sequuntur.

Dna. Catherina Brudenall, Dna. Deap, Dna. Maria Jackson, Dominus Richards, Richardus Cotterell, uxor et 2 filiz, et mater; Dna. Clements, Georgius Smith, Dna. Gates, Joannes Waymar, Anna Stannison, Thomas Knight, cum 3 filiis, Joannes Edwards, Carolus James, Maria Jason, una cum filio, Dna. Littleton, Maria Foster, Maria Persons, Edward Holones, Gulielmus Dingley, Thomas Shot, Maria Jencks cum filia, et multis aliis usque ad 60; quorum nomina mihi non innotuere.

Multa alia in Ducatu Monmouthensi virtute sanguinis P. Lewis patrata sunt, quæ ubi testata habuero, vobis transcribo[bam]. Leodij.

[TRANSLATION.]

Portraits of eight Fathers of the Society of Jesus put to death in England for the Catholic faith. 1679.

"Miraculous cures granted by God on very many occasions, through the merits and blood of the aforesaid martyrs, gathered from letters of the Reverend Father Lewis Sabran and Richard Simons,¹ both of the Society of Jesus, written from Belgium in 1683, to Thomas Ebersson of the same Society, an Englishman by birth, studying philosophy at Ingolstadt."²

I send your charity the portraits of our eight martyrs, three of each, together with some linen dipped in the blood of all the five who suffered together in London, which has become celebrated in England, on account of upwards of sixty miracles wrought in that country. A few of these I subjoin.

The undersigned (among whom were some non-Catholics) bear witness that they were freed from fevers of various kinds, and divers other dangerous maladies, by drinking a little wine and water, in which linen, dyed in the blood of Father William Ireland, had been dipped for the space of a *Pater* and *Ave*; a fact of which most of them were previously ignorant, and were induced simply by the report of some having been cured by some natural remedy, as they supposed, to seek health as from a draught prepared by medical skill. But when afterwards they

¹ Father Richard Plowden, *alias* Simeon, or Simons, then a scholastic.

² This Father was successively Rector and Master of Novices at Watten, and of the English College, Rome, and the House of Divinity at Liege, at which latter College he died July 3, 1733.

learnt what it was, they testified to it by subscribing their names—the Lady Catherine, Baroness Brudenell, Miss Dean, and thirty-six others.

Moreover, Miss Catherine Bolt, in the county of Worcester, testifies that having long languished in the greatest misery under a violent fever, together with the stone, and dreadful anxieties, scruples, and other disorders, she was perfectly cured of them all, and so still continues, by taking twice or thrice a little wine, in which the aforesaid linen had been dipped. It was given to her, the first time, by her sister, in mistake for another, after which she was conscious of the mistake that had been made.³ No other remedy whatsoever had been used.⁴

The same lady affirmed that in the space of a year and a half forty others were perfectly cured of nearly every species of fever, partly by the same linen, and partly by linen dipped in the blood of our five Fathers who suffered in London; she herself always experiencing the same virtue in both, which never failed of the desired effect.

Mrs. Hantgrave, who derided this remedy as superstitious, after experiencing in herself its many wonderful results, testified under her own hand, on June 7, 1682, that she was abundantly convinced of its power.

Another man had been long and grievously afflicted with many ailments, on which supervened a very severe hemorrhage. He had then abandoned all hope of life, and had ceased the use of medicine, of which he had tried nearly every kind in vain. Happening to hear of the efficacy of this blood, he asked for it, and was perfectly healed by drinking thrice of the wine in which the linen steeped in the blood had been dipped.

Many others, in like manner, obtained the recovery of their health, by drinking a little of that same wine, or water; some of whom are herewith mentioned by name: The Lady Catherine Brudenell; Mrs. Deap; Mrs. Mary Jackson; Mr. Richards; Richard Cotterell, his wife, mother, and two daughters; Mrs. Clements; George Smith; Mrs. Gates; John Waymar; Ann Stannison; Thomas Knight, and his three daughters; John Edwards; Charles James; Mary Jason, with her son; Lady Littleton; Mary Foster; Mary Persons; Edward Hblon; William Dingley; Thomas Shot; Mary Jenks, and her daughter, with many others, to the number of sixty, whose names are not known to me.

Many other cures have been effected in the county of Monmouth by the efficacy of the blood of Eather Lewis, which I will transcribe for you as soon as I have them authenticated.

Liege.

³ The circumstance of the sufferer not being the person intended when the draught was given the first time, is perhaps added in order to show that the miraculous cure was performed, at least in part, *ex opere operato*. A certain amount of benefit may have been received the first time, which would then animate her faith to a more distinct application to the supernatural remedy.

⁴ She was probably a sister of Father Henry Bolt, who for several years was missionary at Spetchley, Worcestershire. He was declared Provincial of the English Province in 1734, being at that time Superior of the Residence of St. George, or the Worcestershire District. He died at Liege, February 9, 1743.

THE DRURY FAMILY.

IN the account of the Blackfriars accident, known as the Fatal Vespers,¹ mention is made of William Drury, *alias* Bedford, a brother of Father Robert Drury, *alias* Bedford, who applied to enter the English College, Rome, for his higher studies, and his autobiographical statement is likewise given. It appears from the Diary of the same College that he was admitted in the name of William Bedford, *vere* Drury, October 9, 1605, being then twenty years of age. He took the College oath, and received Minor Orders in September and October, 1606, was ordained subdeacon and deacon in March, and priest on April 10, 1610. Having completed his theology, he was sent to the English Mission in April, 1612. Eight pages after, reference is made to a discovery by the Fathers of Charity residing at St. Etheldreda's, Ely Place, Holborn, formerly the residence of the Spanish Ambassador. Eighteen skeletons were found, one being evidently that of a priest, from the head being laid towards the east.

The Lady Blackstone's daughter (Mrs. Webb) and Mrs. Udall, two of the victims of the terrible accident, are specially named in the same note as having been buried in Ely House. The two Jesuit Fathers, Robert Drury and William Whittingham, who lost their lives on the same occasion, were buried in the Blackfriars, in the French Ambassador's courtyard, where the accident occurred, with fifty-nine others, in two large graves, the Bishop of London having refused to admit them to the Protestant churchyards. The priest was probably Father William Drury, though called by the coroner in his list "Robert Drury, Mr. Drury the priest's brother."

FATHER RICHARD SINGLETON.

FATHER RICHARD SINGLETON, a native of Lancashire, born in 1566, and admitted among the scholars of the Holy Father in the English College, Rome, April 28, 1583, in the seventeenth year of his age. He received Minor Orders from the exiled Bishop of St. Asaph in the October following, and left the College for Naples in March, 1584, being unwilling to take the usual College oath. Later on he entered the Society of

¹ *Records*, vol. i. series i. p. 77 note.

Jesus.¹ He appears to have spent his religious life entirely abroad, engaged in teaching, and was the first Professor of Philosophy at the College of the Society at Brunsberg, which, in September, 1592, commenced lectures of moral and polemical theology.² He died in 1602, of fever, while awaiting an answer from the Father General to his petition to be sent upon the English Mission.³ "Here let us name some whom this year's pestilence carried off in our Colleges. First, five of our College of Vilna. . . .

"In the same way died Father Richard Singleton, an Englishman of rare learning and piety. He had taught philosophy for three years, and controversial theology for the same space of time, with very great credit, and he was engaged in the fourth year, with as great success, in teaching scholastic theology. But an ardent desire had possessed him to aid his native country by spreading the faith there, and he was awaiting an answer on the subject from the General of the Society when, seized by a violent attack of fever, he was summoned to the reward of his good wishes and deserts. Father Singleton's funeral was celebrated with deep grief by the townsfolk, and especially by the students, by whom he was very much beloved."

FATHER ROBERT PHILIPS, S.J., CONFESSOR TO HENRIETTA MARIA, THE QUEEN OF CHARLES I.

A FATHER of this name frequently occurs in history, but his birth and parentage are unknown. Owing to loss of records, we are unable to trace him as a member of the English Province. He left Rome for England in company with Father Henry Morley, August 29, 1628, and then probably became confessor to the Queen, an office which he retained until his death, about 1650. He is mentioned as such in 1632 in connection with the Maryland Mission,¹ and was applied to as a medium for relief to the afflicted Catholics in York Castle.² Father Thomas Roby, in a letter to the Father General Vitelleschi, dated Douay, October 9, 1641,³ states that Father Robert Philips, the confessor of her Majesty the Queen, had sent him fifty florins. He was no doubt

¹ Diary of the English College.

² Rostowski, *Lithuaniae. Histor. S.J.* 1878, lib. iv. p. 4.

³ *Ibid.* lib. v. p. 10, 1602.

⁴ *Records*, vol. iii. p. 366. ² See p. 766, above.

³ Stonyhurst MSS.

frequently called upon to obtain the intervention of the good Queen in behalf of the condemned priests, and for other urgent purposes connected with her oppressed Catholic subjects. That he was in consequence an object of suspicion, jealousy, and hate, as men in his delicate and difficult position must ever be, is equally certain.

A document below, which bears the strongest evidence of being a forgery, and was conveniently intercepted, was produced against him, and read in the House of Commons, June 25, 1641, by Pym, the noted Puritan. He was thereupon summoned to appear before the House of Lords, and committed to the Tower, not as the writer of the supposed letter, but because he refused to be sworn upon an heretical Bible: "which was looked upon as a reproach to our religion, and of that nature which no priest would presume in the face of a Parliament but by extraordinary countenance and instigation, for which he was deservedly committed." How long he was kept in confinement does not appear; but he accompanied the Queen on her return to France, where he seems to have died.

Clarendon,⁴ after stating that the Queen had forbidden Dr. Cosins to officiate in her family at Paris (1650), continues, "And upon this occasion her Majesty expressed a great sense of the loss she had sustained in the death of her old confessor, Father Philips, who, she said, was a prudent and discreet man, and would never suffer her to be pressed to any passionate undertakings under pretence of doing good for Catholics, and always told her that as she ought to continue firm and constant to her own religion, so she was to live well towards the Protestants, who deserved well from her, and to whom she was beholden."

This ill accords with the seditious character which his enemies sought to fix upon the aged Father.

The following is a copy of the intercepted and forged letter referred to above.

"The copy of a letter of Father Philip, the Queene's confessor, which was thought to be sent into France to Mr. Montague, discovered, and produced to be read in the House of Commons by Mr. Prynne [Pym], the 25 of June, 1641, to this effect,—

"Lamentably complaining of the times and present state

⁴ *History of the Rebellion*, vol. v. pp. 183, 184.

of things, and this was written presently after Piercy and Jermyn fled. Printed in the year 1641."⁵

The good King and Queene are left very naked; the Puritans, if they durst, would pull the good Queene in pieces; can the good King of France suffer a daughter of France and her children to be thus affronted; can the wise Cardinall endure England and Scotland to unite, and not be able to discern in the end it is like they will join together, and turn heade against France? A stirring active Ambassadour might doe good service here. I have sent you a copy of the King's speech on Saturday last, at which time he discharged his conscience, and was advised to make that speech by the Earle of Bristol and the Lord Sey, but I believe there is a mistake in the writing, and that it should have been the Lord Saville.

This speech did much operate to the disadvantage of the Earle of Strafford, for the Commons were much thereby incensed and inflamed against him, and this brought forth the next day, being Munday, a protestation, which was taken in both Houses of Parliament, of the same nature, but rather worse than the Scottish Covenant. The Londoners, who are very boysterous, came upon Munday, 5,000 or 6,000, and were so rude that they would not suffer the Lords to come and goe quietly and peaceably to their houses, but threatened them that if they had not justice, and if they had not his life, it should goe hard for all those that stood for him, following them up and down, and calling for justice—justice—justice.

There was in the House of Commons fifty-six that desired to pass the Earle of Strafford's Bill; their names were taken and fixed upon posts in divers parts of London, and there was written over the head, "These are Straffordians, the betrayers of their country."

By this meanes it came to pass that the Lords and Judges were much affrighted, and the most of his friends in the Lord's House forsook him; all the Popish Lords did absent themselves; the Lords of Holland and Hertford were absent, so was Bristol and others; Saville and the Duke only stuck faithfully to him, and some few other Lords. God knowes the King is much dejected; the Lords much affrighted, when the citizens and House of Commons shew their heads. Some have braved little less than to overthrow his Majesty, who, if he had but an ordinary spirit, might easily quash and suppress these people. Our good Queene is much afflicted, and in my conscience the Puritans, if they durst, would tear her in pieces. This cannot be for the honour of France to endure a daughter of that nation and her children should be thus opprest and affronted.

The Earle of Holland is made General of the Army, whither he is gone down; the Earle of Newport Master of the Ordnance; Bedford the Lieutenant of the Tower, hath proved an arrant traytor to the King, who commanded him, upon his allegiance, to receive a captain and a hundred men into the Tower, which he most trayterously refused to do. One clause is omitted which should have been placed in the middle of the letter, which was to this effect, that there was a report in London that the Parliament

⁵ British Museum, *King's Pamphlets*, A°. vol. xvi. n. 28 (George III.'s gift).

House was on fire ; whereupon there was more than a thousand people very suddenly gathered together, whereby you may easily perceive the height and violence of the people's affections. May 6. 1641.

This letter was thought to be sent from a priest calling himself Father Philips to Mr. Montague. There was another letter, and that was sent from one Robert Philips, one of the Queene's priests, and it is supposed to be to Mr. Montague to this effect : You may expect some company with you ere long, Crofts, Suckling, Piercy, Jermin, are gone. All things here are in great uncertainties. Protestation is made and taken by both Houses, much like, but much worse, than the Scottish Covenant. I sent you some money by Mr. Jermin, but now that he is gone I make some doubt whether he might be mindful of you to take it with him. I have spoke to the Queene about your occasions, and will do what I can, though I am not able to undertake much.

Your loving friend,

FATHER PHILIPS.

Hereupon it was ordered that Philips should be sent for by a Serjeant-at-Armes, and there should be all possible meanes and endeavours used to discover the author of the former letter, who was deemed almost by all men no better than a traytor. One other particular of weight is forgotten in the former letter, which is this : that there is mention made of some great summes of money in the hands of some of the receivers, who are named, which are to be employed for maintaining of Roman cloysters beyond seas, and particular mention is made of a cloyster at Arras.

We gather from Lord Clarendon the proceedings of Parliament in consequence of this supposed seditious letter.

Once they found a letter of intelligence to Mr. Montague in France, which they discovered by some that knew the hand to be written by Philips, the Queen's confessor. Though there was nothing in it of public relations, they would needs have him publicly examined upon some expressions in it, and so he was sent for to the Lord's house. When the oath was administering to him, he absurdly pulled away his hand from the book, and said it was no true Bible ; for which he was deservedly committed. As soon as it was known to the House of Commons (and it was immediately communicated at a conference by the Lords as a notable testimony of their zeal) it was looked upon as a reproach to our religion upon design, and of that nature that no priest would presume in the face of a Parliament, but by extraordinary countenance and instigation. And from thence great liberty was taken to inveigh against the religion of the court, and bold and apparent glances at the person of the Queen. By these high and fierce proceedings the Catholic Lords were so appalled that they not only withdrew themselves from the House of Peers (which was the drift of the powerful party), but out of tameness of spirit and dejection of mind, deposited their proxies with those Lords who were the principal contrivers and cherishers of the violence that was against them.⁶

⁶ Clarendon's *Rebellion*, vol. vi. App. M. p. 307.

The following letter, which is an evident forgery, is taken from the same source.

"The copy of a letter sen from the Earle of Traquere, in Ireland, the 3rd of October, 1641, to old Father Philips, heere in England, and now prisoner in the Tower. Which letter was intercepted at a certaine time by Sir Robert Richardson, kept private, but now disclosed, upon which old Father Philips was committed to the Tower. With a true relation how the number of rebels dayly increase in the woods at Ireland. Printed at London."⁷

Venerable Father,—Duty compells mee to make knowne unto you the height of our intents, insomuch as I know you to be a loyall and constant friend to Rome, whose pious charity and just actions by hereticks are accounted as abominations. Our chieftest friends, some of them are in very woefull jeopardy of life, and others suffer banishment, which I know is no little grieffe to you, nor vexation to those which are your friends.

Wee are accounted as abject slaves, and are reviled by each mercanick, whose chieftest ambition hath beene to arrive at that haven of happinesse to drive a cart, or command a plough; these and such like are of late growne to bee our masters, nay, wee are scarce thought worthie to be their servants. Wee must have sure habiliments of warre, though kept for a good purpose, ceased upon, priviledge is scarce given unto us to have a sword to hang by our side; double and treble tribute by us must be paid, and yet seeme they not to be contented.

Wee must not enjoy a holy priest which is not of their order, upon the forfeiture of their dear and precious lives.

Father Walker, I hearde, they have drawne, hanged, and quartered; whose blood shall lighten upon the heads of thousands of them: but to come [to] the subject of my loyall intents towards you.

The plot, which now long since I gave you private notice of, goeth forward very well.

Those which are styled Protestants here in Ireland, dreame of nothing, but are persuaded they shall alwayes sleepe in whole skines; and yet some of them begin to quake; many sorts are already in posse, wee doe not fear but in a very short time to have them in esse. The woods are well scaned, then not a man there, but will choose rather to lose their lives than their former liberties: they have already slaine and pillaged many hereticks so privately, that they are not so much as suspected for the instruments of their deaths. Our true and trusty Hugh Ogmakmahawne, is as yet very safe, altho' he hath beene beset many times with the great danger of his life: hee doth take very great paines to further our enterprises.

Wee have made many private assaults to take Dublin Castle, but as yet cannot prevail. Had wee but once that strong house our sole intents are to put all the heretiks to fire and sword. But our beginning shall bee with the Lord Justices and the Privie Counsell.

⁷ British Museum, *King's Pamphlets*, A^o. vol. xxxi. n. 15.

I desire to have intelligence from you to know your mind concerning your last intents. We have had very ill fortune concerning some affaires of late, which wee hope shortly to renew againe.

I have at this time ten thousand men in armes in the woods, who are sufficiently victualled for five months, unknown to all but our owne friends; and shortly expect other newes. In the meanwhile, I leave you to the consideration of my former letter.

Yours,

TRAQUERE.

Dublin, the third of October, 1641.

The above letter is not the only instance of a forged document to prejudice Jesuit Fathers and members of the Society. The clumsy epistle, "To the Father Rector at Brussels," believed to have been the work of Sir John Maynard, M.P. for Calne, and given in a former volume, was widely circulated in MS.⁸

Neither Clarendon, nor any other historian, mention the Earl of Traquair's supposed letter, which, assuming it to have been real, was too momentous a document to be kept back. The statement at the head of the letter that Father Philips was committed to the Tower in consequence of it, is false; for it has been seen that he was committed for another cause. There is considerable doubt whether Lord Traquair was ever in Ireland. The alleged facts are also at variance with Clarendon's account,⁹ who states that

The Earl of Leicester, Lord Lieutenant of Ireland, read the letters he had received that morning, by which it appeared that on the day of October [1641], there had been a great conspiracy and design by some Catholics to seize upon the Castle of Dublin, where the arms and magazine for the kingdom were principally kept; and that the discovery was fortunately made by one Owen O'Conelly (who was sent over with the letters), not many hours before it should have been put in execution, and so the principal conspirators, the Lord Macguyre, one Mack Mahon, and some others were apprehended, who upon their examination had confessed their intention of seizing the Castle, and imprisoning at least the Justices and Council; for their doing whereof, many hundreds of Irish were, by appointment, at that time in the town and suburbs. Within two or three days at most, arrived letters from his Majesty in Scotland containing the same intelligence.

It will be observed that the fictitious letter states that Mack-Mahon was then "very safe," in contradiction to Clarendon's account of his being in custody.

In the same volume of *Kings' Pamphlets* are duplicate

⁸ *Records*, vol. i. pp. 116, seq. and 122, seq.

⁹ *History of the Rebellion*, vol. vi. pp. 301, seq.

copies of "The impeachment and articles of complaint against Father Philips, the Queene's confessor, lately committed to the Tower by the Honourable and High Court of Parliament, November 2, 1641. As also the committing of three of the Queen's servants that came to visit him, who deny to take the oath of supremacy and the protestation," &c. 1641. The paper is evidently dictated by the bitter puritanical feeling of the times. Some of the charges are so opposite to the high character of the Father recorded above, as to bear their own refutation. Amongst other things he is charged with having, together with Father Parsons, stirred up the Pope to issue briefs against the oaths of allegiance and supremacy; with teaching the "damnable doctrine" of king-killing; with being the cause of the "monopolies projected against soap, the Forest of Dean, marking of butter casks," and other equally absurd charges; also with allowing himself to have been much ruled by Sir Toby Matthews, Abbot Montagne, and others, and in attempting to "traduce the tender yeares" of the Prince (Charles II.) to Popery.

The same volume also gives "A perfect copy of the Popes breve sent from Rome to Fr. Philips by Signor Georgio." This copy, which occupies about four or five lines only, is a manifestly ridiculous fiction, and its existence, together with that of the above impeachment, is merely noticed here by way of completing the records regarding Father Philips.

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